ENGLISH TRANSLATION

SAHÎH AL-BUKHÂRI

BOOK 1 - 97

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About Imam al-Bukhari

Imam Abu Abdullah Muhammad bin Ismaeel bin al-Mughirah al-Bukhari was born on 13th of Shawwal 194 AH in Bukhara. a town in the eastern part of Turkestan.

His father died while he was still in his infancy and his upbringing was left entirely to his mother, who looked after his health and education very carefully and spared nothing in order to provide him with the best education.

Quite early in life, Imam Bukhari's intellectual qualities became noticeable. He had great piety and an extremely good memory and devotion to learning. It is said that while he was still in his teens he knew by heart seventy thousand Sayings of the Prophet ﷺ .

At the age of 16, he went to Macca with his mother and enjoyed his stay in the City so much that he decided to prolong his visit in order to benefit from the company of the great Muslim scholars who were always to be found there. At the age of eighteen, he wrote his first book on the subject of the Prophet's ﷺ Companions and their immediate successors, and later a book on history called "Al-Tarikh-al-Kabir".

Imam Bukhari was very interested in history and the Ahadith (sayings of the Prophet ﷺ). He sought the company of great scholars in order to learn and discuss the Ahadith of the Prophet ﷺ. He visited various countries, travelling to Damascus, Cairo, Baghdad, Basra. Mecca, Medina etc. During his stay in Baghdad, he frequently held discussions with the Imam Ahmed Hanbal, the founder of the Hanbali school of law.

During all these travels, Imam Bukhari had one aim: to gather as much knowledge as possible and to make the greatest possible collection of the Traditions of the Prophet ﷺ. He wrote profusely all the time. He once said that, “l have written about 1800 persons, each of whom had a Saying of the Prophet ﷺ, and I have written only about those who have passed my test of truthfulness."

The Imam possessed one of the most amazing memories, and his contribution to the science of the Ahadith remains unequalled. He wrote several books on Ahadith but in his book: "Al-Jami-al-Sahih': the Imam had recorded all the Sayings of the Prophet ﷺ which he found to be genuine after thorough examination and scrutiny. He spent sixteen years in research and examined more than sixty thousand Sayings from which

he selected some 7,275 Sayings whose genuineness and accuracy he established beyond the slightest doubt. Deducting duplicates, the Imam's collection contain about four thousand distinct Sayings.

Imam Bukhari was extremely charitable in his remarks and opinions about men and scholars. Seldom did he brand the reporter of a false or inaccurate Hadith as a liar or forger, but simply called him "untrustworthy".

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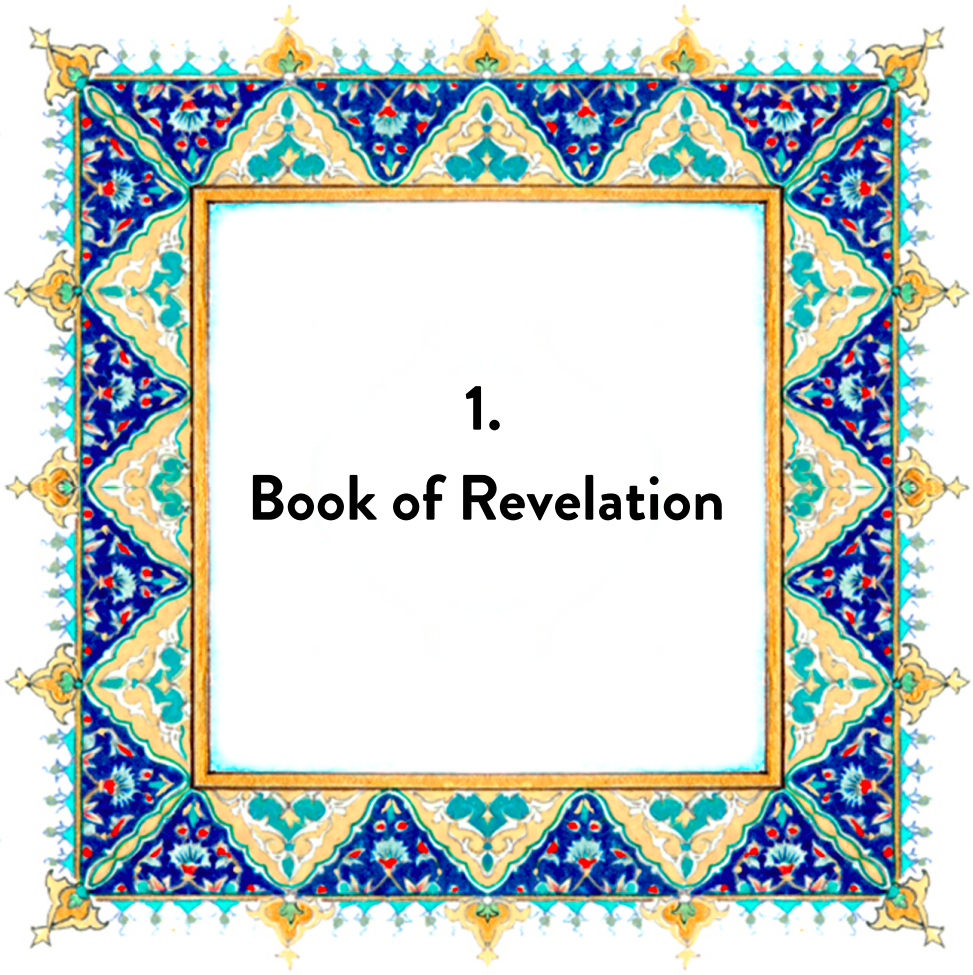
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1.
Book of Revelation

Narrated 'Umar bin Al-Khattab:

I heard Allah's Messenger (ﷺ) saying, "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for."

Sahih al-Bukhari 1 - Book 1, Hadith 1

Narrated 'Aisha:

(the mother of the faithful believers) Al-Harith bin Hisham asked Allah's Messenger (ﷺ) "O Allah's Messenger (ﷺ)! How is the Divine Inspiration revealed to you?" Allah's Messenger (ﷺ) replied, "Sometimes it is (revealed) like the ringing of a bell, this form of Inspiration is the hardest of all and then this state passes off after I have grasped what is inspired. Sometimes the Angel comes in the form of a man and talks to me and I grasp whatever he says." 'Aisha added: Verily I saw the Prophet (ﷺ) being inspired divinely on a very cold day and noticed the sweat dropping from his forehead (as the Inspiration was over).

Sahih al-Bukhari 2 - Book 1, Hadith 2

Narrated 'Aisha:

(the mother of the faithful believers) The commencement of the Divine Inspiration to Allah's Messenger (ﷺ) was in the form of good dreams which came true like bright daylight, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he used to worship (Allah alone) continuously for many days before his desire to see his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadija to take his food likewise again till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet (ﷺ) replied, "I do not know how to read." The Prophet (ﷺ) added, "The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'I do not know how to read (or what shall I read)?' Thereupon he caught me for the third time and pressed me, and then released me and said, 'Read in the name of your Lord, who has created (all that exists), created man from a clot. Read! And your Lord is the Most Generous." (96.1, 96.2, 96.3) Then Allah's Messenger (ﷺ) returned with the Inspiration and with his heart beating severely. Then he went to Khadija bint Khuwailid and said, "Cover me! Cover me!" They covered him till his fear was over and after that he told her everything that had happened and said, "I fear that something may happen to me." Khadija replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones." Khadija then accompanied him to her cousin Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the pre-Islamic Period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to Waraqa, "Listen to the story of your nephew, O my cousin!" Waraqa asked, "O my nephew! What have you seen?" Allah's Messenger (ﷺ) described whatever he had seen. Waraqa said, "This is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allah's Messenger (ﷺ) asked, "Will they drive me out?" Waraqa replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be

turned out then I would support you strongly." But after a few days Waraqa died and the Divine Inspiration was also paused for a while.

Sahih al-Bukhari 3 - Book 1, Hadith 3



Narrated Jabir bin 'Abdullah Al-Ansari (while talking about the period of pause in revelation) reporting the speech of the Prophet:

"While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hira' sitting on a chair between the sky and the earth. I got afraid of him and came back home and said, 'Wrap me (in blankets).' And then Allah revealed the following Holy Verses (of Quran): 'O you (i.e. Muhammad)! wrapped up in garments!' Arise and warn (the people against Allah's Punishment),... up to 'and desert the idols.' (74.1-5) After this the revelation started coming strongly, frequently and regularly."

Sahih al-Bukhari 4 - Book 1, Hadith 4

Narrated Said bin Jubair:

Ibn 'Abbas in the explanation of the statement of Allah "Move not your tongue concerning (the Quran) to make haste therewith." (75.16) said "Allah's Messenger (ﷺ) used to bear the revelation with great trouble and used to move his lips (quickly) with the Inspiration." Ibn 'Abbas moved his lips saying, "I am moving my lips in front of you as Allah's Messenger (ﷺ) used to move his." Said moved his lips saying: "I am moving my lips, as I saw Ibn 'Abbas moving his." Ibn 'Abbas added, "So Allah revealed 'Move not your tongue concerning (the Qur'an) to make haste therewith. It is for Us to collect it and to give you (O Muhammad) the ability to recite it (the Quran)' (75.16-17) which means that Allah will make him (the Prophet) remember the portion of the Qur'an which was revealed at that time by heart and recite it. The statement of Allah: 'And when we have recited it to you (O Muhammad through Gabriel) then you follow its (Quran) recital' (75.18) means 'listen to it and be silent.' Then it is for Us (Allah) to make it clear to you' (75.19) means 'Then it is (for Allah) to make you recite it (and its meaning will be clear by itself through your tongue). Afterwards, Allah's Messenger (ﷺ) used to listen to Gabriel whenever he came and after his departure he used to recite it as Gabriel had recited it."

Sahih al-Bukhari 5 - Book 1, Hadith 5

Narrated Ibn 'Abbas:

Allah's Messenger (ﷺ) was the most generous of all the people, and he used to reach the peak in generosity in the month of Ramadan when Gabriel met him. Gabriel used to meet him every night of Ramadan to teach him the Qur'an. Allah's Messenger (ﷺ) was the most generous person, even more generous than the strong uncontrollable wind (in readiness and haste to do charitable deeds).

Sahih al-Bukhari 6 - Book 1, Hadith 6

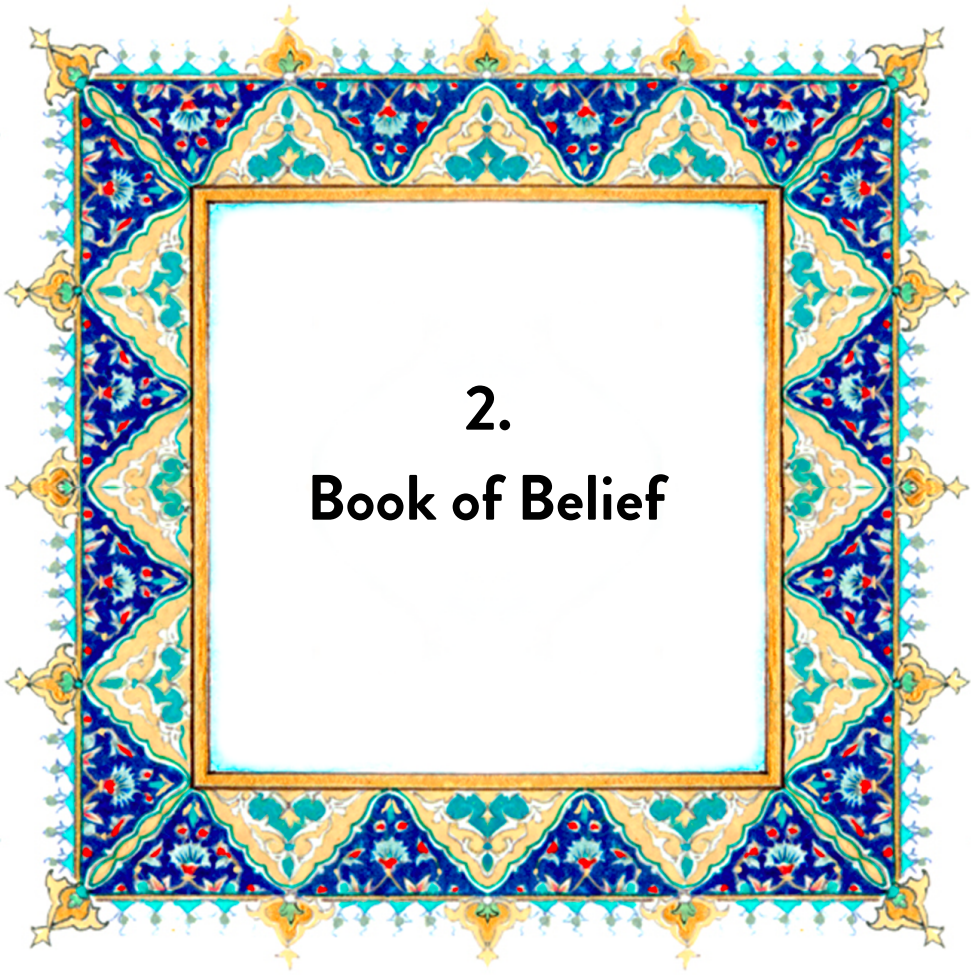
Narrated 'Abdullah bin 'Abbas:

Abu Sufyan bin Harb informed me that Heraclius had sent a messenger to him while he had been accompanying a caravan from Quraish. They were merchants doing business in Sham (Syria, Palestine, Lebanon and Jordan), at the time when Allah's Messenger (ﷺ) had truce with Abu Sufyan and Quraish infidels. So Abu Sufyan and his companions went to Heraclius at Ilya (Jerusalem). Heraclius called them in the court and he had all the senior Roman dignitaries around him. He called for his translator who, translating Heraclius's question said to them, "Who amongst you is closely related to that man who claims to be a Prophet?" Abu Sufyan replied, "I am the nearest relative to him (amongst the group)." Heraclius said, "Bring him (Abu Sufyan) close to me and make his companions stand behind him." Abu Sufyan added, Heraclius told his translator to tell my companions that he wanted to put some questions to me regarding that man (The Prophet) and that if I told a lie they (my companions) should contradict me." Abu Sufyan added, "By Allah! Had I not been afraid of my companions labeling me a liar, I would not have spoken the truth about the Prophet. The first question he asked me about him was: 'What is his family status amongst you?' I replied, 'He belongs to a good (noble) family amongst us.' Heraclius further asked, 'Has anybody amongst you ever claimed the same (i.e. to be a Prophet) before him?' I replied, 'No.' He said, 'Was anybody amongst his ancestors a king?' I replied, 'No.' Heraclius asked, 'Do the nobles or the poor follow him?' I replied, 'It is the poor who follow him.' He said, 'Are his followers increasing decreasing (day by day)?' I replied, 'They are increasing.' He then asked, 'Does anybody amongst those who embrace his religion become displeased and renounce the religion afterwards?' I replied, 'No.' Heraclius said, 'Have you ever accused him of telling lies before his claim (to be a Prophet)?' I replied, 'No. ' Heraclius said, 'Does he break his promises?' I replied, 'No. We are at truce with him but we do not know what he will do in it.' I could not find opportunity to say anything against him except that. Heraclius asked, 'Have you ever had a war with him?' I replied, 'Yes.' Then he said, 'What was the outcome of the battles?' I replied, 'Sometimes he was victorious and sometimes we.' Heraclius said, 'What does he order you to do?' I said, 'He tells us to worship Allah and Allah alone and not to worship anything along with Him, and to renounce all that our ancestors had said. He orders us to pray, to speak the truth, to be chaste and to keep good relations with our Kith and kin.' Heraclius asked the translator to convey to me the following, I asked you about his family and your reply was that he belonged to a very noble family. In fact all the Apostles come from noble families amongst their respective

peoples. I questioned you whether anybody else amongst you claimed such a thing, your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following the previous man's statement. Then I asked you whether anyone of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom. I further asked whether he was ever accused of telling lies before he said what he said, and your reply was in the negative. So I wondered how a person who does not tell a lie about others could ever tell a lie about Allah. I, then asked you whether the rich people followed him or the poor. You replied that it was the poor who followed him. And in fact all the Apostle have been followed by this very class of people. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing, and in fact this is the way of true faith, till it is complete in all respects. I further asked you whether there was anybody, who, after embracing his religion, became displeased and discarded his religion. Your reply was in the negative, and in fact this is (the sign of) true faith, when its delight enters the hearts and mixes with them completely. I asked you whether he had ever betrayed. You replied in the negative and likewise the Apostles never betray. Then I asked you what he ordered you to do. You replied that he ordered you to worship Allah and Allah alone and not to worship any thing along with Him and forbade you to worship idols and ordered you to pray, to speak the truth and to be chaste. If what you have said is true, he will very soon occupy this place underneath my feet and I knew it (from the scriptures) that he was going to appear but I did not know that he would be from you, and if I could reach him definitely, I would go immediately to meet him and if I were with him, I would certainly wash his feet.' Heraclius then asked for the letter addressed by Allah's Apostle which was delivered by Dihya to the Governor of Busra, who forwarded it to Heraclius to read. The contents of the letter were as follows: "In the name of Allah the Beneficent, the Merciful (This letter is) from Muhammad the slave of Allah and His Apostle to Heraclius the ruler of Byzantine. Peace be upon him, who follows the right path. Furthermore I invite you to Islam, and if you become a Muslim you will be safe, and Allah will double your reward, and if you reject this invitation of Islam you will be committing a sin by misguiding your Arisiyin (peasants). (And I recite to you Allah's Statement:) 'O people of the scripture! Come to a word common to you and us that we worship none but Allah and that we associate nothing in worship with Him, and that none of us shall take others as Lords beside Allah. Then, if they turn away, say: Bear witness that we are Muslims (those who have surrendered to Allah).' (3:64). Abu

Sufyan then added, "When Heraclius had finished his speech and had read the letter, there was a great hue and cry in the Royal Court. So we were turned out of the court. I told my companions that the question of Ibn-Abi-Kabsha) (the Prophet (ﷺ) Muhammad) has become so prominent that even the King of Bani Al-Asfar (Byzantine) is afraid of him. Then I started to become sure that he (the Prophet) would be the conqueror in the near future till I embraced Islam (i.e. Allah guided me to it)." The sub narrator adds, "Ibn An-Natur was the Governor of llya' (Jerusalem) and Heraclius was the head of the Christians of Sham. Ibn An-Natur narrates that once while Heraclius was visiting ilya' (Jerusalem), he got up in the morning with a sad mood. Some of his priests asked him why he was in that mood? Heraclius was a foreteller and an astrologer. He replied, 'At night when I looked at the stars, I saw that the leader of those who practice circumcision had appeared (become the conqueror). Who are they who practice circumcision?' The people replied, 'Except the Jews nobody practices circumcision, so you should not be afraid of them (Jews). 'Just Issue orders to kill every Jew present in the country.' While they were discussing it, a messenger sent by the king of Ghassan to convey the news of Allah's Messenger (ﷺ) to Heraclius was brought in. Having heard the news, he (Heraclius) ordered the people to go and see whether the messenger of Ghassan was circumcised. The people, after seeing him, told Heraclius that he was circumcised. Heraclius then asked him about the Arabs. The messenger replied, 'Arabs also practice circumcision.' (After hearing that) Heraclius remarked that sovereignty of the 'Arabs had appeared. Heraclius then wrote a letter to his friend in Rome who was as good as Heraclius in knowledge. Heraclius then left for Homs. (a town in Syrian and stayed there till he received the reply of his letter from his friend who agreed with him in his opinion about the emergence of the Prophet (ﷺ) and the fact that he was a Prophet. On that Heraclius invited all the heads of the Byzantines to assemble in his palace at Homs. When they assembled, he ordered that all the doors of his palace be closed. Then he came out and said, 'O Byzantines! If success is your desire and if you seek right guidance and want your empire to remain then give a pledge of allegiance to this Prophet (i.e. embrace Islam).' (On hearing the views of Heraclius) the people ran towards the gates of the palace like onagers but found the doors closed. Heraclius realized their hatred towards Islam and when he lost the hope of their embracing Islam, he ordered that they should be brought back in audience. (When they returned) he said, 'What already said was just to test the strength of your conviction and I have seen it.' The people prostrated before him and became pleased with him, and this was the end of Heraclius's story (in connection with his faith).

Sahih al-Bukhari 7 - Book 1, Hadith 7



2.
Book of Belief

Narrated Ibn 'Umar:

Allah's Messenger (ﷺ) said: Islam is based on (the following) five (principles): 1. To testify that none has the right to be worshipped but Allah and Muhammad is Allah's Messenger (2 .(ﷺ. To offer the (compulsory congregational) prayers dutifully and perfectly. 3. To pay Zakat (i.e. obligatory charity) . 4. To perform Hajj. (i.e. Pilgrimage to Mecca) 5. To observe fast during the month of Ramadan.

Sahih al-Bukhari 8 - Book 2, Hadith 1

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Faith (Belief) consists of more than sixty branches (i.e. parts). And Haya (This term "Haya" covers a large number of concepts which are to be taken together; amongst them are self respect, modesty, bashfulness, and scruple, etc.) is a part of faith."

Sahih al-Bukhari 9 - Book 2, Hadith 2

Narrated 'Abdullah bin 'Amr:

The Prophet (ﷺ) said, "A Muslim is the one who avoids harming Muslims with his tongue and hands. And a Muhajir (emigrant) is the one who gives up (abandons) all what Allah has forbidden."

Sahih al-Bukhari 10 - Book 2, Hadith 3

Narrated Abu Musa:

Some people asked Allah's Messenger (ﷺ), "Whose Islam is the best? i.e. (Who is a very good Muslim)?" He replied, "One who avoids harming the Muslims with his tongue and hands."

Sahih al-Bukhari 11 - Book 2, Hadith 4

Narrated 'Abdullah bin 'Amr:

A man asked the Prophet (ﷺ) , "What sort of deeds or (what qualities of) Islam are good?" The Prophet (ﷺ) replied, 'To feed (the poor) and greet those whom you know and those whom you do not Know (See Hadith No. 27).

Sahih al-Bukhari 12 - Book 2, Hadith 5

Narrated Anas:

The Prophet (ﷺ) said, "None of you will have faith till he wishes for his (Muslim) brother what he likes for himself."

Sahih al-Bukhari 13 - Book 2, Hadith 6

Narrated Abu Huraira:

"Allah's Messenger (ﷺ) said, "By Him in Whose Hands my life is, none of you will have faith till he loves me more than his father and his children."

Sahih al-Bukhari 14 - Book 2, Hadith 7

Narrated Anas:

The Prophet (ﷺ) said "None of you will have faith till he loves me more than his father, his children and all mankind."

Sahih al-Bukhari 15 - Book 2, Hadith 8

Narrated Anas:

The Prophet (ﷺ) said, "Whoever possesses the following three qualities will have the sweetness (delight) of faith: 1. The one to whom Allah and His Apostle becomes dearer than anything else. 2. Who loves a person and he loves him only for Allah's sake. 3. Who hates to revert to Atheism (disbelief) as he hates to be thrown into the fire."

Sahih al-Bukhari 16 - Book 2, Hadith 9

Narrated Anas:

The Prophet (ﷺ) said, "Love for the Ansar is a sign of faith and hatred for the Ansar is a sign of hypocrisy."

Sahih al-Bukhari 17 - Book 2, Hadith 10

Narrated 'Ubada bin As-Samit:

who took part in the battle of Badr and was a Naqib (a person heading a group of six persons), on the night of Al-'Aqaba pledge: Allah's Apostle said while a group of his companions were around him, "Swear allegiance to me for: 1. Not to join anything in worship along with Allah. 2. Not to steal. 3. Not to commit illegal sexual intercourse. 4. Not to kill your children. 5. Not to accuse an innocent person (to spread such an accusation among people). 6. Not to be disobedient (when ordered) to do good deed." The Prophet (ﷺ) added: "Whoever among you fulfills his pledge will be rewarded by Allah. And whoever indulges in any one of them (except the ascription of partners to Allah) and gets the punishment in this world, that punishment will be an expiation for that sin. And if one indulges in any of them, and Allah conceals his sin, it is up to Him to forgive or punish him (in the Hereafter)." 'Ubada bin As-Samit added: "So we swore allegiance for these." (points to Allah's Apostle)

Sahih al-Bukhari 18 - Book 2, Hadith 11

Narrated Abu Said Al-Khudri:

Allah's Messenger (ﷺ) said, "A time will soon come when the best property of a Muslim will be sheep which he will take on the top of mountains and the places of rainfall (valleys) so as to flee with his religion from afflictions."

Sahih al-Bukhari 19 - Book 2, Hadith 12

Narrated 'Aisha:

Whenever Allah's Messenger (ﷺ) ordered the Muslims to do something, he used to order them deeds which were easy for them to do, (according to their strength and endurance). They said, "O Allah's Messenger (ﷺ)! We are not like you. Allah has forgiven your past and future sins." So Allah's Apostle became angry and it was apparent on his face. He said, "I am the most Allah fearing, and know Allah better than all of you do."

Sahih al-Bukhari 20 - Book 2, Hadith 13

Narrated Anas:

The Prophet (ﷺ) said, "Whoever possesses the following three qualities will taste the sweetness of faith: 1. The one to whom Allah and His Apostle become dearer than anything else. 2. Who loves a person and he loves him only for Allah's sake. 3. Who hates to revert to disbelief (Atheism) after Allah has brought (saved) him out from it, as he hates to be thrown in fire."

Sahih al-Bukhari 21 - Book 2, Hadith 14

Narrated Abu Said Al-Khudri:

The Prophet (ﷺ) said, "When the people of Paradise will enter Paradise and the people of Hell will go to Hell, Allah will order those who have had faith equal to the weight of a grain of mustard seed to be taken out from Hell. So they will be taken out but (by then) they will be blackened (charred). Then they will be put in the river of Haya' (rain) or Hayat (life) (the Narrator is in doubt as to which is the right term), and they will revive like a grain that grows near the bank of a flood channel. Don't you see that it comes out yellow and twisted"

Sahih al-Bukhari 22 - Book 2, Hadith 15

Narrated Abu Said Al-Khudri:

Allah's Messenger (ﷺ) said, "While I was sleeping I saw (in a dream) some people wearing shirts of which some were reaching up to the breasts only while others were even shorter than that. Umar bin Al-Khattab was shown wearing a shirt that he was dragging." The people asked, "How did you interpret it? (What is its interpretation) O Allah's Messenger (ﷺ)?" He (the Prophet (ﷺ)) replied, "It is the Religion."

Sahih al-Bukhari 23 - Book 2, Hadith 16

Narrated 'Abdullah (bin 'Umar):

Once Allah's Messenger (ﷺ) passed by an Ansari (man) who was admonishing to his brother regarding Haya'. On that Allah's Messenger (ﷺ) said, "Leave him as Haya' is a part of faith." (See Hadith No. 8)

Sahih al-Bukhari 24 - Book 2, Hadith 17

Narrated Ibn 'Umar:

Allah's Messenger (ﷺ) said: "I have been ordered (by Allah) to fight against the people until they testify that none has the right to be worshipped but Allah and that Muhammad is Allah's Messenger (ﷺ), and offer the prayers perfectly and give the obligatory charity, so if they perform that, then they save their lives and property from me except for Islamic laws and then their reckoning (accounts) will be done by Allah."

Sahih al-Bukhari 25 - Book 2, Hadith 18

Narrated Abu Huraira:

Allah's Messenger (ﷺ) was asked, "What is the best deed?" He replied, "To believe in Allah and His Apostle (Muhammad). The questioner then asked, "What is the next (in goodness)? He replied, "To participate in Jihad (religious fighting) in Allah's Cause." The questioner again asked, "What is the next (in goodness)?" He replied, "To perform Hajj (Pilgrim age to Mecca) 'Mubrur, (which is accepted by Allah and is performed with the intention of seeking Allah's pleasure only and not to show off and without committing a sin and in accordance with the traditions of the Prophet)."

Sahih al-Bukhari 26 - Book 2, Hadith 19

Narrated Sa'd:

Allah's Messenger (ﷺ) distributed (Zakat) amongst (a group of) people while I was sitting there but Allah's Messenger (ﷺ) left a man whom I thought the best of the lot. I asked, "O Allah's Messenger (ﷺ)! Why have you left that person? By Allah I regard him as a faithful believer." The Prophet (ﷺ) commented: "Or merely a Muslim." I remained quiet for a while, but could not help repeating my question because of what I knew about him. And then asked Allah's Messenger (ﷺ), "Why have you left so and so? By Allah! He is a faithful believer." The Prophet (ﷺ) again said, "Or merely a Muslim." And I could not help repeating my question because of what I knew about him. Then the Prophet (ﷺ) said, "O Sa'd! I give to a person while another is dearer to me, for fear that he might be thrown on his face in the Fire by Allah."

Sahih al-Bukhari 27 - Book 2, Hadith 20

Narrated 'Abdullah bin 'Amr:

A person asked Allah's Messenger (ﷺ) . "What (sort of) deeds in or (what qualities of) Islam are good?" He replied, "To feed (the poor) and greet those whom you know and those whom you don't know."

Sahih al-Bukhari 28 - Book 2, Hadith 21

Narrated Ibn 'Abbas:

The Prophet (ﷺ) said: "I was shown the Hell-fire and that the majority of its dwellers were women who were ungrateful." It was asked, "Do they disbelieve in Allah?" (or are they ungrateful to Allah?) He replied, "They are ungrateful to their husbands and are ungrateful for the favors and the good (charitable deeds) done to them. If you have always been good (benevolent) to one of them and then she sees something in you (not of her liking), she will say, 'I have never received any good from you."

Sahih al-Bukhari 29 - Book 2, Hadith 22

Narrated Al-Ma'rur:

At Ar-Rabadha I met Abu Dhar who was wearing a cloak, and his slave, too, was wearing a similar one. I asked about the reason for it. He replied, "I abused a person by calling his mother with bad names." The Prophet said to me, 'O Abu Dhar! Did you abuse him by calling his mother with bad names You still have some characteristics of ignorance. Your slaves are your brothers and Allah has put them under your command. So whoever has a brother under his command should feed him of what he eats and dress him of what he wears. Do not ask them (slaves) to do things beyond their capacity (power) and if you do so, then help them.' "

Sahih al-Bukhari 30 - Book 2, Hadith 23

Narrated Al-Ahnaf bin Qais:

While I was going to help this man ('Ali Ibn Abi Talib), Abu Bakra met me and asked, "Where are you going?" I replied, "I am going to help that person." He said, "Go back for I have heard Allah's Messenger (ﷺ) saying, 'When two Muslims fight (meet) each other with their swords, both the murderer as well as the murdered will go to the Hell-fire.' I said, 'O Allah's Messenger (ﷺ)! It is all right for the murderer but what about the murdered one?' Allah's Messenger (ﷺ) replied, "He surely had the intention to kill his companion."

Sahih al-Bukhari 31 - Book 2, Hadith 24

Narrated 'Abdullah:

When the following Verse was revealed: "It is those who believe and confuse not their belief with wrong (worshipping others besides Allah.)" (6:83), the companions of Allah's Messenger (ﷺ) asked, "Who is amongst us who had not done injustice (wrong)?" Allah revealed: "No doubt, joining others in worship with Allah is a great injustice (wrong) indeed." (31.13)

Sahih al-Bukhari 32 - Book 2, Hadith 25

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The signs of a hypocrite are three: 1. Whenever he speaks, he tells a lie. 2. Whenever he promises, he always breaks it (his promise). 3. If you trust him, he proves to be dishonest. (If you keep something as a trust with him, he will not return it.)"

Sahih al-Bukhari 33 - Book 2, Hadith 26

Narrated 'Abdullah bin 'Amr:

The Prophet (ﷺ) said, "Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up. 1. Whenever he is entrusted, he betrays. 2. Whenever he speaks, he tells a lie. 3. Whenever he makes a covenant, he proves treacherous. 4. Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner."

Sahih al-Bukhari 34 - Book 2, Hadith 27

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Whoever establishes the prayers on the night of Qadr out of sincere faith and hoping to attain Allah's rewards (not to show off) then all his past sins will be forgiven."

Sahih al-Bukhari 35 - Book 2, Hadith 28

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The person who participates in (Holy battles) in Allah's cause and nothing compels him to do so except belief in Allah and His Apostles, will be recompensed by Allah either with a reward, or booty (if he survives) or will be admitted to Paradise (if he is killed in the battle as a martyr). Had I not found it difficult for my followers, then I would not remain behind any sariya going for Jihad and I would have loved to be martyred in Allah's cause and then made alive, and then martyred and then made alive, and then again martyred in His cause."

Sahih al-Bukhari 36 - Book 2, Hadith 29

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said: "Whoever establishes prayers during the nights of Ramadan faithfully out of sincere faith and hoping to attain Allah's rewards (not for showing off), all his past sins will be forgiven."

Sahih al-Bukhari 37 - Book 2, Hadith 30

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Whoever observes fasts during the month of Ramadan out of sincere faith, and hoping to attain Allah's rewards, then all his past sins will be forgiven."

Sahih al-Bukhari 38 - Book 2, Hadith 31

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way. So you should not be extremists, but try to be near to perfection and receive the good tidings that you will be rewarded; and gain strength by worshipping in the mornings, the afternoons, and during the last hours of the nights." (See Fath-ul-Bari, Page 102, Vol 1).

Sahih al-Bukhari 39 - Book 2, Hadith 32

Narrated Al-Bara' (bin 'Azib):

When the Prophet (ﷺ) came to Medina, he stayed first with his grandfathers or maternal uncles from Ansar. He offered his prayers facing Baitul-Maqdis (Jerusalem) for sixteen or seventeen months, but he wished that he could pray facing the Ka'ba (at Mecca). The first prayer which he offered facing the Ka'ba was the 'Asr prayer in the company of some people. Then one of those who had offered that prayer with him came out and passed by some people in a mosque who were bowing during their prayers (facing Jerusalem). He said addressing them, "By Allah, I testify that I have prayed with Allah's Messenger (ﷺ) facing Mecca (Ka'ba).' Hearing that, those people changed their direction towards the Ka'ba immediately. Jews and the people of the scriptures used to be pleased to see the Prophet (ﷺ) facing Jerusalem in prayers but when he changed his direction towards the Ka'ba, during the prayers, they disapproved of it. Al-Bara' added, "Before we changed our direction towards the Ka'ba (Mecca) in prayers, some Muslims had died or had been killed and we did not know what to say about them (regarding their prayers.) Allah then revealed: And Allah would never make your faith (prayers) to be lost (i.e. the prayers of those Muslims were valid).' " (2:143).

Sahih al-Bukhari 40 - Book 2, Hadith 33

Narrated Abu Sa'id Al Khudri:

Allah's Messenger (ﷺ) said, "If a person embraces Islam sincerely, then Allah shall forgive all his past sins, and after that starts the settlement of accounts, the reward of his good deeds will be ten times to seven hundred times for each good deed and one evil deed will be recorded as it is unless Allah forgives it."

Sahih al-Bukhari 41 - Book 2, Hadith 34

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If any one of you improve (follows strictly) his Islamic religion then his good deeds will be rewarded ten times to seven hundred times for each good deed and a bad deed will be recorded as it is."

Sahih al-Bukhari 42 - Book 2, Hadith 35

Narrated 'Aisha:

Once the Prophet (ﷺ) came while a woman was sitting with me. He said, "Who is she?" I replied, "She is so and so," and told him about her (excessive) praying. He said disapprovingly, "Do (good) deeds which is within your capacity (without being overtaxed) as Allah does not get tired (of giving rewards) but (surely) you will get tired and the best deed (act of Worship) in the sight of Allah is that which is done regularly."

Sahih al-Bukhari 43 - Book 2, Hadith 36

Narrated Anas:

The Prophet (ﷺ) said, "Whoever said "None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of a barley grain will be taken out of Hell. And whoever said: "None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of a wheat grain will be taken out of Hell. And whoever said, "None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of an atom will be taken out of Hell."

Sahih al-Bukhari 44 - Book 2, Hadith 37

Narrated 'Umar bin Al-Khattab:

Once a Jew said to me, "O the chief of believers! There is a verse in your Holy Book Which is read by all of you (Muslims), and had it been revealed to us, we would have taken that day (on which it was revealed as a day of celebration." 'Umar bin Al-Khattab asked, "Which is that verse?" The Jew replied, "This day I have perfected your religion For you, completed My favor upon you, And have chosen for you Islam as your religion." (5:3) 'Umar replied,"No doubt, we know when and where this verse was revealed to the Prophet. It was Friday and the Prophet (ﷺ) was standing at 'Arafat (i.e. the Day of Hajj)"

Sahih al-Bukhari 45 - Book 2, Hadith 38

Narrated Talha bin 'Ubaidullah:

A man from Najd with unkempt hair came to Allah's Messenger (ﷺ) and we heard his loud voice but could not understand what he was saying, till he came near and then we came to know that he was asking about Islam. Allah's Messenger (ﷺ) said, "You have to offer prayers perfectly five times in a day and night (24 hours)." The man asked, "Is there any more (praying)?" Allah's Messenger (ﷺ) replied, "No, but if you want to offer the Nawafil prayers (you can)." Allah's Messenger (ﷺ) further said to him: "You have to observe fasts during the month of Ramadan." The man asked, "Is there any more fasting?" Allah's Messenger (ﷺ) replied, "No, but if you want to observe the Nawafil fasts (you can.)" Then Allah's Messenger (ﷺ) further said to him, "You have to pay the Zakat (obligatory charity)." The man asked, "Is there any thing other than the Zakat for me to pay?" Allah's Messenger (ﷺ) replied, "No, unless you want to give alms of your own." And then that man retreated saying, "By Allah! I will neither do less nor more than this." Allah's Messenger (ﷺ) said, "If what he said is true, then he will be successful (i.e. he will be granted Paradise)."

Sahih al-Bukhari 46 - Book 2, Hadith 39

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "(A believer) who accompanies the funeral procession of a Muslim out of sincere faith and hoping to attain Allah's reward and remains with it till the funeral prayer is offered and the burial ceremonies are over, he will return with a reward of two Qirats. Each Qirat is like the size of the (Mount) Uhud. He who offers the funeral prayer only and returns before the burial, will return with the reward of one Qirat only."

Sahih al-Bukhari 47 - Book 2, Hadith 40

Narrated 'Abdullah:

The Prophet (ﷺ) said, "Abusing a Muslim is Fusuq (an evil doing) and killing him is Kufr (disbelief)."

Sahih al-Bukhari 48 - Book 2, Hadith 41

Narrated 'Ubada bin As-Samit:

"Allah's Messenger (ﷺ) went out to inform the people about the (date of the) night of decree (Al-Qadr) but there happened a quarrel between two Muslim men. The Prophet (ﷺ) said, "I came out to inform you about (the date of) the night of Al-Qadr, but as so and so and so and so quarrelled, its knowledge was taken away (I forgot it) and maybe it was better for you. Now look for it in the 7th, the 9th and the 5th (of the last 10 nights of the month of Ramadan)."

Sahih al-Bukhari 49 - Book 2, Hadith 42

Narrated Abu Huraira:

One day while the Prophet (ﷺ) was sitting in the company of some people, (The angel) Gabriel came and asked, "What is faith?" Allah's Messenger (ﷺ) replied, 'Faith is to believe in Allah, His angels, (the) meeting with Him, His Apostles, and to believe in Resurrection." Then he further asked, "What is Islam?" Allah's Messenger (ﷺ) replied, "To worship Allah Alone and none else, to offer prayers perfectly to pay the compulsory charity (Zakat) and to observe fasts during the month of Ramadan." Then he further asked, "What is Ihsan (perfection)?" Allah's Messenger (ﷺ) replied, "To worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you." Then he further asked, "When will the Hour be established?" Allah's Messenger (ﷺ) replied, "The answerer has no better knowledge than the questioner. But I will inform you about its portents. 1. When a slave (lady) gives birth to her master. 2. When the shepherds of black camels start boasting and competing with others in the construction of higher buildings. And the Hour is one of five things which nobody knows except Allah. The Prophet (ﷺ) then recited: "Verily, with Allah (Alone) is the knowledge of the Hour--." (31. 34) Then that man (Gabriel) left and the Prophet (ﷺ) asked his companions to call him back, but they could not see him. Then the Prophet (ﷺ) said, "That was Gabriel who came to teach the people their religion." Abu 'Abdullah said: He (the Prophet) considered all that as a part of faith.

Sahih al-Bukhari 50 - Book 2, Hadith 43

Narrated 'Abdullah bin 'Abbas:

I was informed by Abu Sufyan that Heraclius said to him, "I asked you whether they (followers of Muhammad) were increasing or decreasing. You replied that they were increasing. And in fact, this is the way of true Faith till it is complete in all respects. I further asked you whether there was anybody, who, after embracing his (the Prophets) religion (Islam) became displeased and discarded it. You replied in the negative, and in fact, this is (a sign of) true faith. When its delight enters the heart and mixes with them completely, nobody can be displeased with it."

Sahih al-Bukhari 51 - Book 2, Hadith 44

Narrated An-Nu'man bin Bashir:

I heard Allah's Messenger (ﷺ) saying, 'Both legal and illegal things are evident but in between them there are doubtful (suspicious) things and most of the people have no knowledge about them. So whoever saves himself from these suspicious things saves his religion and his honor. And whoever indulges in these suspicious things is like a shepherd who grazes (his animals) near the Hima (private pasture) of someone else and at any moment he is liable to get in it. (O people!) Beware! Every king has a Hima and the Hima of Allah on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart.

Sahih al-Bukhari 52 - Book 2, Hadith 45

Narrated Abu Jamra:

I used to sit with Ibn 'Abbas and he made me sit on his sitting place. He requested me to stay with him in order that he might give me a share from his property. So I stayed with him for two months. Once he told (me) that when the delegation of the tribe of 'Abdul Qais came to the Prophet, the Prophet (ﷺ) asked them, "Who are the people (i.e. you)? (Or) who are the delegate?" They replied, "We are from the tribe of Rabi'a." Then the Prophet (ﷺ) said to them, "Welcome! O people (or O delegation of 'Abdul Qais)! Neither will you have disgrace nor will you regret." They said, "O Allah's Messenger (ﷺ)! We cannot come to you except in the sacred month and there is the infidel tribe of Mudar intervening between you and us. So please order us to do something good (religious deeds) so that we may inform our people whom we have left behind (at home), and that we may enter Paradise (by acting on them)." Then they asked about drinks (what is legal and what is illegal). The Prophet (ﷺ) ordered them to do four things and forbade them from four things. He ordered them to believe in Allah Alone and asked them, "Do you know what is meant by believing in Allah Alone?" They replied, "Allah and His Apostle know better." Thereupon the Prophet (ﷺ) said, "It means: 1. To testify that none has the right to be worshipped but Allah and Muhammad is Allah's Messenger (2 .(ﷺ. To offer prayers perfectly 3. To pay the Zakat (obligatory charity) 4. To observe fast during the month of Ramadan. 5. And to pay Al-Khumus (one fifth of the booty to be given in Allah's Cause). Then he forbade them four things, namely, Hantam, Dubba,' Naqir Ann Muzaffat or Muqaiyar; (These were the names of pots in which Alcoholic drinks were prepared) (The Prophet (ﷺ) mentioned the container of wine and he meant the wine itself). The Prophet (ﷺ) further said (to them): "Memorize them (these instructions) and convey them to the people whom you have left behind."

Sahih al-Bukhari 53 - Book 2, Hadith 46

Narrated 'Umar bin Al-Khattab:

Allah's Messenger (ﷺ) said, "The reward of deeds depends upon the intention and every person will get the reward according to what he has intended. So whoever emigrated for Allah and His Apostle, then his emigration was for Allah and His Apostle. And whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for."

Sahih al-Bukhari 54 - Book 2, Hadith 47

Narrated Abu Mas'ud:

The Prophet (ﷺ) said, "If a man spends on his family (with the intention of having a reward from Allah) sincerely for Allah's sake then it is a (kind of) alms-giving in reward for him.

Sahih al-Bukhari 55 - Book 2, Hadith 48

Narrated Sa'd bin Abi Waqqas:

Allah's Messenger (ﷺ) said, "You will be rewarded for whatever you spend for Allah's sake even if it were a morsel which you put in your wife's mouth."

Sahih al-Bukhari 56 - Book 2, Hadith 49

Narrated Jarir bin Abdullah:

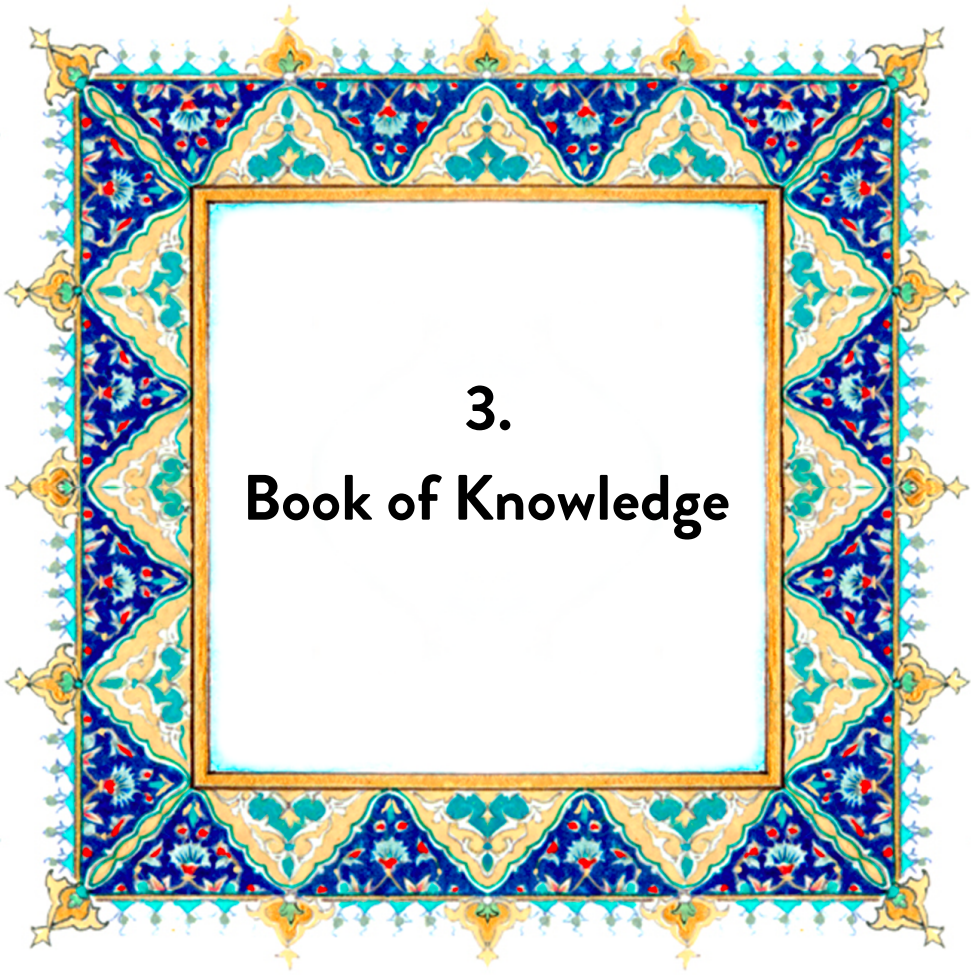
I gave the pledge of allegiance to Allah's Messenger (ﷺ) for the following: 1. offer prayers perfectly 2. pay the Zakat (obligatory charity) 3. and be sincere and true to every Muslim.

Sahih al-Bukhari 57 - Book 2, Hadith 50

Narrated Ziyad bin'Ilaqa:

I heard Jarir bin 'Abdullah (Praising Allah). On the day when Al-Mughira bin Shu'ba died, he (Jarir) got up (on the pulpit) and thanked and praised Allah and said, "Be afraid of Allah alone Who has none along with Him to be worshipped.(You should) be calm and quiet till the (new) chief comes to you and he will come to you soon. Ask Allah's forgiveness for your (late) chief because he himself loved to forgive others." Jarir added, "Amma badu (now then), I went to the Prophet and said, 'I give my pledge of allegiance to you for Islam." The Prophet (ﷺ) conditioned (my pledge) for me to be sincere and true to every Muslim so I gave my pledge to him for this. By the Lord of this mosque! I am sincere and true to you (Muslims). Then Jarir asked for Allah's forgiveness and came down (from the pulpit).

Sahih al-Bukhari 58 - Book 2, Hadith 51



3.
Book of Knowledge

Narrated Abu Huraira:

While the Prophet (ﷺ) was saying something in a gathering, a Bedouin came and asked him, "When would the Hour (Doomsday) take place?" Allah's Messenger (ﷺ) continued his talk, so some people said that Allah's Messenger (ﷺ) had heard the question, but did not like what that Bedouin had asked. Some of them said that Allah's Messenger (ﷺ) had not heard it. When the Prophet (ﷺ) finished his speech, he said, "Where is the questioner, who inquired about the Hour (Doomsday)?" The Bedouin said, "I am here, O Allah's Apostle ." Then the Prophet (ﷺ) said, "When honesty is lost, then wait for the Hour (Doomsday)." The Bedouin said, "How will that be lost?" The Prophet (ﷺ) said, "When the power or authority comes in the hands of unfit persons, then wait for the Hour (Doomsday.)"

Sahih al-Bukhari 59 - Book 3, Hadith 1

Narrated `Abdullah bin `Amr:

Once the Prophet (ﷺ) remained behind us in a journey. He joined us while we were performing ablution for the prayer which was over-due. We were just passing wet hands over our feet (and not washing them properly) so the Prophet (ﷺ) addressed us in a loud voice and said twice or thrice: "Save your heels from the fire."

Sahih al-Bukhari 60 - Book 3, Hadith 2

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "Amongst the trees, there is a tree, the leaves of which do not fall and is like a Muslim. Tell me the name of that tree." Everybody started thinking about the trees of the desert areas. And I thought of the date-palm tree but felt shy to answer the others then asked, "What is that tree, O Allah's Messenger (ﷺ) ?" He replied, "It is the date-palm tree."

Sahih al-Bukhari 61 - Book 3, Hadith 3

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "Amongst the trees, there is a tree, the leaves of which do not fall and is like a Muslim. Tell me the name of that tree." Everybody started thinking about the trees of the desert areas. And I thought of the date-palm tree. The others then asked, "Please inform us what is that tree, O Allah's Messenger (ﷺ)?" He replied, "It is the date-palm tree."

Sahih al-Bukhari 62 - Book 3, Hadith 4

Narrated Anas bin Malik:

While we were sitting with the Prophet (ﷺ) in the mosque, a man came riding on a camel. He made his camel kneel down in the mosque, tied its foreleg and then said: "Who amongst you is Muhammad?" At that time the Prophet (ﷺ) was sitting amongst us (his companions) leaning on his arm. We replied, "This white man reclining on his arm." The man then addressed him, "O Son of `Abdul Muttalib." The Prophet (ﷺ) said, "I am here to answer your questions." The man said to the Prophet, "I want to ask you something and will be hard in questioning. So do not get angry." The Prophet (ﷺ) said, "Ask whatever you want." The man said, "I ask you by your Lord, and the Lord of those who were before you, has Allah sent you as an Apostle to all the mankind?" The Prophet (ﷺ) replied, "By Allah, yes." The man further said, "I ask you by Allah. Has Allah ordered you to offer five prayers in a day and night (24 hours).? He replied, "By Allah, Yes." The man further said, "I ask you by Allah! Has Allah ordered you to observe fasts during this month of the year (i.e. Ramadan)?" He replied, "By Allah, Yes." The man further said, "I ask you by Allah. Has Allah ordered you to take Zakat (obligatory charity) from our rich people and distribute it amongst our poor people?" The Prophet (ﷺ) replied, "By Allah, yes." Thereupon that man said, "I have believed in all that with which you have been sent, and I have been sent by my people as a messenger, and I am Dimam bin Tha`laba from the brothers of Bani Sa`d bin Bakr."

Sahih al-Bukhari 63 - Book 3, Hadith 5

Narrated `Abdullah bin `Abbas:

Once Allah's Messenger (ﷺ) gave a letter to a person and ordered him to go and deliver it to the Governor of Bahrain. (He did so) and the Governor of Bahrain sent it to Chousroes, who read that letter and then tore it to pieces. (The sub-narrator (Ibn Shihab) thinks that Ibn Al-Musaiyab said that Allah's Messenger (ﷺ) invoked Allah against them (saying), "May Allah tear them into pieces, and disperse them all totally.)"

Sahih al-Bukhari 64 - Book 3, Hadith 6

Narrated Anas bin Malik:

Once the Prophet (ﷺ) wrote a letter or had an idea of writing a letter. The Prophet (ﷺ) was told that they (rulers) would not read letters unless they were sealed. So the Prophet (ﷺ) got a silver ring made with "Muhammad Allah's Messenger (ﷺ)" engraved on it. As if I were just observing its white glitter in the hand of the Prophet.

Sahih al-Bukhari 65 - Book 3, Hadith 7

Narrated Abu Waqid Al-Laithi:

While Allah's Messenger (ﷺ) was sitting in the mosque with some people, three men came. Two of them came in front of Allah's Messenger (ﷺ) and the third one went away. The two persons kept on standing before Allah's Messenger (ﷺ) for a while and then one of them found a place in the circle and sat there while the other sat behind the gathering, and the third one went away. When Allah's Messenger (ﷺ) finished his preaching, he said, "Shall I tell you about these three persons? One of them betook himself to Allah, so Allah took him into His grace and mercy and accommodated him, the second felt shy from Allah, so Allah sheltered Him in His mercy (and did not punish him), while the third turned his face from Allah and went away, so Allah turned His face from him likewise. "

Sahih al-Bukhari 66 - Book 3, Hadith 8

Narrated `Abdur-Rahman bin Abi Bakra's father:

Once the Prophet (ﷺ) was riding his camel and a man was holding its rein. The Prophet (ﷺ) asked, "What is the day today?" We kept quiet, thinking that he might give that day another name. He said, "Isn't it the day of Nahr (slaughtering of the animals of sacrifice)" We replied, "Yes." He further asked, "Which month is this?" We again kept quiet, thinking that he might give it another name. Then he said, "Isn't it the month of Dhul-Hijja?" We replied, "Yes." He said, "Verily! Your blood, property and honor are sacred to one another (i.e. Muslims) like the sanctity of this day of yours, in this month of yours and in this city of yours. It is incumbent upon those who are present to inform those who are absent because those who are absent might comprehend (what I have said) better than the present audience."

Sahih al-Bukhari 67 - Book 3, Hadith 9

Narrated Ibn Mas`ud:

The Prophet (ﷺ) used to take care of us in preaching by selecting a suitable time, so that we might not get bored. (He abstained from pestering us with sermons and knowledge all the time).

Sahih al-Bukhari 68 - Book 3, Hadith 10

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "Facilitate things to people (concerning religious matters), and do not make it hard for them and give them good tidings and do not make them run away (from Islam).

Sahih al-Bukhari 69 - Book 3, Hadith 11

Narrated Abu Wail:

`Abdullah used to give a religious talk to the people on every Thursday. Once a man said, "O Aba `Abdur-Rahman! (By Allah) I wish if you could preach us daily." He replied, "The only thing which prevents me from doing so, is that I hate to bore you, and no doubt I take care of you in preaching by selecting a suitable time just as the Prophet (ﷺ) used to do with us, for fear of making us bored."

Sahih al-Bukhari 70 - Book 3, Hadith 12

Narrated Muawiya:

I heard Allah's Messenger (ﷺ) saying, "If Allah wants to do good to a person, He makes him comprehend the religion. I am just a distributor, but the grant is from Allah. (And remember) that this nation (true Muslims) will keep on following Allah's teachings strictly and they will not be harmed by any one going on a different path till Allah's order (Day of Judgment) is established."

Sahih al-Bukhari 71 - Book 3, Hadith 13

Narrated Ibn `Umar:

We were with the Prophet (ﷺ) and fresh dates of a palm tree were brought to him. On that he said, "Amongst the trees, there is a tree which resembles a Muslim." I wanted to say that it was the datepalm tree but as I was the youngest of all (of them) I kept quiet. And then the Prophet (ﷺ) said, "It is the date-palm tree."

Sahih al-Bukhari 72 - Book 3, Hadith 14

Narrated `Abdullah bin Mas`ud:

The Prophet (ﷺ) said, "Do not wish to be like anyone except in two cases. (The first is) A person, whom Allah has given wealth and he spends it righteously; (the second is) the one whom Allah has given wisdom (the Holy Qur'an) and he acts according to it and teaches it to others." (Fath-al-Bari page 177 Vol. 1)

Sahih al-Bukhari 73 - Book 3, Hadith 15

Narrated Ibn `Abbas:

That he differed with Hur bin Qais bin Hisn Al-Fazari regarding the companion of (the Prophet) Moses. Ibn `Abbas said that he was Al Khadir. Meanwhile, Ubai bin Ka`b passed by them and Ibn `Abbas called him, saying "My friend (Hur) and I have differed regarding Moses' companion, whom Moses asked the way to meet. Have you heard the Prophet (ﷺ) mentioning something about him? He said, "Yes. I heard Allah's Messenger (ﷺ) saying, "While Moses was sitting in the company of some Israelites, a man came and asked him. "Do you know anyone who is more learned than you? Moses replied: "No." So Allah sent the Divine Inspiration to Moses: 'Yes, Our slave Khadir (is more learned than you.)' Moses asked (Allah) how to meet him (Khadir). So Allah made the fish as a sign for him and he was told that when the fish was lost, he should return (to the place where he had lost it) and there he would meet him (Al-Khadir). So Moses went on looking for the sign of the fish in the sea. The servant-boy of Moses said to him: Do you remember when we betook ourselves to the rock, I indeed forgot the fish, none but Satan made me forget to remember it. On that Moses said: 'That is what we have been seeking? (18.64) So they went back retracing their footsteps, and found Khadir. (And) what happened further to them is narrated in the Holy Qur'an by Allah. (18.54 up to 18.82)

Sahih al-Bukhari 74 - Book 3, Hadith 16

Narrated Ibn `Abbas:

Once the Prophet (ﷺ) embraced me and said, "O Allah! Bestow on him the knowledge of the Book (Qur'an).

Sahih al-Bukhari 75 - Book 3, Hadith 17

Narrated Ibn `Abbas:

Once I came riding a she-ass and had (just) attained the age of puberty. Allah's Messenger (ﷺ) was offering the prayer at Mina. There was no wall in front of him and I passed in front of some of the row while they were offering their prayers. There I let the she-ass loose to graze and entered the row, and nobody objected to it.

Sahih al-Bukhari 76 - Book 3, Hadith 18

Narrated Mahmud bin Rabi`a:

When I was a boy of five, I remember, the Prophet (ﷺ) took water from a bucket (used for getting water out of a well) with his mouth and threw it on my face.

Sahih al-Bukhari 77 - Book 3, Hadith 19

Narrated Ibn `Abbas:

that he differed with Hur bin Qais bin Hisn Al-Fazari regarding the companion of the Prophet (ﷺ) Moses. Meanwhile, Ubai bin Ka`b passed by them and Ibn `Abbas called him saying, "My friend (Hur) and I have differed regarding Moses' companion whom Moses asked the way to meet. Have you heard Allah's Messenger (ﷺ) mentioning something about him? Ubai bin Ka`b said: "Yes, I heard the Prophet (ﷺ) mentioning something about him (saying) while Moses was sitting in the company of some Israelites, a man came and asked him: "Do you know anyone who is more learned than you? Moses replied: "No." So Allah sent the Divine Inspiration to Moses: '--Yes, Our slave Khadir is more learned than you. Moses asked Allah how to meet him (Al-Khadir). So Allah made the fish a sign for him and he was told when the fish was lost, he should return (to the place where he had lost it) and there he would meet him (Al-Khadir). So Moses went on looking for the sign of the fish in the sea. The servant-boy of Moses said: 'Do you remember when we betook ourselves to the rock, I indeed forgot the fish, none but Satan made me forget to remember it. On that Moses said, 'That is what we have been seeking.' So they went back retracing their footsteps, and found Khadir. (and) what happened further about them is narrated in the Holy Qur'an by Allah." (18.54 up to 18.82)

Sahih al-Bukhari 78 - Book 3, Hadith 20

Narrated Abu Musa:

The Prophet (ﷺ) said, "The example of guidance and knowledge with which Allah has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rain water and Allah benefited the people with it and they utilized it for drinking, making their animals drink from it and for irrigation of the land for cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation (then that land gave no benefits). The first is the example of the person who comprehends Allah's religion and gets benefit (from the knowledge) which Allah has revealed through me (the Prophets and learns and then teaches others. The last example is that of a person who does not care for it and does not take Allah's guidance revealed through me (He is like that barren land.)"

Sahih al-Bukhari 79 - Book 3, Hadith 21

Narrated Anas:

Allah's Messenger (ﷺ) said, "From among the portents of the Hour are (the following): -1. Religious knowledge will be taken away (by the death of Religious learned men). -2. (Religious) ignorance will prevail. -3. Drinking of Alcoholic drinks (will be very common). -4. There will be prevalence of open illegal sexual intercourse.

Sahih al-Bukhari 80 - Book 3, Hadith 22

Narrated Anas:

I will narrate to you a Hadith and none other than I will tell you about after it. I heard Allah's Messenger (ﷺ) saying: From among the portents of the Hour are (the following): -1. Religious knowledge will decrease (by the death of religious learned men). -2. Religious ignorance will prevail. -3. There will be prevalence of open illegal sexual intercourse. -4. Women will increase in number and men will decrease in number so much so that fifty women will be looked after by one man.

Sahih al-Bukhari 81 - Book 3, Hadith 23

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "While I was sleeping, I saw that a cup full of milk was brought to me and I drank my fill till I noticed (the milk) its wetness coming out of my nails. Then I gave the remaining milk to `Umar Ibn Al-Khattab" The companions of the Prophet (ﷺ) asked, "What have you interpreted (about this dream)? "O Allah's Messenger (ﷺ) ,!" he replied, "(It is religious) knowledge."

Sahih al-Bukhari 82 - Book 3, Hadith 24

Narrated `Abdullah bin `Amr bin Al `Aas:

Allah's Messenger (ﷺ) stopped (for a while near the Jimar) at Mina during his last Hajj for the people and they were asking him questions. A man came and said, "I forgot and got my head shaved before slaughtering the Hadi (sacrificing animal)." The Prophet (ﷺ) said, "There is no harm, go and do the slaughtering now." Then another person came and said, "I forgot and slaughtered (the camel) before Rami (throwing of the pebbles) at the Jamra." The Prophet (ﷺ) said, "Do the Rami now and there is no harm." The narrator added: So on that day, when the Prophet (ﷺ) was asked about anything (as regards the ceremonies of Hajj) performed before or after its due time, his reply was: "Do it (now) and there is no harm."

Sahih al-Bukhari 83 - Book 3, Hadith 25

Narrated Ibn `Abbas:

Somebody said to the Prophet (during his last Hajj), "I did the slaughtering before doing the Rami.' The Prophet (ﷺ) beckoned with his hand and said, "There is no harm in that." Then another person said. "I got my head shaved before offering the sacrifice." The Prophet (ﷺ) beckoned with his hand saying, "There is no harm in that."

Sahih al-Bukhari 84 - Book 3, Hadith 26

Narrated Abu Huraira:

The Prophet (ﷺ) said, "(Religious) knowledge will be taken away (by the death of religious scholars) ignorance (in religion) and afflictions will appear; and Harj will increase." It was asked, "What is Harj, O Allah's Messenger (ﷺ)?" He replied by beckoning with his hand indicating "killing." (Fath-al-Bari Page 192, Vol. 1)

Sahih al-Bukhari 85 - Book 3, Hadith 27

Narrated Asma':

I came to `Aisha while she was praying, and said to her, "What has happened to the people?" She pointed out towards the sky. (I looked towards the mosque), and saw the people offering the prayer. Aisha said, "Subhan Allah." I said to her, "Is there a sign?" She nodded with her head meaning, "Yes." I, too, then stood (for the prayer of eclipse) till I became (nearly) unconscious and later on I poured water on my head. After the prayer, the Prophet (ﷺ) praised and glorified Allah and then said, "Just now at this place I have seen what I have never seen before, including Paradise and Hell. No doubt it has been inspired to me that you will be put to trials in your graves and these trials will be like the trials of Masih-ad-Dajjal or nearly like it (the sub narrator is not sure which expression Asma' used). You will be asked, 'What do you know about this man (the Prophet (ﷺ) Muhammad)?' Then the faithful believer (or Asma' said a similar word) will reply, 'He is Muhammad Allah's Messenger (ﷺ) who had come to us with clear evidences and guidance and so we accepted his teachings and followed him. And he is Muhammad.' And he will repeat it thrice. Then the angels will say to him, 'Sleep in peace as we have come to know that you were a faithful believer.' On the other hand, a hypocrite or a doubtful person will reply, 'I do not know, but I heard the people saying something and so I said it.' (the same). "

Sahih al-Bukhari 86 - Book 3, Hadith 28

Narrated Abu Jamra:

I was an interpreter between the people and Ibn `Abbas. Once Ibn `Abbas said that a delegation of the tribe of `Abdul Qais came to the Prophet (ﷺ) who asked them, "Who are the people (i.e. you)? (Or) who are the delegates?" They replied, "We are from the tribe of Rabi`a." Then the Prophet (ﷺ) said to them, "Welcome, O people (or said, "O delegation (of `Abdul Qais).") Neither will you have disgrace nor will you regret." They said, "We have come to you from a distant place and there is the tribe of the infidels of Mudar intervening between you and us and we cannot come to you except in the sacred month. So please order us to do something good (religious deeds) and that we may also inform our people whom we have left behind (at home) and that we may enter Paradise (by acting on them.)" The Prophet ordered them to do four things, and forbade them from four things. He ordered them to believe in Allah Alone, the Honorable the Majestic and said to them, "Do you know what is meant by believing in Allah Alone?" They replied, "Allah and His Apostle know better." Thereupon the Prophet (ﷺ) said, "(That means to testify that none has the right to be worshipped but Allah and that Muhammad is His Apostle, to offer prayers perfectly, to pay Zakat, to observe fasts during the month of Ramadan, (and) to pay Al-Khumus (one fifth of the booty to be given in Allah's cause)." Then he forbade them four things, namely Ad-Dubba.' Hantam, Muzaffat (and) An-Naqir or Muqaiyar (These were the names of pots in which alcoholic drinks used to be prepared). The Prophet (ﷺ) further said, "Memorize them (these instructions) and tell them to the people whom you have left behind."

Sahih al-Bukhari 87 - Book 3, Hadith 29

Narrated `Abdullah bin Abi Mulaika:

`Uqba bin Al-Harith said that he had married the daughter of Abi Ihab bin `Aziz. Later on a woman came to him and said, "I have suckled (nursed) `Uqba and the woman whom he married (his wife) at my breast." `Uqba said to her, "Neither I knew that you have suckled (nursed) me nor did you tell me." Then he rode over to see Allah's Messenger (ﷺ) at Medina, and asked him about it. Allah's Messenger (ﷺ) said, "How can you keep her as a wife when it has been said (that she is your foster-sister)?" Then `Uqba divorced her, and she married another man.

Sahih al-Bukhari 88 - Book 3, Hadith 30

Narrated `Umar:

My Ansari neighbor from Bani Umaiya bin Zaid who used to live at `Awali Al-Medina and used to visit the Prophet (ﷺ) by turns. He used to go one day and I another day. When I went I used to bring the news of that day regarding the Divine Inspiration and other things, and when he went, he used to do the same for me. Once my Ansari friend, in his turn (on returning from the Prophet), knocked violently at my door and asked if I was there." I became horrified and came out to him. He said, "Today a great thing has happened." I then went to Hafsa and saw her weeping. I asked her, "Did Allah's Messenger (ﷺ) divorce you all?" She replied, "I do not know." Then, I entered upon the Prophet (ﷺ) and said while standing, "Have you divorced your wives?" The Prophet (ﷺ) replied in the negative. On what I said, "Allahu-Akbar (Allah is Greater)." (See Hadith No. 119, Vol. 3 for details)

Sahih al-Bukhari 89 - Book 3, Hadith 31

Narrated Abu Mas`ud Al-Ansari:

Once a man said to Allah's Messenger (ﷺ) "O Allah's Messenger (ﷺ)! I may not attend the (compulsory congregational) prayer because so and so (the Imam) prolongs the prayer when he leads us for it. The narrator added: "I never saw the Prophet (ﷺ) more furious in giving advice than he was on that day. The Prophet said, "O people! Some of you make others dislike good deeds (the prayers). So whoever leads the people in prayer should shorten it because among them there are the sick the weak and the needy (having some jobs to do).

Sahih al-Bukhari 90 - Book 3, Hadith 32

Narrated Zaid bin Khalid Al-Juhani:

A man asked the Prophet (ﷺ) about the picking up of a "Luqata" (fallen lost thing). The Prophet (ﷺ) replied, "Recognize and remember its tying material and its container, and make public announcement (about it) for one year, then utilize it but give it to its owner if he comes." Then the person asked about the lost camel. On that, the Prophet (ﷺ) got angry and his cheeks or his Face became red and he said, "You have no concern with it as it has its water container, and its feet and it will reach water, and eat (the leaves) of trees till its owner finds it." The man then asked about the lost sheep. The Prophet (ﷺ) replied, "It is either for you, for your brother (another person) or for the wolf."

Sahih al-Bukhari 91 - Book 3, Hadith 33

Narrated Abu Musa:

The Prophet (ﷺ) was asked about things which he did not like, but when the questioners insisted, the Prophet got angry. He then said to the people, "Ask me anything you like." A man asked, "Who is my father?" The Prophet (ﷺ) replied, "Your father is Hudhafa." Then another man got up and said, "Who is my father, O Allah's Messenger (ﷺ) ?" He replied, "Your father is Salim, Maula (the freed slave) of Shaiba." So when `Umar saw that (the anger) on the face of the Prophet (ﷺ) he said, "O Allah's Messenger (ﷺ)! We repent to Allah (Our offending you).

Sahih al-Bukhari 92 - Book 3, Hadith 34

Narrated Anas bin Malik:

One day Allah's Messenger (ﷺ) came out (before the people) and `Abdullah bin Hudhafa stood up and asked (him) "Who is my father?" The Prophet (ﷺ) replied, "Your father is Hudhafa." The Prophet (ﷺ) told them repeatedly (in anger) to ask him anything they liked. `Umar knelt down before the Prophet (ﷺ) and said thrice, "We accept Allah as (our) Lord and Islam as (our) religion and Muhammad as (our) Prophet." After that the Prophet (ﷺ) became silent.

Sahih al-Bukhari 93 - Book 3, Hadith 35

Narrated Anas:

Whenever the Prophet (ﷺ) asked permission to enter, he knocked the door thrice with greeting and whenever he spoke a sentence (said a thing) he used to repeat it thrice. (See Hadith No. 261, Vol. 8).

Sahih al-Bukhari 94 - Book 3, Hadith 36

Narrated Anas:

Whenever the Prophet (ﷺ) spoke a sentence (said a thing), he used to repeat it thrice so that the people could understand it properly from him and whenever he asked permission to enter, (he knocked the door) thrice with greeting.

Sahih al-Bukhari 95 - Book 3, Hadith 37

Narrated `Abdullah bin `Amr:

Once Allah's Messenger (ﷺ) remained behind us in a journey. He joined us while we were performing ablution for the `Asr prayer which was over-due. We were just passing wet hands over our feet (not washing them properly) so the Prophet (ﷺ) addressed us in a loud voice and said twice or thrice, "Save your heels from the fire."

Sahih al-Bukhari 96 - Book 3, Hadith 38

Narrated Abu Burda's father:

Allah's Messenger (ﷺ) said "Three persons will have a double reward: 1. A Person from the people of the scriptures who believed in his prophet (Jesus or Moses) and then believed in the Prophet (ﷺ) Muhammad (i .e. has embraced Islam). 2. A slave who discharges his duties to Allah and his master. 3. A master of a woman-slave who teaches her good manners and educates her in the best possible way (the religion) and manumits her and then marries her."

Sahih al-Bukhari 97 - Book 3, Hadith 39

Narrated Ibn 'Abbas:

Once Allah's Messenger (ﷺ) came out while Bilal was accompanying him. He went towards the women thinking that they had not heard him (i.e. his sermon). So he preached them and ordered them to pay alms. (Hearing that) the women started giving alms; some donated their ear-rings, some gave their rings and Bilal was collecting them in the corner of his garment.

Sahih al-Bukhari 98 - Book 3, Hadith 40

Narrated Abu Huraira:

I said: "O Allah's Messenger (ﷺ)! Who will be the luckiest person, who will gain your intercession on the Day of Resurrection?" Allah's Messenger (ﷺ) said: O Abu Huraira! "I have thought that none will ask me about it before you as I know your longing for the (learning of) Hadiths. The luckiest person who will have my intercession on the Day of Resurrection will be the one who said sincerely from the bottom of his heart "None has the right to be worshipped but Allah."

Sahih al-Bukhari 99 - Book 3, Hadith 41

Narrated `Abdullah bin `Amr bin Al-`As:

I heard Allah's Messenger (ﷺ) saying, "Allah does not take away the knowledge, by taking it away from (the hearts of) the people, but takes it away by the death of the religious learned men till when none of the (religious learned men) remains, people will take as their leaders ignorant persons who when consulted will give their verdict without knowledge. So they will go astray and will lead the people astray."

Sahih al-Bukhari 100 - Book 3, Hadith 42

Narrated Abu Sa`id Al-Khudri:

Some women requested the Prophet (ﷺ) to fix a day for them as the men were taking all his time. On that he promised them one day for religious lessons and commandments. Once during such a lesson the Prophet said, "A woman whose three children die will be shielded by them from the Hell fire." On that a woman asked, "If only two die?" He replied, "Even two (will shield her from the Hell-fire).

Sahih al-Bukhari 101 - Book 3, Hadith 43

Narrated Abu Sa`id Al-Khudri:

as above (the sub narrators are different). Abu Huraira qualified the three children referred to in the above mentioned Hadith as not having reached the age of committing sins (i.e. age of puberty) .

Sahih al-Bukhari 102 - Book 3, Hadith 44

Narrated Ibn Abu Mulaika:

Whenever `Aisha (the wife of the Prophet) heard anything which she did not understand, she used to ask again till she understood it completely. Aisha said: "Once the Prophet (ﷺ) said, "Whoever will be called to account (about his deeds on the Day of Resurrection) will surely be punished." I said, "Doesn't Allah say: "He surely will receive an easy reckoning." (84.8) The Prophet (ﷺ) replied, "This means only the presentation of the accounts but whoever will be argued about his account, will certainly be ruined."

Sahih al-Bukhari 103 - Book 3, Hadith 45

Narrated Sa`id:

Abu Shuraih said, "When `Amr bin Sa`id was sending the troops to Mecca (to fight `Abdullah bin Az- Zubair) I said to him, 'O chief! Allow me to tell you what the Prophet (ﷺ) said on the day following the conquests of Mecca. My ears heard and my heart comprehended, and I saw him with my own eyes, when he said it. He glorified and praised Allah and then said, "Allah and not the people has made Mecca a sanctuary. So anybody who has belief in Allah and the Last Day (i.e. a Muslim) should neither shed blood in it nor cut down its trees. If anybody argues that fighting is allowed in Mecca as Allah's Messenger (ﷺ) did fight (in Mecca), tell him that Allah gave permission to His Apostle, but He did not give it to you. The Prophet (ﷺ) added: Allah allowed me only for a few hours on that day (of the conquest) and today (now) its sanctity is the same (valid) as it was before. So it is incumbent upon those who are present to convey it (this information) to those who are absent." Abu-Shuraih was asked, "What did `Amr reply?" He said `Amr said, "O Abu Shuraih! I know better than you (in this respect). Mecca does not give protection to one who disobeys (Allah) or runs after committing murder, or theft (and takes refuge in Mecca).

Sahih al-Bukhari 104 - Book 3, Hadith 46

Narrated Abu Bakra:

The Prophet (ﷺ) said. No doubt your blood, property, the sub-narrator Muhammad thought that Abu Bakra had also mentioned and your honor (chastity), are sacred to one another as is the sanctity of this day of yours in this month of yours. It is incumbent on those who are present to inform those who are absent." (Muhammad the Sub-narrator used to say, "Allah's Messenger (ﷺ) told the truth.") The Prophet (ﷺ) repeated twice: "No doubt! Haven't I conveyed Allah's message to you.

Sahih al-Bukhari 105 - Book 3, Hadith 47

Narrated `Ali:

The Prophet (ﷺ) said, "Do not tell a lie against me for whoever tells a lie against me (intentionally) then he will surely enter the Hell-fire."

Sahih al-Bukhari 106 - Book 3, Hadith 48

Narrated `Abdullah bin Az-Zubair:

I said to my father, 'I do not hear from you any narration (Hadith) of Allah s Apostle as I hear (his narration) from so and so?" Az-Zubair replied. l was always with him (the Prophet) and I heard him saying "Whoever tells a lie against me (intentionally) then (surely) let him occupy, his seat in Hellfire.

Sahih al-Bukhari 107 - Book 3, Hadith 49

Narrated Anas:

The fact which stops me from narrating a great number of Hadiths to you is that the Prophet (ﷺ) said: "Whoever tells a lie against me intentionally, then (surely) let him occupy his seat in Hell-fire."

Sahih al-Bukhari 108 - Book 3, Hadith 50

Narrated Salama:

I heard the Prophet (ﷺ) saying, "Whoever (intentionally) ascribes to me what I have not said then (surely) let him occupy his seat in Hell-fire."

Sahih al-Bukhari 109 - Book 3, Hadith 51

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Name yourselves with my name (use my name) but do not name yourselves with my Kunya name (i.e. Abul Qasim). And whoever sees me in a dream then surely he has seen me for Satan cannot impersonate me. And whoever tells a lie against me (intentionally), then (surely) let him occupy his seat in Hell-fire."

Sahih al-Bukhari 110 - Book 3, Hadith 52

Narrated Ash-Shu`bi:

Abu Juhaifa said, "I asked `Ali, 'Have you got any book (which has been revealed to the Prophet (ﷺ) apart from the Qur'an)?' `Ali replied, 'No, except Allah's Book or the power of understanding which has been bestowed (by Allah) upon a Muslim or what is (written) in this sheet of paper (with me).' Abu Juhaifa said, "I asked, 'What is (written) in this sheet of paper?' `Ali replied, it deals with The Diyya (compensation (blood money) paid by the killer to the relatives of the victim), the ransom for the releasing of the captives from the hands of the enemies, and the law that no Muslim should be killed in Qisas (equality in punishment) for the killing of (a disbeliever).

Sahih al-Bukhari 111 - Book 3, Hadith 53

Narrated Abu Huraira:

In the year of the Conquest of Mecca, the tribe of Khuza`a killed a man from the tribe of Bani Laith in revenge for a killed person, belonging to them. They informed the Prophet (ﷺ) about it. So he rode his Rahila (she-camel for riding) and addressed the people saying, "Allah held back the killing from Mecca. (The sub-narrator is in doubt whether the Prophet (ﷺ) said "elephant or killing," as the Arabic words standing for these words have great similarity in shape), but He (Allah) let His Apostle and the believers over power the infidels of Mecca. Beware! (Mecca is a sanctuary) Verily! Fighting in Mecca was not permitted for anyone before me nor will it be permitted for anyone after me. It (war) in it was made legal for me for few hours or so on that day. No doubt it is at this moment a sanctuary, it is not allowed to uproot its thorny shrubs or to uproot its trees or to pick up its Luqat (fallen things) except by a person who will look for its owner (announce it publicly). And if somebody is killed, then his closest relative has the right to choose one of the two-- the blood money (Diyya) or retaliation having the killer killed. In the meantime a man from Yemen came and said, "O Allah's Messenger (ﷺ)! Get that written for me." The Prophet (ﷺ) ordered his companions to write that for him. Then a man from Quraish said, "Except Al-Idhkhir (a type of grass that has good smell) O Allah's Messenger (ﷺ), as we use it in our houses and graves." The Prophet (ﷺ) said, "Except Al-Idhkhir i.e. Al-Idhkhir is allowed to be plucked."

Sahih al-Bukhari 112 - Book 3, Hadith 54

Narrated Abu Huraira:

There is none among the companions of the Prophet (ﷺ) who has narrated more Hadiths than I except `Abdullah bin `Amr (bin Al-`As) who used to write them and I never did the same.

Sahih al-Bukhari 113 - Book 3, Hadith 55

Narrated 'Ubaidullah bin `Abdullah:

Ibn `Abbas said, "When the ailment of the Prophet (ﷺ) became worse, he said, 'Bring for me (writing) paper and I will write for you a statement after which you will not go astray.' But `Umar said, 'The Prophet is seriously ill, and we have got Allah's Book with us and that is sufficient for us.' But the companions of the Prophet (ﷺ) differed about this and there was a hue and cry. On that the Prophet (ﷺ) said to them, 'Go away (and leave me alone). It is not right that you should quarrel in front of me." Ibn `Abbas came out saying, "It was most unfortunate (a great disaster) that Allah's Messenger (ﷺ) was prevented from writing that statement for them because of their disagreement and noise. (Note: It is apparent from this Hadith that Ibn `Abbas had witnessed the event and came out saying this statement. The truth is not so, for Ibn `Abbas used to say this statement on narrating the Hadith and he had not witnessed the event personally. See Fath Al-Bari Vol. 1, p.220 footnote.) (See Hadith No. 228, Vol. 4).

Sahih al-Bukhari 114 - Book 3, Hadith 56

Narrated Um Salama:

One night Allah's Messenger (ﷺ) got up and said, "Subhan Allah! How many afflictions have been descended tonight and how many treasures have been disclosed! Go and wake the sleeping lady occupants of these dwellings (his wives) up (for prayers). A well-dressed (soul) in this world may be naked in the Hereafter. "

Sahih al-Bukhari 115 - Book 3, Hadith 57

Narrated `Abdullah bin `Umar:

Once the Prophet (ﷺ) led us in the `Isha' prayer during the last days of his life and after finishing it (the prayer) (with Taslim) he said: "Do you realize (the importance of) this night?" Nobody present on the surface of the earth tonight will be living after the completion of one hundred years from this night."

Sahih al-Bukhari 116 - Book 3, Hadith 58

Narrated Ibn `Abbas:

I stayed overnight in the house of my aunt Maimuna bint Al-Harith (the wife of the Prophet (ﷺ)) while the Prophet (ﷺ) was there with her during her night turn. The Prophet (ﷺ) offered the `Isha' prayer (in the mosque), returned home and after having prayed four rak`at, he slept. Later on he got up at night and then asked whether the boy (or he used a similar word) had slept? Then he got up for the prayer and I stood up by his left side but he made me stand to his right and offered five rak`at followed by two more rak`at. Then he slept and I heard him snoring and then (after a while) he left for the (Fajr) prayer.

Sahih al-Bukhari 117 - Book 3, Hadith 59

Narrated Abu Huraira:

People say that I have narrated many Hadiths (The Prophet's narration). Had it not been for two verses in the Qur'an, I would not have narrated a single Hadith, and the verses are: "Verily those who conceal the clear sign and the guidance which We have sent down . . . (up to) Most Merciful." (2:159-160). And no doubt our Muhajir (emigrant) brothers used to be busy in the market with their business (bargains) and our Ansari brothers used to be busy with their property (agriculture). But I (Abu Huraira) used to stick to Allah's Messenger (ﷺ) contented with what will fill my stomach and I used to attend that which they used not to attend and I used to memorize that which they used not to memorize.

Sahih al-Bukhari 118 - Book 3, Hadith 60

Narrated Abu Huraira:

I said to Allah's Messenger (ﷺ) "I hear many narrations (Hadiths) from you but I forget them." Allah's Apostle said, "Spread your Rida' (garment)." I did accordingly and then he moved his hands as if filling them with something (and emptied them in my Rida') and then said, "Take and wrap this sheet over your body." I did it and after that I never forgot any thing. Narrated Ibrahim bin Al-Mundhir: Ibn Abi Fudaik narrated the same as above (Hadith...119) but added that the Prophet (ﷺ) had moved his hands as if filling them with something and then he emptied them in the Rida' of Abu Huraira.

Sahih al-Bukhari 119 - Book 3, Hadith 61

Narrated Abu Huraira:

I have memorized two kinds of knowledge from Allah's Messenger (ﷺ) . I have propagated one of them to you and if I propagated the second, then my pharynx (throat) would be cut (i.e. killed).

Sahih al-Bukhari 120 - Book 3, Hadith 62

Narrated Jarir:

The Prophet (ﷺ) said to me during Hajjat-al-Wida`: Let the people keep quiet and listen. Then he said (addressing the people), "Do not (become infidels) revert to disbelief after me by striking the necks (cutting the throats) of one another (killing each other).

Sahih al-Bukhari 121 - Book 3, Hadith 63

Narrated Sa`id bin Jubair:

I said to Ibn `Abbas, "Nauf-Al-Bakali claims that Moses (the companion of Khadir) was not the Moses of Bani Israel but he was another Moses." Ibn `Abbas remarked that the enemy of Allah (Nauf) was a liar. Narrated Ubai bin Ka`b: The Prophet (ﷺ) said, "Once the Prophet (ﷺ) Moses stood up and addressed Bani Israel. He was asked, "Who is the most learned man amongst the people. He said, "I am the most learned." Allah admonished Moses as he did not attribute absolute knowledge to Him (Allah). So Allah inspired to him "At the junction of the two seas there is a slave amongst my slaves who is more learned than you." Moses said, "O my Lord! How can I meet him?" Allah said: Take a fish in a large basket (and proceed) and you will find him at the place where you will lose the fish. So Moses set out along with his (servant) boy, Yusha` bin Noon and carried a fish in a large basket till they reached a rock, where they laid their heads (i.e. lay down) and slept. The fish came out of the basket and it took its way into the sea as in a tunnel. So it was an amazing thing for both Moses and his (servant) boy. They proceeded for the rest of that night and the following day. When the day broke, Moses said to his (servant) boy: "Bring us our early meal. No doubt, we have suffered much fatigue in this journey." Moses did not get tired till he passed the place about which he was told. There the (servant) boy told Moses, "Do you remember when we betook ourselves to the rock, I indeed forgot the fish." Moses remarked, "That is what we have been seeking. So they went back retracing their footsteps, till they reached the rock. There they saw a man covered with a garment (or covering himself with his own garment). Moses greeted him. Al-Khadir replied saying, "How do people greet each other in your land?" Moses said, "I am Moses." He asked, "The Moses of Bani Israel?" Moses replied in the affirmative and added, "May I follow you so that you teach me of that knowledge which you have been taught." Al-Khadir replied, "Verily! You will not be able to remain patient with me, O Moses! I have some of the knowledge of Allah which He has taught me and which you do not know, while you have some knowledge which Allah has taught you which I do not know." Moses said, "Allah willing, you will find me patient and I will disobey no order of yours. So both of them set out walking along the seashore, as they did not have a boat. In the meantime a boat passed by them and they requested the crew of the boat to take them on board. The crew recognized Al-Khadir and took them on board without fare. Then a sparrow came and stood on the edge of the boat and dipped its beak once or twice in the sea. Al-Khadir said: "O Moses! My knowledge and your knowledge have not decreased Allah's knowledge except as much as this sparrow has decreased the water of the

sea with its beak." Al- Khadir went to one of the planks of the boat and plucked it out. Moses said, "These people gave us a free lift but you have broken their boat and scuttled it so as to drown its people." Al-Khadir replied, "Didn't I tell you that you will not be able to remain patient with me." Moses said, "Call me not to account for what I forgot." The first (excuse) of Moses was that he had forgotten. Then they proceeded further and found a boy playing with other boys. Al-Khadir took hold of the boy's head from the top and plucked it out with his hands (i.e. killed him). Moses said, "Have you killed an innocent soul who has killed none." Al-Khadir replied, "Did I not tell you that you cannot remain patient with me?" Then they both proceeded till when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found there a wall on the point of collapsing. Al-Khadir repaired it with his own hands. Moses said, "If you had wished, surely you could have taken wages for it." Al-Khadir replied, "This is the parting between you and me." The Prophet added, "May Allah be Merciful to Moses! Would that he could have been more patient to learn more about his story with Al-Khadir. "

Sahih al-Bukhari 122 - Book 3, Hadith 64

Narrated Abu Musa:

A man came to the Prophet (ﷺ) and asked, "O Allah's Messenger (ﷺ)! What kind of fighting is in Allah's cause? (I ask this), for some of us fight because of being enraged and angry and some for the sake of his pride and haughtiness." The Prophet (ﷺ) raised his head (as the questioner was standing) and said, "He who fights so that Allah's Word (Islam) should be superior, then he fights in Allah's cause."

Sahih al-Bukhari 123 - Book 3, Hadith 65

Narrated `Abdullah bin `Ammar:

I saw the Prophet (ﷺ) near the Jamra and the people were asking him questions (about religious problems). A man asked, "O Allah's Messenger (ﷺ)! I have slaughtered the Hadi (animal) before doing the Rami." The Prophet (ﷺ) replied, "Do the Rami (now) and there is no harm." Another person asked, "O Allah's Messenger (ﷺ)! I got my head shaved before slaughtering the animal." The Prophet (ﷺ) replied, "Do the slaughtering (now) and there is no harm." So on that day, when the Prophet (ﷺ) was asked about anything as regards the ceremonies of Hajj performed before or after its due time his reply was, "Do it (now) and there is no harm."

Sahih al-Bukhari 124 - Book 3, Hadith 66

Narrated `Abdullah:

While I was going with the Prophet (ﷺ) through the ruins of Medina and he was reclining on a date-palm leaf stalk, some Jews passed by. Some of them said to the others: Ask him (the Prophet) about the spirit. Some of them said that they should not ask him that question as he might give a reply which would displease them. But some of them insisted on asking, and so one of them stood up and asked, "O Abul-Qasim ! What is the spirit?" The Prophet (ﷺ) remained quiet. I thought he was being inspired Divinely. So I stayed till that state of the Prophet (while being inspired) was over. The Prophet (ﷺ) then said, "And they ask you (O Muhammad) concerning the spirit --Say: The spirit -- its knowledge is with my Lord. And of knowledge you (mankind) have been given only a little)." (17.85)

Sahih al-Bukhari 125 - Book 3, Hadith 67

Narrated Aswad:

Ibn Az-Zubair said to me, "Aisha used to tell you secretly a number of things. What did she tell you about the Ka`ba?" I replied, "She told me that once the Prophet (ﷺ) said, 'O `Aisha! Had not your people been still close to the pre-Islamic period of ignorance (infidelity)! I would have dismantled the Ka`ba and would have made two doors in it; one for entrance and the other for exit." Later on Ibn Az-Zubair did the same.

Sahih al-Bukhari 126 - Book 3, Hadith 68

Narrated Abu at-Tufail:

The above mentioned Statement of `Ali.

Sahih al-Bukhari 127 - Book 3, Hadith 69

Narrated Anas bin Malik:

"Once Mu`adh was along with Allah's Messenger (ﷺ) as a companion rider. Allah's Messenger (ﷺ) said, "O Mu`adh bin Jabal." Mu`adh replied, "Labbaik and Sa`daik. O Allah's Messenger (ﷺ)!" Again the Prophet (ﷺ) said, "O Mu`adh!" Mu`adh said thrice, "Labbaik and Sa`daik, O Allah's Messenger (ﷺ)!" Allah's Messenger (ﷺ) said, "There is none who testifies sincerely that none has the right to be worshipped but Allah and Muhammad is his Apostle, except that Allah, will save him from the Hell-fire." Mu`adh said, "O Allah's Messenger (ﷺ) ! Should I not inform the people about it so that they may have glad tidings?" He replied, "When the people hear about it, they will solely depend on it." Then Mu`adh narrated the above-mentioned Hadith just before his death, being afraid of committing sin (by not telling the knowledge).

Sahih al-Bukhari 128 - Book 3, Hadith 70

Narrated Anas:

I was informed that the Prophet (ﷺ) had said to Mu`adh, "Whosoever will meet Allah without associating anything in worship with Him will go to Paradise." Mu`adh asked the Prophet, "Should I not inform the people of this good news?" The Prophet (ﷺ) replied, "No, I am afraid, lest they should depend upon it (absolutely).

Sahih al-Bukhari 129 - Book 3, Hadith 71

Narrated Um Salama:

Um-Sulaim came to Allah's Messenger (ﷺ) and said, "Verily, Allah is not shy of (telling you) the truth. Is it necessary for a woman to take a bath after she has a wet dream (nocturnal sexual discharge?) The Prophet replied, "Yes, if she notices a discharge." Um Salama, then covered her face and asked, "O Allah's Messenger (ﷺ)! Does a woman get a discharge?" He replied, "Yes, let your right hand be in dust (An Arabic expression you say to a person when you contradict his statement meaning "you will not achieve goodness"), and that is why the son resembles his mother."

Sahih al-Bukhari 130 - Book 3, Hadith 72

Narrated `Abdullah bin `Umar:

Once Allah's Messenger (ﷺ) said, "Amongst the trees there is a tree, the leaves of which do not fall and is like a Muslim, tell me the name of that tree." Everybody started thinking about the trees of the desert areas and I thought of the date-palm tree but felt shy (to answer). The others asked, "O Allah's Apostle! inform us of it." He replied, "it is the date-palm tree." I told my father what had come to my mind and on that he said, "Had you said it I would have preferred it to such and such a thing that I might possess."

Sahih al-Bukhari 131 - Book 3, Hadith 73

Narrated `Ali:

I used to get the emotional urethral discharge frequently so I requested Al-Miqdad to ask the Prophet (ﷺ) about it. Al-Miqdad asked him and he replied, "One has to perform ablution (after it)." (See Hadith No. 269).

Sahih al-Bukhari 132 - Book 3, Hadith 74

Narrated Nafi`:

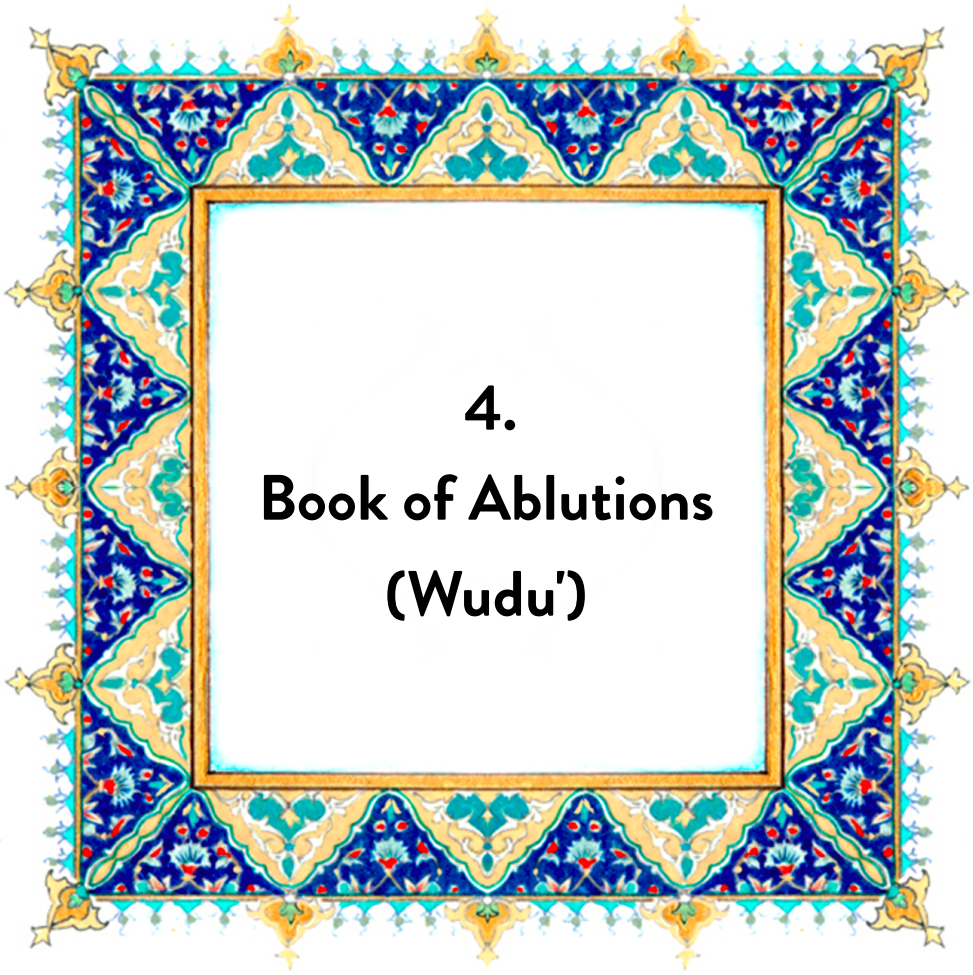
`Abdullah bin `Umar said: "A man got up in the mosque and said: O Allah's Messenger (ﷺ) 'At which place you order us that we should assume the Ihram?' Allah's Messenger (ﷺ) replied, 'The residents of Medina should assure the Ihram from Dhil-Hulaifa, the people of Syria from Al-Juhfa and the people of Najd from Qarn." Ibn `Umar further said, "The people consider that Allah's Messenger (ﷺ) had also said, 'The residents of Yemen should assume Ihram from Yalamlam.' " Ibn `Umar used to say, "I do not: remember whether Allah's Messenger (ﷺ) had said the last statement or not?"

Sahih al-Bukhari 133 - Book 3, Hadith 75

Narrated Ibn `Umar:

A man asked the Prophet (ﷺ) : "What (kinds of clothes) should a Muhrim (a Muslim intending to perform `Umra or Hajj) wear? He replied, "He should not wear a shirt, a turban, trousers, a head cloak or garment scented with saffron or Wars (kinds of perfumes). And if he has no slippers, then he can use Khuffs (socks made from thick fabric or leather) but the socks should be cut short so as to make the ankles bare." (See Hadith No. 615, Vol. 2).

Sahih al-Bukhari 134 - Book 3, Hadith 76



4.
Book of Ablutions
(Wudu')

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The prayer of a person who does Hadath (passes urine, stool or wind) is not accepted till he performs the ablution." A person from Hadaramout asked Abu Huraira, "What is 'Hadath'?" Abu Huraira replied, " 'Hadath' means the passing of wind."

Sahih al-Bukhari 135 - Book 4, Hadith 1

Narrated Nu`am Al-Mujmir:

Once I went up the roof of the mosque, along with Abu Huraira. He perform ablution and said, "I heard the Prophet (ﷺ) saying, "On the Day of Resurrection, my followers will be called "Al-Ghurr-ul- Muhajjalun" from the trace of ablution and whoever can increase the area of his radiance should do so (i.e. by performing ablution regularly).' "

Sahih al-Bukhari 136 - Book 4, Hadith 2

Narrated `Abbad bin Tamim:

My uncle asked Allah's Messenger (ﷺ) about a person who imagined to have passed wind during the prayer. Allah' Apostle replied: "He should not leave his prayers unless he hears sound or smells something."

Sahih al-Bukhari 137 - Book 4, Hadith 3

Narrated Kuraib:

Ibn `Abbas said, "The Prophet (ﷺ) slept till he snored and then prayed (or probably lay till his breath sounds were heard and then got up and prayed)." Ibn `Abbas added: "I stayed overnight in the house of my aunt, Maimuna, the Prophet (ﷺ) slept for a part of the night, (See Fath-al-Bari page 249, Vol. 1), and late in the night, he got up and performed ablution from a hanging water skin, a light (perfect) ablution and stood up for the prayer. I, too, performed a similar ablution, then I went and stood on his left. He drew me to his right and prayed as much as Allah wished, and again lay and slept till his breath sounds were heard. Later on the Mu'adh-dhin (call maker for the prayer) came to him and informed him that it was time for Prayer. The Prophet (ﷺ) went with him for the prayer without performing a new ablution." (Sufyan said to `Amr that some people said, "The eyes of Allah's Messenger (ﷺ) sleep but his heart does not sleep." `Amr replied, "I heard `Ubaid bin `Umar saying that the dreams of Prophets were Divine Inspiration, and then he recited the verse: 'I (Abraham) see in a dream, (O my son) that I offer you in sacrifice (to Allah)." (37.102) (See Hadith No. 183)

Sahih al-Bukhari 138 - Book 4, Hadith 4

Narrated Usama bin Zaid:

Allah's Messenger (ﷺ) proceeded from `Arafat till when he reached the mountain pass, he dismounted, urinated and then performed ablution but not a perfect one. I said to him, ("Is it the time for) the prayer, O Allah's Messenger (ﷺ)?" He said, "The (place of) prayer is ahead of you." He rode till when he reached Al-Muzdalifa, he dismounted and performed ablution and a perfect one, The (call for) Iqama was pronounced and he led the Maghrib prayer. Then everybody made his camel kneel down at its place. Then the Iqama was pronounced for the `Isha' prayer which the Prophet (ﷺ) led and no prayer was offered in between the two . prayers (`Isha' and Maghrib).

Sahih al-Bukhari 139 - Book 4, Hadith 5

Narrated `Ata' bin Yasar:

Ibn `Abbas performed ablution and washed his face (in the following way): He ladled out a handful of water, rinsed his mouth and washed his nose with it by putting in water and then blowing it out. He then, took another handful (of water) and did like this (gesturing) joining both hands, and washed his face, took another handful of water and washed his right forearm. He again took another handful of water and washed his left forearm, and passed wet hands over his head and took another handful of water and poured it over his right foot (up to his ankles) and washed it thoroughly and similarly took another handful of water and washed thoroughly his left foot (up to the ankles) and said, "I saw Allah's Messenger (ﷺ) performing ablution in this way."

Sahih al-Bukhari 140 - Book 4, Hadith 6

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "If anyone of you on having sexual relations with his wife said (and he must say it before starting) 'In the name of Allah. O Allah! Protect us from Satan and also protect what you bestow upon us (i.e. the coming offspring) from Satan, and if it is destined that they should have a child then, Satan will never be able to harm that offspring."

Sahih al-Bukhari 141 - Book 4, Hadith 7

Narrated Anas:

Whenever the Prophet (ﷺ) went to answer the call of nature, he used to say, "Allah-umma inni a`udhu bika minal khubuthi wal khaba'ith i.e. O Allah, I seek Refuge with You from all offensive and wicked things (evil deeds and evil spirits).

Sahih al-Bukhari 142 - Book 4, Hadith 8

Narrated Ibn `Abbas:

Once the Prophet (ﷺ) entered a lavatory and I placed water for his ablution. He asked, "Who placed it?" He was informed accordingly and so he said, "O Allah! Make him (Ibn `Abbas) a learned scholar in religion (Islam).

Sahih al-Bukhari 143 - Book 4, Hadith 9

Narrated Abu Aiyub Al-Ansari:

Allah's Messenger (ﷺ) said, "If anyone of you goes to an open space for answering the call of nature he should neither face nor turn his back towards the Qibla; he should either face the east or the west."

Sahih al-Bukhari 144 - Book 4, Hadith 10

Narrated `Abdullah bin `Umar:

People say, "Whenever you sit for answering the call of nature, you should not face the Qibla or Baitul-Maqdis (Jerusalem)." I told them. "Once I went up the roof of our house and I saw Allah's Apostle answering the call of nature while sitting on two bricks facing Baitul-Maqdis (Jerusalem) (but there was a screen covering him. ' (Fath-al-Bari, Page 258, Vol. 1).

Sahih al-Bukhari 145 - Book 4, Hadith 11

Narrated `Aisha:

The wives of the Prophet (ﷺ) used to go to Al-Manasi, a vast open place (near Baqi` at Medina) to answer the call of nature at night. `Umar used to say to the Prophet (ﷺ) "Let your wives be veiled," but Allah's Apostle did not do so. One night Sauda bint Zam`a the wife of the Prophet (ﷺ) went out at `Isha' time and she was a tall lady. `Umar addressed her and said, "I have recognized you, O Sauda." He said so, as he desired eagerly that the verses of Al-Hijab (the observing of veils by the Muslim women) may be revealed. So Allah revealed the verses of "Al-Hijab" (A complete body cover excluding the eyes).

Sahih al-Bukhari 146 - Book 4, Hadith 12

Narrated `Aisha:

The Prophet (ﷺ) said to his wives, "You are allowed to go out to answer the call of nature. "

Sahih al-Bukhari 147 - Book 4, Hadith 13

Narrated `Abdullah bin `Umar:

I went up to the roof of Hafsa's house for some job and I saw Allah's Messenger (ﷺ) answering the call of nature facing Sham (Syria, Jordan, Palestine and Lebanon regarded as one country) with his back towards the Qibla. (See Hadith No. 147).

Sahih al-Bukhari 148 - Book 4, Hadith 14

Narrated `Abdullah bin `Umar:

Once I went up the roof of our house and saw Allah's Messenger (ﷺ) answering the call of nature while sitting over two bricks facing Baitul-Maqdis (Jerusalem). (See Hadith No. 147).

Sahih al-Bukhari 149 - Book 4, Hadith 15

Narrated Anas bin Malik:

Whenever Allah's Messenger (ﷺ) went to answer the call of nature, I along with another boy used to accompany him with a tumbler full of water. (Hisham commented, "So that he might wash his private parts with it.)"

Sahih al-Bukhari 150 - Book 4, Hadith 16

Narrated Anas:

Whenever Allah's Messenger (ﷺ) went to answer the call of nature, I along with another boy from us used to go behind him with a tumbler full of water.

Sahih al-Bukhari 151 - Book 4, Hadith 17

Narrated Anas bin Malik:

Whenever Allah's Messenger (ﷺ) went to answer the call of nature, I along with another boy used to carry a tumbler full of water (for cleaning the private parts) and a short spear (or stick).

Sahih al-Bukhari 152 - Book 4, Hadith 18

Narrated Abu Qatada:

Allah's Messenger (ﷺ) said, "Whenever anyone of you drinks water, he should not breathe in the drinking utensil, and whenever anyone of you goes to a lavatory, he should neither touch his penis nor clean his private parts with his right hand."

Sahih al-Bukhari 153 - Book 4, Hadith 19

Narrated Abu Qatada:

The Prophet (ﷺ) said, "Whenever anyone of you makes water he should not hold his penis or clean his private parts with his right hand. (And while drinking) one should not breathe in the drinking utensil ."

Sahih al-Bukhari 154 - Book 4, Hadith 20

Narrated Abu Huraira:

I followed the Prophet (ﷺ) while he was going out to answer the call of nature. He used not to look this way or that. So, when I approached near him he said to me, "Fetch for me some stones for ' cleaning the privates parts (or said something similar), and do not bring a bone or a piece of dung." So I brought the stones in the corner of my garment and placed them by his side and I then went away from him. When he finished (from answering the call of nature) he used, them .

Sahih al-Bukhari 155 - Book 4, Hadith 21

Narrated `Abdullah:

The Prophet (ﷺ) went out to answer the call of nature and asked me to bring three stones. I found two stones and searched for the third but could not find it. So took a dried piece of dung and brought it to him. He took the two stones and threw away the dung and said, "This is a filthy thing."

Sahih al-Bukhari 156 - Book 4, Hadith 22

Narrated Ibn `Abbas:

The Prophet (ﷺ) performed ablution by washing the body parts only once.

Sahih al-Bukhari 157 - Book 4, Hadith 23

Narrated `Abdullah bin Zaid:

The Prophet (ﷺ) performed ablution by washing the body parts twice.

Sahih al-Bukhari 158 - Book 4, Hadith 24

Narrated Humran:

(the slave of 'Uthman) I saw 'Uthman bin 'Affan asking for a tumbler of water (and when it was brought) he poured water over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth, washed his nose by putting water in it and then blowing it out. then he washed his face and forearms up to the elbows thrice, passed his wet hands over his head and washed his feet up to the ankles thrice. Then he said, "Allah's Messenger (ﷺ) said 'If anyone performs ablution like that of mine and offers a two-rak'at prayer during which he does not think of anything else (not related to the present prayer) then his past sins will be forgiven.' "

Sahih al-Bukhari 159 - Book 4, Hadith 25

After performing the ablution 'Uthman said, "I am going to tell you a Hadith which I would not have told you, had I not been compelled by a certain Holy Verse (the sub narrator 'Urwa said:

This verse is: "Verily, those who conceal the clear signs and the guidance which we have sent down...)" (2:159). I heard the Prophet (ﷺ) saying, 'If a man performs ablution perfectly and then offers the compulsory congregational prayer, Allah will forgive his sins committed between that (prayer) and the (next) prayer till he offers it.

Sahih al-Bukhari 160 - Book 4, Hadith 26

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Whoever performs ablution should clean his nose with water by putting the water in it and then blowing it out, and whoever cleans his private parts with stones should do it with odd number of stones."

Sahih al-Bukhari 161 - Book 4, Hadith 27

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If anyone of you performs ablution he should put water in his nose and then blow it out and whoever cleans his private parts with stones should do so with odd numbers. And whoever wakes up from his sleep should wash his hands before putting them in the water for ablution, because nobody knows where his hands were during sleep."

Sahih al-Bukhari 162 - Book 4, Hadith 28

Narrated `Abdullah bin `Amr:

The Prophet (ﷺ) remained behind us on a journey. He joined us while we were performing ablution for the `Asr prayer which was overdue and we were just passing wet hands over our feet (not washing them thoroughly) so he addressed us in a loud voice saying twice , "Save your heels from the fire."

Sahih al-Bukhari 163 - Book 4, Hadith 29

Narrated Humran:

(the freed slave of `Uthman bin `Affan) I saw `Uthman bin `Affan asking (for a tumbler of water) to perform ablution (and when it was brought) he poured water from it over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth and washed his nose by putting water in it and then blowing it out. Then he washed his face thrice and (then) forearms up to the elbows thrice, then passed his wet hands over his head and then washed each foot thrice. After that `Uthman said, "I saw the Prophet (ﷺ) performing ablution like this of mine, and he said, 'If anyone performs ablution like that of mine and offers a two-rak`at prayer during which he does not think of anything else (not related to the present prayer) then his past sins will be forgiven. '

Sahih al-Bukhari 164 - Book 4, Hadith 30

Narrated Muhammad Ibn Ziyad:

I heard Abu Huraira saying as he passed by us while the people were performing ablution from a utensil containing water, "Perform ablution perfectly and thoroughly for Abul-Qasim (the Prophet) said, 'Save your heels from the Hell-fire.' "

Sahih al-Bukhari 165 - Book 4, Hadith 31

Narrated `Ubaid Ibn Juraij:

I asked `Abdullah bin `Umar, "O Abu `Abdur-Rahman! I saw you doing four things which I never saw being done by anyone of you companions?" `Abdullah bin `Umar said, "What are those, O Ibn Juraij?" I said, "I never saw you touching any corner of the Ka`ba except these (two) facing south (Yemen) and I saw you wearing shoes made of tanned leather and dyeing your hair with Hinna (a kind of red dye). I also noticed that whenever you were in Mecca, the people assume Ihram on seeing the new moon crescent (1st of Dhul-Hijja) while you did not assume the Ihlal (Ihram) -(Ihram is also called Ihlal which means 'Loud calling' because a Muhrim has to recite Talbiya aloud when assuming the state of Ihram) - till the 8th of Dhul-Hijja (Day of Tarwiya). `Abdullah replied, "Regarding the corners of Ka`ba, I never saw Allah's Messenger (ﷺ) touching except those facing south (Yemen) and regarding the tanned leather shoes, no doubt I saw Allah's Messenger (ﷺ) wearing non-hairy shoes and he used to perform ablution while wearing the shoes (i.e. wash his feet and then put on the shoes). So I love to wear similar shoes. And about the dyeing of hair with Hinna; no doubt I saw Allah's Messenger (ﷺ) dyeing his hair with it and that is why I like to dye (my hair with it). Regarding Ihlal, I did not see Allah's Messenger (ﷺ) assuming Ihlal till he set out for Hajj (on the 8th of Dhul-Hijja).

Sahih al-Bukhari 166 - Book 4, Hadith 32

Narrated Um-`Atiya:

That the Prophet (ﷺ) at the time of washing his deceased daughter had said to them, "Start from the right side beginning with those parts which are washed in ablution."

Sahih al-Bukhari 167 - Book 4, Hadith 33

Narrated `Aisha:

The Prophet (ﷺ) used to like to start from the right side on wearing shoes, combing his hair and cleaning or washing himself and on doing anything else.

Sahih al-Bukhari 168 - Book 4, Hadith 34

Narrated Anas bin Malik:

saw Allah's Messenger (ﷺ) when the `Asr prayer was due and the people searched for water to perform ablution but they could not find it. Later on (a pot full of) water for ablution was brought to Allah's Apostle . He put his hand in that pot and ordered the people to perform ablution from it. I saw the water springing out from underneath his fingers till all of them performed the ablution (it was one of the miracles of the Prophet).

Sahih al-Bukhari 169 - Book 4, Hadith 35

Narrated Ibn Seereen:

I said to `Abida, "I have some of the hair of the Prophet (ﷺ) which I got from Anas or from his family." `Abida replied. "No doubt if I had a single hair of that it would have been dearer to me than the whole world and whatever is in it."

Sahih al-Bukhari 170 - Book 4, Hadith 36

Narrated Anas:

When Allah's Messenger (ﷺ) got his head shaved, Abu- Talha was the first to take some of his hair.

Sahih al-Bukhari 171 - Book 4, Hadith 37

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If a dog drinks from the utensil of anyone of you it is essential to wash it seven times."

Sahih al-Bukhari 172 - Book 4, Hadith 38

Narrated Abu Huraira:

The Prophet (ﷺ) said, "A man saw a dog eating mud from (the severity of) thirst. So, that man took a shoe (and filled it) with water and kept on pouring the water for the dog till it quenched its thirst. So Allah approved of his deed and made him to enter Paradise."

Sahih al-Bukhari 173 - Book 4, Hadith 39

And narrated Hamza bin 'Abdullah:

My father said. "During the lifetime of Allah's Apostle, the dogs used to urinate, and pass through the mosques (come and go), nevertheless they never used to sprinkle water on it (urine of the dog.)"

Sahih al-Bukhari 174 - Book 4, Hadith 40

Narrated `Adi bin Hatim:

I asked the Prophet (about the hunting dogs) and he replied, "If you let loose (with Allah's name) your tamed dog after a game and it hunts it, you may eat it, but if the dog eats of (that game) then do not eat it because the dog has hunted it for itself." I further said, "Sometimes I send my dog for hunting and find another dog with it. He said, "Do not eat the game for you have mentioned Allah's name only on sending your dog and not the other dog."

Sahih al-Bukhari 175 - Book 4, Hadith 41

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "A person is considered in prayer as long as he is waiting for the prayer in the mosque as long as he does not do Hadath." A non-Arab man asked, "O Abu Huraira! What is Hadath?" I replied, "It is the passing of wind (from the anus) (that is one of the types of Hadath).

Sahih al-Bukhari 176 - Book 4, Hadith 42

Narrated `Abbad bin Tamim:

My uncle said: The Prophet (ﷺ) said, "One should not leave his prayer unless he hears sound or smells something."

Sahih al-Bukhari 177 - Book 4, Hadith 43

Narrated `Ali:

I used to get emotional urethral discharges frequently and felt shy to ask Allah's Messenger (ﷺ) about it. So I requested Al-Miqdad bin Al-Aswad to ask (the Prophet (ﷺ)) about it. Al-Miqdad asked him and he replied, "On has to perform ablution (after it).

Sahih al-Bukhari 178 - Book 4, Hadith 44

Narrated Zaid bin Khalid:

I asked `Uthman bin `Affan about a person who engaged in intercourse but did no discharge. `Uthman replied, "He should perform ablution like the one for an ordinary prayer but he must wash his penis." `Uthman added, "I heard it from Allah's Messenger (ﷺ)." I asked `Ali Az-Zubair, Talha and Ubai bin Ka`b about it and they, too, gave the same reply. (This order was canceled later on and taking a bath became necessary for such cases).

Sahih al-Bukhari 179 - Book 4, Hadith 45

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) sent for a Ansari man who came with water dropping from his head. The Prophet (ﷺ) said, "Perhaps we have forced you to hurry up, haven't we?" The Ansari replied, "Yes." Allah's Messenger (ﷺ) further said, "If you are forced to hurry up (during intercourse) or you do not discharge then ablution is due on you (This order was canceled later on, i.e. one has to take a bath).

Sahih al-Bukhari 180 - Book 4, Hadith 46

Narrated Usama bin Zaid:

"When Allah's Messenger (ﷺ) departed from `Arafat, he turned towards a mountain pass where he answered the call of nature. (After he had finished) I poured water and he performed ablution and then I said to him, "O Allah's Messenger (ﷺ)! Will you offer the prayer?" He replied, "The Musalla (place of the prayer) is ahead of you (in Al-Muzdalifa).

Sahih al-Bukhari 181 - Book 4, Hadith 47

Narrated Al-Mughira bin Shu`ba:

I was in the company of Allah's Messenger (ﷺ) on one of the journeys and he went out to answer the call of nature (and after he finished) I poured water and he performed ablution; he washed his face, forearms and passed his wet hand over his head and over the two Khuff (socks made from thick fabric or leather).

Sahih al-Bukhari 182 - Book 4, Hadith 48

Narrated `Abdullah bin `Abbas:

That he stayed overnight in the house of Maimuna the wife of the Prophet, his aunt. He added : I lay on the bed (cushion transversally) while Allah's Messenger (ﷺ) and his wife lay in the lengthwise direction of the cushion. Allah's Messenger (ﷺ) slept till the middle of the night, either a bit before or a bit after it and then woke up, rubbing the traces of sleep off his face with his hands. He then, recited the last ten verses of Sura Al-`Imran, got up and went to a hanging water-skin. He then Performed the ablution from it and it was a perfect ablution, and then stood up to offer the prayer. I, too, got up and did as the Prophet had done. Then I went and stood by his side. He placed his right hand on my head and caught my right ear and twisted it. He prayed two rak`at then two rak`at and two rak`at and then two rak`at and then two rak`at and then two rak`at (separately six times), and finally one rak`a (the witr). Then he lay down again in the bed till the Mu'adh-dhin came to him where upon the Prophet (ﷺ) got up, offered a two light rak`at prayer and went out and led the Fajr prayer.

Sahih al-Bukhari 183 - Book 4, Hadith 49

Narrated Asma' bint Abu Bakr:

I came to `Aisha the wife of the Prophet (ﷺ) during the solar eclipse. The people were standing and offering the prayer and she was also praying. I asked her, "What is wrong with the people?" She beckoned with her hand towards the sky and said, "Subhan Allah." I asked her, "Is there a sign?" She pointed out, "Yes." So I, too, stood for the prayer till I fell unconscious and later on I poured water on my head. After the prayer, Allah's Messenger (ﷺ) praised and glorified Allah and said, "Just now I have seen something which I never saw before at this place of mine, including Paradise and Hell. I have been inspired (and have understood) that you will be put to trials in your graves and these trials will be like the trials of Ad-Dajjal, or nearly like it (the sub narrator is not sure of what Asma' said). Angels will come to every one of you and ask, 'What do you know about this man?' A believer will reply, 'He is Muhammad, Allah's Messenger (ﷺ) , and he came to us with self-evident truth and guidance. So we accepted his teaching, believed and followed him.' Then the angels will say to him to sleep in peace as they have come to know that he was a believer. On the other hand a hypocrite or a doubtful person will reply, 'I do not know but heard the people saying something and so I said the same.' "

Sahih al-Bukhari 184 - Book 4, Hadith 50

Narrated Yahya Al-Mazini:

A person asked `Abdullah bin Zaid who was the grandfather of `Amr bin Yahya, "Can you show me how Allah's Messenger (ﷺ) used to perform ablution?" `Abdullah bin Zaid replied in the affirmative and asked for water. He poured it on his hands and washed them twice, then he rinsed his mouth thrice and washed his nose with water thrice by putting water in it and blowing it out. He washed his face thrice and after that he washed his forearms up to the elbows twice and then passed his wet hands over his head from its front to its back and vice versa (beginning from the front and taking them to the back of his head up to the nape of the neck and then brought them to the front again from where he had started) and washed his feet (up to the ankles).

Sahih al-Bukhari 185 - Book 4, Hadith 51

Narrated `Amr:

My father saw `Amr bin Abi Hasan asking `Abdullah bin Zaid about the ablution of the Prophet. `Abdullah bin Zaid asked for earthenware pot containing water and in front of them performed ablution like that of the Prophet (ﷺ) . He poured water from the pot over his hand and washed his hands thrice and then he put his hands in the pot and rinsed his mouth and washed his nose by putting water in it and then blowing it out with three handfuls of water. Again he put his hand in the water and washed his face thrice and washed his forearms up to the elbows twice; and then put his hands in the water and then passed them over his head by bringing them to the front and then to the rear of the head once, and then he washed his feet up to the ankles.

Sahih al-Bukhari 186 - Book 4, Hadith 52

Narrated Abu Juhaifa:

Allah's Messenger (ﷺ) came to us at noon and water for ablution was brought to him. After he had performed ablution, the remaining water was taken by the people and they started smearing their bodies with it (as a blessed thing). The Prophet (ﷺ) offered two rak`at of the Zuhr prayer and then two rak`at of the `Asr prayer while a short spear (or stick) was there (as a Sutra) in front of him.

Sahih al-Bukhari 187 - Book 4, Hadith 53

Abu Musa said:

The Prophet asked for a tumbler containing water and washed both his hands and face in it and then threw a mouthful of water in the tumbler and said to both of us (Abu Musa and Bilal), "Drink from the tumbler and pour some of its water on your faces and chests."

Sahih al-Bukhari 188 - Book 4, Hadith 54

Narrated Ibn Shihab:

Mahmud bin Ar-Rabi` who was the person on whose face the Prophet (ﷺ) had ejected a mouthful of water from his family's well while he was a boy, and `Urwa (on the authority of Al-Miswar and others) who testified each other, said, "Whenever the Prophet (ﷺ) , performed ablution, his companions were nearly fighting for the remains of the water."

Sahih al-Bukhari 189 - Book 4, Hadith 55

Narrated As-Sa'ib bin Yazid:

My aunt took me to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! This son of my sister has got a disease in his legs." So he passed his hands on my head and prayed for Allah's blessings for me; then he performed ablution and I drank from the remaining water. I stood behind him and saw the seal of Prophethood between his shoulders, and it was like the "Zir-al-Hijla" (means the button of a small tent, but some said 'egg of a partridge.' etc.)

Sahih al-Bukhari 190 - Book 4, Hadith 56

Narrated `Amr bin Yahya:

(on the authority of his father) `Abdullah bin Zaid poured water on his hands from a utensil containing water and washed them and then with one handful of water he rinsed his mouth and cleaned his nose by putting water in it and then blowing it out. He repeated it thrice. He, then, washed his hands and forearms up to the elbows twice and passed wet hands over his head, both forwards and backwards, and washed his feet up to the ankles and said, "This is the ablution of Allah's Messenger (ﷺ)."

Sahih al-Bukhari 191 - Book 4, Hadith 57

Narrated `Amr bin Yahya:

My father said, "I saw `Amr bin Abi Hasan asking `Abdullah bin Zaid about the ablution of the Prophet. `Abdullah bin Zaid asked for an earthenware pot containing water and performed ablution in front of them. He poured water over his hands and washed them thrice. Then he put his (right) hand in the pot and rinsed his mouth and washed his nose by putting water in it and then blowing it out thrice with three handfuls of water Again he put his hand in the water and washed his face thrice. After that he put his hand in the pot and washed his forearms up to the elbows twice and then again put his hand in the water and passed wet hands over his head by bringing them to the front and then to the back and once more he put his hand in the pot and washed his feet (up to the ankles.)" Narrated Wuhaib: That he (the Prophet (ﷺ) in narration 191 above) had passed his wet hands on the head once only.

Sahih al-Bukhari 192 - Book 4, Hadith 58

Narrated 'Abdullah bin 'Umar:

"During the lifetime of Allah's Messenger (ﷺ) men and women used to perform ablution together."

Sahih al-Bukhari 193 - Book 4, Hadith 59

Narrated Jabir:

Allah's Messenger (ﷺ) came to visit me while I was sick and unconscious. He performed ablution and sprinkled the remaining water on me and I became conscious and said, "O Allah's Messenger (ﷺ)! To whom will my inheritance go as I have neither ascendants nor descendants?" Then the Divine verses regarding Fara'id (inheritance) were revealed.

Sahih al-Bukhari 194 - Book 4, Hadith 60

Narrated Anas:

It was the time for prayer, and those whose houses were near got up and went to their people (to perform ablution), and there remained some people (sitting). Then a painted stove pot (Mikhdab) containing water was brought to Allah's Messenger (ﷺ)s The pot was small, not broad enough for one to spread one's hand in; yet all the people performed ablution. (The sub narrator said, "We asked Anas, 'How many persons were you?' Anas replied 'We were eighty or more"). (It was one of the miracles of Allah's Messenger (ﷺ)).

Sahih al-Bukhari 195 - Book 4, Hadith 61

Narrated Abu Musa:

Once the Prophet (ﷺ) asked for a tumbler containing water. He washed his hands and face in it and also threw a mouthful of water in it.

Sahih al-Bukhari 196 - Book 4, Hadith 62

Narrated `Abdullah bin Zaid:

Once Allah's Messenger (ﷺ) came to us and we brought out water for him in a brass pot. He performed ablution thus: He washed his face thrice, and his forearms to the elbows twice, then passed his wet hands lightly over the head from front to rear and brought them to front again and washed his feet (up to the ankles).

Sahih al-Bukhari 197 - Book 4, Hadith 63

Narrated `Aisha:

When the ailment of the Prophet (ﷺ) became aggravated and his disease became severe, he asked his wives to permit him to be nursed (treated) in my house. So they gave him the permission. Then the Prophet came (to my house) with the support of two men, and his legs were dragging on the ground, between `Abbas, and another man." 'Ubaidullah (the sub narrator) said, "I informed `Abdullah bin `Abbas of what `Aisha said. Ibn `Abbas said: 'Do you know who was the other man?' I replied in the negative. Ibn `Abbas said, 'He was `Ali (bin Abi Talib)." `Aisha further said, "When the Prophet (ﷺ) came to my house and his sickness became aggravated he ordered us to pour seven skins full of water on him, so that he might give some advice to the people. So he was seated in a Mikhdab (brass tub) belonging to Hafsa, the wife of the Prophet. Then, all of us started pouring water on him from the water skins till he beckoned to us to stop and that we have done (what he wanted us to do). After that he went out to the people."

Sahih al-Bukhari 198 - Book 4, Hadith 64

Narrated `Amr bin Yahya:

(on the authority of his father) My uncle used to perform ablution extravagantly and once he asked `Abdullah bin Zaid to tell him how he had seen the Prophet (ﷺ) performing ablution. He asked for an earthenware pot containing water, and poured water from it on his hands and washed them thrice, and then put his hand in the earthenware pot and rinsed his mouth and washed his nose by putting water in it and then blowing it out thrice with one handful of water; he again put his hand in the water and took a handful of water and washed his face thrice, then washed his hands up to the elbows twice, and took water with his hand, and passed it over his head from front to back and then from back to front, and then washed his feet (up to the ankles) and said, "I saw the Prophet (ﷺ) performing ablution in that way."

Sahih al-Bukhari 199 - Book 4, Hadith 65

Narrated Thabit:

Anas said, "The Prophet (ﷺ) asked for water and a tumbler with a broad base and no so deep, containing a small quantity of water, was brought to him whereby he put his fingers in it." Anas further said, ' noticed the water springing out from amongst his fingers." Anas added, ' estimated that the people who performed ablution with it numbered between seventy to eighty."

Sahih al-Bukhari 200 - Book 4, Hadith 66

Narrated Anas:

The Prophet (ﷺ) used to take a bath with one Sa` up to five Mudds (1 Sa` = [??] Mudds) of water and used to perform ablution with one Mudd of water.

Sahih al-Bukhari 201 - Book 4, Hadith 67

Narrated `Abdullah bin `Umar:

Sa`d bin Abi Waqqas said, "The Prophet (ﷺ) passed wet hands over his Khuffs (socks made from thick fabric or leather)." `Abdullah bin `Umar asked `Umar about it. `Umar replied in the affirmative and added, "Whenever Sa`d narrates a Hadith from the Prophet, there is no need to ask anyone else about it."

Sahih al-Bukhari 202 - Book 4, Hadith 68

Narrated Al-Mughira bin Shu`ba:

Once Allah's Messenger (ﷺ) went out to answer the call of nature and I followed him with a tumbler containing water, and when he finished, I poured water and he performed ablution and passed wet hands over his Khuffs (socks made from thick fabric or leather).

Sahih al-Bukhari 203 - Book 4, Hadith 69

Narrated Ja`far bin `Amr bin Umaiya Ad-Damri:

My father said, "I saw the Prophet (ﷺ) passing wet hands over his Khuffs (socks made from thick fabric or leather)."

Sahih al-Bukhari 204 - Book 4, Hadith 70

Narrated Ja`far bin `Amr:

My father said, "I saw the Prophet (ﷺ) passing wet hands over his turban and Khuffs (socks made from thick fabric or leather).

Sahih al-Bukhari 205 - Book 4, Hadith 71

Narrated `Urwa bin Al-Mughira:

My father said, "Once I was in the company of the Prophet (ﷺ) on a journey and I dashed to take off his Khuffs (socks made from thick fabric or leather). He ordered me to leave them as he had put them after performing ablution. So he passed wet hands over them.

Sahih al-Bukhari 206 - Book 4, Hadith 72

Narrated `Abdullah bin `Abbas:

Allah's Messenger (ﷺ) ate a piece of cooked mutton from the shoulder region and prayed without repeating ablution.

Sahih al-Bukhari 207 - Book 4, Hadith 73

Narrated Ja`far bin `Amr bin Umaiya:

My father said, "I saw Allah's Messenger (ﷺ) taking a piece of (cooked) mutton from the shoulder region and then he was called for prayer. He put his knife down and prayed without repeating ablution."

Sahih al-Bukhari 208 - Book 4, Hadith 74

Narrated Suwaid bin Al-Nu`man:

In the year of the conquest of Khaibar I went with Allah's Messenger (ﷺ) till we reached Sahba, a place near Khaibar, where Allah's Messenger (ﷺ) offered the `Asr prayer and asked for food. Nothing but saweeq was brought. He ordered it to be moistened with water. He and all of us ate it and the Prophet (ﷺ) got up for the evening prayer (Maghrib prayer), rinsed his mouth with water and we did the same, and he then prayed without repeating the ablution.

Sahih al-Bukhari 209 - Book 4, Hadith 75

Narrated Maimuna:

The Prophet (ﷺ) ate (a piece of) mutton from the shoulder region and then prayed without repeating the ablution.

Sahih al-Bukhari 210 - Book 4, Hadith 76

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) drank milk, rinsed his mouth and said, "It has fat."

Sahih al-Bukhari 211 - Book 4, Hadith 77

Narrated `Aisha:

Allah's Messenger (ﷺ) said, "If anyone of you feels drowsy while praying he should go to bed (sleep) till his slumber is over because in praying while drowsy one does not know whether one is asking for forgiveness or for a bad thing for oneself."

Sahih al-Bukhari 212 - Book 4, Hadith 78

Narrated Anas:

The Prophet (ﷺ) said, "If anyone of you feels drowsy while praying, he should sleep till he understands what he is saying (reciting).

Sahih al-Bukhari 213 - Book 4, Hadith 79

Narrated `Amr bin `Amir:

Anas said, "The Prophet (ﷺ) used to perform ablution for every prayer." I asked Anas, "What did you used to do?' Anas replied, "We used to pray with the same ablution until we break it with Hadath."

Sahih al-Bukhari 214 - Book 4, Hadith 80

Narrated Suwaid bin Nu`man:

In the year of the conquest of Khaibar I went with Allah's Messenger (ﷺ) till we reached As-Sahba' where Allah's Messenger (ﷺ) led the `Asr prayer and asked for the food. Nothing but saweeq was brought and we ate it and drank (water). The Prophet (ﷺ) got up for the (Maghrib) Prayer, rinsed his mouth with water and then led the prayer without repeating the ablution.

Sahih al-Bukhari 215 - Book 4, Hadith 81

Narrated Ibn `Abbas:

Once the Prophet, while passing through one of the graveyards of Medina or Mecca heard the voices of two persons who were being tortured in their graves. The Prophet (ﷺ) said, "These two persons are being tortured not for a major sin (to avoid)." The Prophet (ﷺ) then added, "Yes! (they are being tortured for a major sin). Indeed, one of them never saved himself from being soiled with his urine while the other used to go about with calumnies (to make enmity between friends). The Prophet (ﷺ) then asked for a green leaf of a date-palm tree, broke it into two pieces and put one on each grave. On being asked why he had done so, he replied, "I hope that their torture might be lessened, till these get dried."

Sahih al-Bukhari 216 - Book 4, Hadith 82

Narrated Anas bin Malik:

Whenever the Prophet (ﷺ) went to answer the call of nature, I used to bring water with which he used to clean his private parts.

Sahih al-Bukhari 217 - Book 4, Hadith 83

Narrated Ibn `Abbas:

The Prophet (ﷺ) once passed by two graves and said, "These two persons are being tortured not for a major sin (to avoid). One of them never saved himself from being soiled with his urine, while the other used to go about with calumnies (to make enmity between friends)." The Prophet (ﷺ) then took a green leaf of a date-palm tree, split it into (pieces) and fixed one on each grave. They said, "O Allah's Apostle! Why have you done so?" He replied, "I hope that their punishment might be lessened till these (the pieces of the leaf) become dry." (See the footnote of Hadith 215).

Sahih al-Bukhari 218 - Book 4, Hadith 84

Narrated Anas bin Malik:

The Prophet (ﷺ) saw a Bedouin making water in the mosque and told the people not to disturb him. When he finished, the Prophet (ﷺ) asked for some water and poured it over (the urine).

Sahih al-Bukhari 219 - Book 4, Hadith 85

Narrated Abu Huraira:

A Bedouin stood up and started making water in the mosque. The people caught him but the Prophet (ﷺ) ordered them to leave him and to pour a bucket or a tumbler of water over the place where he had passed the urine. The Prophet (ﷺ) then said, "You have been sent to make things easy and not to make them difficult."

Sahih al-Bukhari 220 - Book 4, Hadith 86

Narrated Anas bin Malik:

The Prophet (ﷺ) said as above (219).

Sahih al-Bukhari 221 - Book 4, Hadith 87

Narrated Anas bin Malik:

A Bedouin came and passed urine in one corner of the mosque. The people shouted at him but the Prophet stopped them till he finished urinating. The Prophet (ﷺ) ordered them to spill a bucket of water over that place and they did so.

Sahih al-Bukhari 221 - Book 4, Hadith 88

Narrated `Aisha:

(the mother of faithful believers) A child was brought to Allah's Messenger (ﷺ) and it urinated on the garment of the Prophet. The Prophet (ﷺ) asked for water and poured it over the soiled place.

Sahih al-Bukhari 222 - Book 4, Hadith 89

Narrated Um Qais bint Mihsin:

I brought my young son, who had not started eating (ordinary food) to Allah's Messenger (ﷺ) who took him and made him sit in his lap. The child urinated on the garment of the Prophet, so he asked for water and poured it over the soiled (area) and did not wash it.

Sahih al-Bukhari 223 - Book 4, Hadith 90

Narrated Hudhaifa:

Once the Prophet (ﷺ) went to the dumps of some people and passed urine while standing. He then asked for water and so I brought it to him and he performed ablution.

Sahih al-Bukhari 224 - Book 4, Hadith 91

Narrated Hudhaifa':

The Prophet (ﷺ) and I walked till we reached the dumps of some people. He stood, as any one of you stands, behind a wall and urinated. I went away, but he beckoned me to come. So I approached him and stood near his back till he finished.

Sahih al-Bukhari 225 - Book 4, Hadith 92

Narrated Abu Wail:

Abu Musa Al-Ash`ari used to lay great stress on the question of urination and he used to say, "If anyone from Bani Israel happened to soil his clothes with urine, he used to cut that portion away." Hearing that, Hudhaifa said to Abu Wail, "I wish he (Abu Musa) didn't (lay great stress on that matter)." Hudhaifa added, "Allah's Messenger (ﷺ) went to the dumps of some people and urinated while standing."

Sahih al-Bukhari 226 - Book 4, Hadith 93

Narrated Asma':

A woman came to the Prophet (ﷺ) and said, "If anyone of us gets menses in her clothes then what should she do?" He replied, "She should (take hold of the soiled place), rub it and put it in the water and rub it in order to remove the traces of blood and then pour water over it. Then she can pray in it."

Sahih al-Bukhari 227 - Book 4, Hadith 94

Narrated `Aisha:

Fatima bint Abi Hubaish came to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ) I get persistent bleeding from the uterus and do not become clean. Shall I give up my prayers?" Allah's Messenger (ﷺ) replied, "No, because it is from a blood vessel and not the menses. So when your real menses begins give up your prayers and when it has finished wash off the blood (take a bath) and offer your prayers." Hisham (the sub narrator) narrated that his father had also said, (the Prophet (ﷺ) told her): "Perform ablution for every prayer till the time of the next period comes."

Sahih al-Bukhari 228 - Book 4, Hadith 95

Narrated `Aisha:

I used to wash the traces of Janaba (semen) from the clothes of the Prophet (ﷺ) and he used to go for prayers while traces of water were still on it (water spots were still visible).

Sahih al-Bukhari 229 - Book 4, Hadith 96

Narrated `Aisha:

as above (229).

Sahih al-Bukhari 230 - Book 4, Hadith 97

Narrated Sulaiman bin Yasar:

I asked `Aisha about the clothes soiled with semen. She replied, "I used to wash it off the clothes of Allah's Messenger (ﷺ) and he would go for the prayer while water spots were still visible. "

Sahih al-Bukhari 231 - Book 4, Hadith 98

Narrated `Amr bin Maimun:

I heard Sulaiman bin Yasar talking about the clothes soiled with semen. He said that `Aisha had said, "I used to wash it off the clothes of Allah's Messenger (ﷺ) and he would go for the prayers while water spots were still visible on them.

Sahih al-Bukhari 232 - Book 4, Hadith 99

Narrated Abu Qilaba:

Anas said, "Some people of `Ukl or `Uraina tribe came to Medina and its climate did not suit them. So the Prophet (ﷺ) ordered them to go to the herd of (Milch) camels and to drink their milk and urine (as a medicine). So they went as directed and after they became healthy, they killed the shepherd of the Prophet and drove away all the camels. The news reached the Prophet (ﷺ) early in the morning and he sent (men) in their pursuit and they were captured and brought at noon. He then ordered to cut their hands and feet (and it was done), and their eyes were branded with heated pieces of iron, They were put in 'Al-Harra' and when they asked for water, no water was given to them." Abu Qilaba said, "Those people committed theft and murder, became infidels after embracing Islam and fought against Allah and His Apostle ."

Sahih al-Bukhari 233 - Book 4, Hadith 100

Narrated Anas:

Prior to the construction of the mosque, the Prophet (ﷺ) offered the prayers at sheep-folds.

Sahih al-Bukhari 234 - Book 4, Hadith 101

Narrated Maimuna:

Allah's Messenger (ﷺ) was asked regarding ghee (cooking butter) in which a mouse had fallen. He said, "Take out the mouse and throw away the ghee around it and use the rest."

Sahih al-Bukhari 235 - Book 4, Hadith 102

Narrated Maimuna:

The Prophet (ﷺ) was asked regarding ghee in which a mouse had fallen. He said, "Take out the mouse and throw away the ghee around it (and use the rest.)"

Sahih al-Bukhari 236 - Book 4, Hadith 103

Narrated Abu Huraira:

The Prophet (ﷺ) said, "A wound which a Muslim receives in Allah's cause will appear on the Day of Resurrection as it was at the time of infliction; blood will be flowing from the wound and its color will be that of the blood but will smell like musk."

Sahih al-Bukhari 237 - Book 4, Hadith 104

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "We (Muslims) are the last (people to come in the world) but (will be) the foremost (on the Day of Resurrection)."

Sahih al-Bukhari 238 - Book 4, Hadith 105

The same narrator said that the Prophet (ﷺ) had said:

"You should not pass urine in stagnant water which is not flowing then (you may need to) wash in it."

Sahih al-Bukhari 239 - Book 4, Hadith 106

Narrated `Abdullah:

While Allah's Messenger (ﷺ) was prostrating (as stated below). Narrated `Abdullah bin Mas`ud: Once the Prophet (ﷺ) was offering prayers at the Ka`ba. Abu Jahl was sitting with some of his companions. One of them said to the others, "Who amongst you will bring the Abdominal contents (intestines, etc.) of a camel of Bani so and so and put it on the back of Muhammad, when he prostrates?" The most unfortunate of them got up and brought it. He waited till the Prophet (ﷺ) prostrated and then placed it on his back between his shoulders. I was watching but could not do any thing. I wish I had some people with me to hold out against them. They started laughing and falling on one another. Allah's Messenger (ﷺ) was in prostration and he did not lift his head up till Fatima (Prophet's daughter) came and threw that (camel's Abdominal contents) away from his back. He raised his head and said thrice, "O Allah! Punish Quraish." So it was hard for Abu Jahl and his companions when the Prophet invoked Allah against them as they had a conviction that the prayers and invocations were accepted in this city (Mecca). The Prophet (ﷺ) said, "O Allah! Punish Abu Jahl, `Utba bin Rabi`a, Shaiba bin Rabi`a, Al-Walid bin `Utba, Umaiya bin Khalaf, and `Uqba bin Al Mu'it [??] (and he mentioned the seventh whose name I cannot recall). By Allah in Whose Hands my life is, I saw the dead bodies of those persons who were counted by Allah's Messenger (ﷺ) in the Qalib (one of the wells) of Badr.

Sahih al-Bukhari 240 - Book 4, Hadith 107

Narrated Anas:

The Prophet (ﷺ) once spat in his clothes.

Sahih al-Bukhari 241 - Book 4, Hadith 108

Narrated Aisha:

The Prophet (ﷺ) said, "All drinks that produce intoxication are Haram (forbidden to drink).

Sahih al-Bukhari 242 - Book 4, Hadith 109

Narrated Abu Hazim:

Sahl bin Sa`d As-Sa`idi, was asked by the people, "With what was the wound of the Prophet (ﷺ) treated? Sahl replied, "None remains among the people living who knows that better than I. `Ali [??] used to bring water in his shield and Fatima used to wash the blood off his face. Then straw mat was burnt and the wound was filled with it."

Sahih al-Bukhari 243 - Book 4, Hadith 110

Narrated Abu Burda:

My father said, "I came to the Prophet (ﷺ) and saw him carrying a Siwak in his hand and cleansing his teeth, saying, 'U' U'," as if he was retching while the Siwak was in his mouth."

Sahih al-Bukhari 244 - Book 4, Hadith 111

Narrated Hudhaifa:

Whenever the Prophet (ﷺ) got up at night, he used to clean his mouth with Siwak.

Sahih al-Bukhari 245 - Book 4, Hadith 112

Narrated Ibn 'Umar:

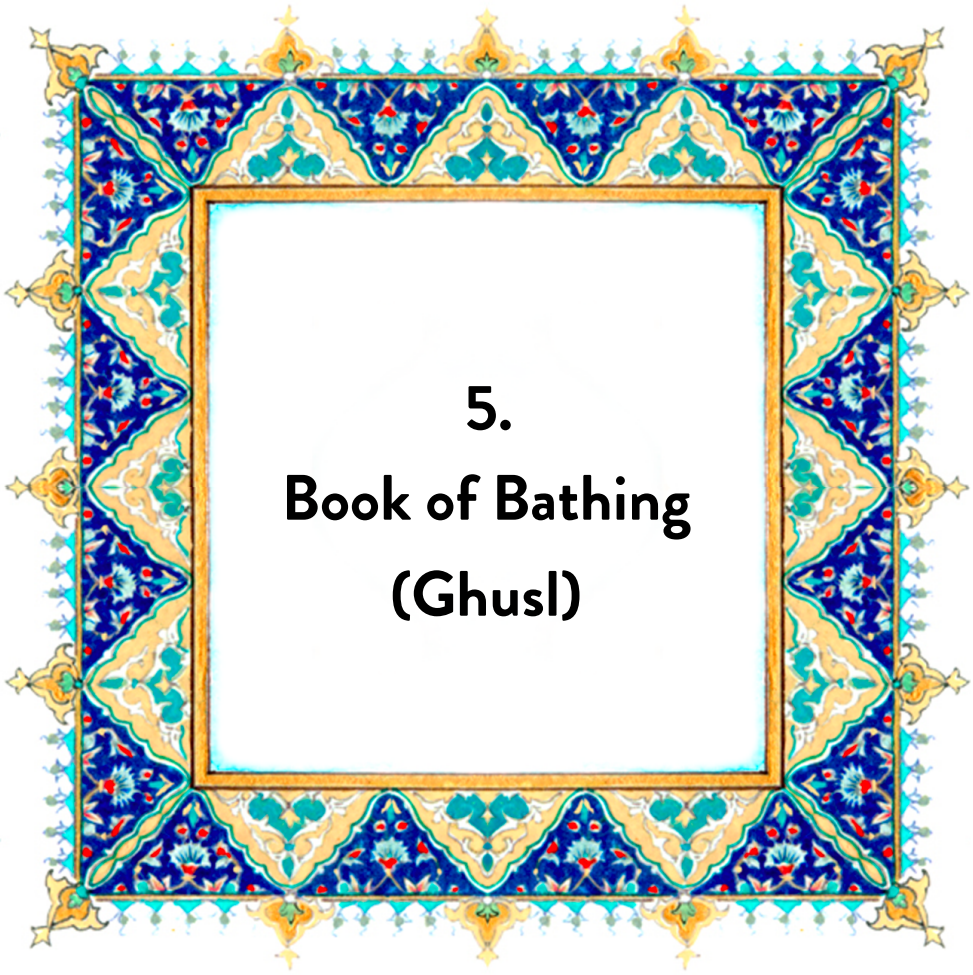
The Prophet (ﷺ) said, "I dreamt that I was cleaning my teeth with a Siwak and two persons came to me. One of them was older than the other and I gave the Siwak to the younger. I was told that I should give it to the older and so I did."

Sahih al-Bukhari 246 - Book 4, Hadith 113

Narrated Al-Bara 'bin `Azib:

The Prophet (ﷺ) said to me, "Whenever you go to bed perform ablution like that for the prayer, lie or your right side and say, "Allahumma aslamtu wajhi ilaika, wa fauwadtu `Amri ilaika, wa alja'tu Zahri ilaika raghbatan wa rahbatan ilaika. La Malja'a wa la manja minka illa ilaika. Allahumma amantu bikitabika-l-ladhi anzalta wa bina-biyika-l ladhi arsalta" (O Allah! I surrender to You and entrust all my affairs to You and depend upon You for Your Blessings both with hope and fear of You. There is no fleeing from You, and there is no place of protection and safety except with You O Allah! I believe in Your Book (the Qur'an) which You have revealed and in Your Prophet (Muhammad) whom You have sent). Then if you die on that very night, you will die with faith (i.e. or the religion of Islam). Let the aforesaid words be your last utterance (before sleep)." I repeated it before the Prophet (ﷺ) and when I reached "Allahumma amantu bikitabika-l-ladhi anzalta (O Allah I believe in Your Book which You have revealed)." I said, "Wa-rasulika (and your Apostle)." The Prophet (ﷺ) said, "No, (but say): 'Wanabiyika-l-ladhi arsalta (Your Prophet whom You have sent), instead."

Sahih al-Bukhari 247 - Book 4, Hadith 114



5.
Book of Bathing (Ghusl)

Narrated `Aisha:

Whenever the Prophet (ﷺ) took a bath after Janaba he started by washing his hands and then performed ablution like that for the prayer. After that he would put his fingers in water and move the roots of his hair with them, and then pour three handfuls of water over his head and then pour water all over his body.

Sahih al-Bukhari 248 - Book 5, Hadith 1

Narrated Maimuna:

(the wife of the Prophet) Allah's Messenger (ﷺ) performed ablution like that for the prayer but did not wash his feet. He washed off the discharge from his private parts and then poured water over his body. He withdrew his feet from that place (the place where he took the bath) and then washed them. And that was his way of taking the bath of Janaba.

Sahih al-Bukhari 249 - Book 5, Hadith 2

Narrated `Aisha:

The Prophet (ﷺ) and I used to take a bath from a single pot called 'Faraq'.

Sahih al-Bukhari 250 - Book 5, Hadith 3

Narrated Abu Salama:

`Aisha's brother and I went to `Aisha and he asked her about the bath of the Prophet. She brought a pot containing about a Sa` of water and took a bath and poured it over her head and at that time there was a screen between her and us.

Sahih al-Bukhari 251 - Book 5, Hadith 4

Narrated Abu Ja`far:

While I and my father were with Jabir bin `Abdullah, some people asked him about taking a bath. He replied, "A Sa` of water is sufficient for you." A man said, "A Sa` is not sufficient for me." Jabir said, "A Sa` was sufficient for one who had more hair than you and was better than you (meaning the Prophet)." And then Jabir (put on) his garment and led the prayer.

Sahih al-Bukhari 252 - Book 5, Hadith 5

Narrated Ibn `Abbas:

The Prophet (ﷺ) and Maimuna used to take a bath from a single pot.

Sahih al-Bukhari 253 - Book 5, Hadith 6

Narrated Jubair bin Mut`im:

Allah's Messenger (ﷺ) said, "As for me, I pour water three times on my head." And he pointed with both his hands.

Sahih al-Bukhari 254 - Book 5, Hadith 7

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) used to pour water three times on his head.

Sahih al-Bukhari 255 - Book 5, Hadith 8

Narrated Abu Ja`far:

Jabir bin `Abdullah said to me, "Your cousin (Hasan bin Muhammad bin Al-Hanafiya) came to me and asked about the bath of Janaba. I replied, 'The Prophet (ﷺ) uses to take three handfuls of water, pour them on his head and then pour more water over his body.' Al-Hasan said to me, 'I am a hairy man.' I replied, 'The Prophet (ﷺ) had more hair than you'. "

Sahih al-Bukhari 256 - Book 5, Hadith 9

Narrated Maimuna:

I placed water for the bath of the Prophet. He washed his hands twice or thrice and then poured water on his left hand and washed his private parts. He rubbed his hands over the earth (and cleaned them), rinsed his mouth, washed his nose by putting water in it and blowing it out, washed his face and both forearms and then poured water over his body. Then he withdrew from that place and washed his feet.

Sahih al-Bukhari 257 - Book 5, Hadith 10

Narrated `Aisha:

Whenever the Prophet (ﷺ) took the bath of Janaba (sexual relation or wet dream) he asked for the Hilab or some other scent. He used to take it in his hand, rub it first over the right side of his head and then over the left and then rub the middle of his head with both hands.

Sahih al-Bukhari 258 - Book 5, Hadith 11

Narrated Maimuna:

I placed water for the bath of the Prophet (ﷺ) and he poured water with his right hand on his left and washed them. Then he washed his private parts and rubbed his hands on the ground, washed them with water, rinsed his mouth and washed his nose by putting water in it and blowing it out, washed his face and poured water on his head. He withdrew from that place and washed his feet. A piece of cloth (towel) was given to him but he did not use it.

Sahih al-Bukhari 259 - Book 5, Hadith 12

Narrated Maimuna:

The Prophet (ﷺ) took the bath of Janaba. (sexual relation or wet dream). He first cleaned his private parts with his hand, and then rubbed it (that hand) on the wall (earth) and washed it. Then he performed ablution like that for the prayer, and after the bath he washed his feet.

Sahih al-Bukhari 260 - Book 5, Hadith 13

Narrated Aisha:

The Prophet (ﷺ) and I used to take a bath from a single pot of water and our hands used to go in the pot after each other in turn.

Sahih al-Bukhari 261 - Book 5, Hadith 14

Narrated `Aisha:

Whenever Allah's Messenger (ﷺ) took a bath of Janaba, he washed his hands first.

Sahih al-Bukhari 262 - Book 5, Hadith 15

Narrated `Aisha:

The Prophet (ﷺ) and I used to take a bath from a single pot of water after Janaba.

Sahih al-Bukhari 263 - Book 5, Hadith 16

Narrated Anas bin Malik:

The Prophet (ﷺ) and one of his wives used to take a bath from a single pot of water. (Shu`ba added to Anas' Statement "After the Janaba").

Sahih al-Bukhari 264 - Book 5, Hadith 17

Narrated Maimuna:

I placed water for the bath of Allah's Messenger (ﷺ) and he poured water over his hands and washed them twice or thrice; then he poured water with his right hand over his left and washed his private parts (with his left hand). He rubbed his hand over the earth and rinsed his mouth and washed his nose by putting water in it and blowing it out. After that he washed his face, both fore arms and head thrice and then poured water over his body. He withdrew from that place and washed his feet.

Sahih al-Bukhari 265 - Book 5, Hadith 18

Narrated Maimuna bint Al-Harith:

I placed water for the bath of Allah's Messenger (ﷺ) and put a screen. He poured water over his hands, and washed them once or twice. (The sub-narrator added that he did not remember if she had said thrice or not). Then he poured water with his right hand over his left one and washed his private parts. He rubbed his hand over the earth or the wall and washed it. He rinsed his mouth and washed his nose by putting water in it and blowing it out. He washed his face, forearms and head. He poured water over his body and then withdrew from that place and washed his feet. I presented him a piece of cloth (towel) and he pointed with his hand (that he does not want it) and did not take it.

Sahih al-Bukhari 266 - Book 5, Hadith 19

Narrated Muhammad bin Al-Muntathir:

on the authority of his father that he had asked `Aisha (about the Hadith of Ibn `Umar). She said, "May Allah be Merciful to Abu `Abdur-Rahman. I used to put scent on Allah's Messenger (ﷺ) and he used to go round his wives, and in the morning he assumed the Ihram, and the fragrance of scent was still coming out from his body."

Sahih al-Bukhari 267 - Book 5, Hadith 20

Narrated Qatada:

Anas bin Malik said, "The Prophet (ﷺ) used to visit all his wives in a round, during the day and night and they were eleven in number." I asked Anas, "Had the Prophet (ﷺ) the strength for it?" Anas replied, "We used to say that the Prophet (ﷺ) was given the strength of thirty (men)." And Sa`id said on the authority of Qatada that Anas had told him about nine wives only (not eleven).

Sahih al-Bukhari 268 - Book 5, Hadith 21

Narrated `Ali:

I used to get emotional urethral discharge frequently. Being the son-in-law of the Prophet (ﷺ) I requested a man to ask him about it. So the man asked the Prophet (ﷺ) about it. The Prophet (ﷺ) replied, "Perform ablution after washing your organ (penis)."

Sahih al-Bukhari 269 - Book 5, Hadith 22

Narrated Muhammad bin Al-Muntathir:

on the authority of his father that he had asked `Aisha about the saying of Ibn `Umar (i.e. he did not like to be a Muhrim while the smell of scent was still coming from his body). `Aisha said, "I scented Allah's Messenger (ﷺ) and he went round (had sexual intercourse with) all his wives, and in the morning he was Muhrim (after taking a bath)."

Sahih al-Bukhari 270 - Book 5, Hadith 23

Narrated `Aisha:

It is as if I am just looking at the glitter of scent in the parting of the Prophet's head hair while he was a Muhrim.

Sahih al-Bukhari 271 - Book 5, Hadith 24

Narrated Hisham bin `Urwa:

(on the authority of his father) `Aisha said, "Whenever Allah's Messenger (ﷺ) took the bath of Janaba, he cleaned his hands and performed ablution like that for prayer and then took a bath and rubbed his hair, till he felt that the whole skin of the head had become wet, then he would pour water thrice and wash the rest of the body." `Aisha further said, "I and Allah's Messenger (ﷺ) used to take a bath from a single water container, from which we took water simultaneously."

Sahih al-Bukhari 272, 273 - Book 5, Hadith 25

Narrated Maimuna:

Water was placed for the ablution of Allah's Messenger (ﷺ) after Janaba. He poured water with his right hand over his left twice or thrice and then washed his private parts and rubbed his hand on the earth or on a wall twice or thrice and then rinsed his mouth, washed his nose by putting water in it and then blowing it out and then washed his face and forearms and poured water over his head and washed his body. Then he shifted from that place and washed his feet. I brought a piece of cloth, but he did not take it and removed the traces of water from his body with his hand."

Sahih al-Bukhari 274 - Book 5, Hadith 26

Narrated Abu Huraira:

Once the call (Iqama) for the prayer was announced and the rows were straightened. Allah's Messenger (ﷺ) came out; and when he stood up at his Musalla, he remembered that he was Junub. Then he ordered us to stay at our places and went to take a bath and then returned with water dropping from his head. He said, "Allahu-Akbar", and we all offered the prayer with him.

Sahih al-Bukhari 275 - Book 5, Hadith 27

Narrated Maimuna:

I placed water for the bath of the Prophet (ﷺ) and screened him with a garment. He poured water over his hands and washed them. After that he poured water with his right hand over his left and washed his private parts, rubbed his hands with earth and washed them, rinsed his mouth, washed his nose by putting water in it and then blowing it out and then washed his face and forearms. He poured water over his head and body. He then shifted from that place and washed his feet. I gave him a piece of cloth but he did not take it and came out removing the water (from his body) with both his hands.

Sahih al-Bukhari 276 - Book 5, Hadith 28

Narrated Aisha:

Whenever any one of us was Junub, she poured water over her head thrice with both her hands and then rubbed the right side of her head with one hand and rubbed the left side of the head with the other hand.

Sahih al-Bukhari 277 - Book 5, Hadith 29

Narrated Abu Huraira:

The Prophet (ﷺ) said, 'The (people of) Bani Israel used to take bath naked (all together) looking at each other. The Prophet (ﷺ) Moses used to take a bath alone. They said, 'By Allah! Nothing prevents Moses from taking a bath with us except that he has a scrotal hernia.' So once Moses went out to take a bath and put his clothes over a stone and then that stone ran away with his clothes. Moses followed that stone saying, "My clothes, O stone! My clothes, O stone! till the people of Bani Israel saw him and said, 'By Allah, Moses has got no defect in his body. Moses took his clothes and began to beat the stone." Abu Huraira added, "By Allah! There are still six or seven marks present on the stone from that excessive beating."

Sahih al-Bukhari 278 - Book 5, Hadith 30

Narrated Abu Huraira:

The Prophet (ﷺ) said, "When the Prophet (ﷺ) Job (Aiyub) was taking a bath naked, golden locusts began to fall on him. Job started collecting them in his clothes. His Lord addressed him, 'O Job! Haven't I given you enough so that you are not in need of them.' Job replied, 'Yes!' By Your Honor (power)! But I cannot dispense with Your Blessings.' "

Sahih al-Bukhari 279 - Book 5, Hadith 31

Narrated Um Hani bint Abi Talib:

I went to Allah's Messenger (ﷺ) in the year of the conquest of Mecca and found him taking a bath while Fatima was screening him. The Prophet (ﷺ) asked, "Who is it?" I replied, "I am Um-Hani."

Sahih al-Bukhari 280 - Book 5, Hadith 32

Narrated Maimuna:

I screened the Prophet (ﷺ) while he was taking a bath of Janaba. He washed his hands, poured water from his right hand over his left and washed his private parts. Then he rubbed his hand over a wall or the earth, and performed ablution similar to that for the prayer but did not wash his feet. Then he poured water over his body, shifted from that place, and washed his feet.

Sahih al-Bukhari 281 - Book 5, Hadith 33

Narrated Um-Salama:

(the mother of the believers) Um Sulaim, the wife of Abu Talha, came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! Verily Allah is not shy of (telling you) the truth. Is it necessary for a woman to take a bath after she has a wet dream (nocturnal sexual discharge)?" Allah's Messenger (ﷺ) replied, "Yes, if she notices a discharge."

Sahih al-Bukhari 282 - Book 5, Hadith 34

Narrated Abu Huraira:

The Prophet (ﷺ) came across me in one of the streets of Medina and at that time I was Junub. So I slipped away from him and went to take a bath. On my return the Prophet (ﷺ) said, "O Abu Huraira! Where have you been?" I replied, "I was Junub, so I disliked to sit in your company." The Prophet (ﷺ) said, "Subhan Allah! A believer never becomes impure."

Sahih al-Bukhari 283 - Book 5, Hadith 35

Narrated Anas bin Malik:

The Prophet (ﷺ) used to visit all his wives in one night and he had nine wives at that time.

Sahih al-Bukhari 284 - Book 5, Hadith 36

Narrated Abu Huraira:

Allah's Messenger (ﷺ) came across me and I was Junub. He took my hand and I went along with him till he sat down I slipped away, went home and took a bath. When I came back, he was still sitting there. He then said to me, "O Abu Huraira! Where have you been?' I told him about it. The Prophet (ﷺ) said, "Subhan Allah! O Abu Huraira! A believer never becomes impure."

Sahih al-Bukhari 285 - Book 5, Hadith 37

Narrated Abu Salama:

I asked `Aisha "Did the Prophet (ﷺ) use to sleep while he was Junub?" She replied, "Yes, but he used to perform ablution (before going to bed).

Sahih al-Bukhari 286 - Book 5, Hadith 38

Narrated `Umar bin Al-Khattab:

I asked Allah's Messenger (ﷺ) "Can any one of us sleep while he is Junub?" He replied, "Yes, if he performs ablution, he can sleep while he is Junub."

Sahih al-Bukhari 287 - Book 5, Hadith 39

Narrated `Aisha:

Whenever the Prophet (ﷺ) intended to sleep while he was Junub, he used to wash his private parts and perform ablution like that for the prayer.

Sahih al-Bukhari 288 - Book 5, Hadith 40

Narrated `Abdullah:

`Umar asked the Prophet (ﷺ) "Can anyone of us sleep while he is Junub?" He replied, "Yes, if he performs ablution."

Sahih al-Bukhari 289 - Book 5, Hadith 41

Narrated `Abdullah bin `Umar:

`Umar bin Al-Khattab told Allah's Messenger (ﷺ), "I became Junub at night." Allah's Messenger (ﷺ) replied, "Perform ablution after washing your private parts and then sleep."

Sahih al-Bukhari 290 - Book 5, Hadith 42

Narrated Hisham:

as the following Hadith 290. Narrated Abu Huraira: The Prophet (ﷺ) said, "When a man sits in between the four parts of a woman and did the sexual intercourse with her, bath becomes compulsory."

Sahih al-Bukhari 291 - Book 5, Hadith 43

Narrated Zaid bin Khalid Al-Juhani:

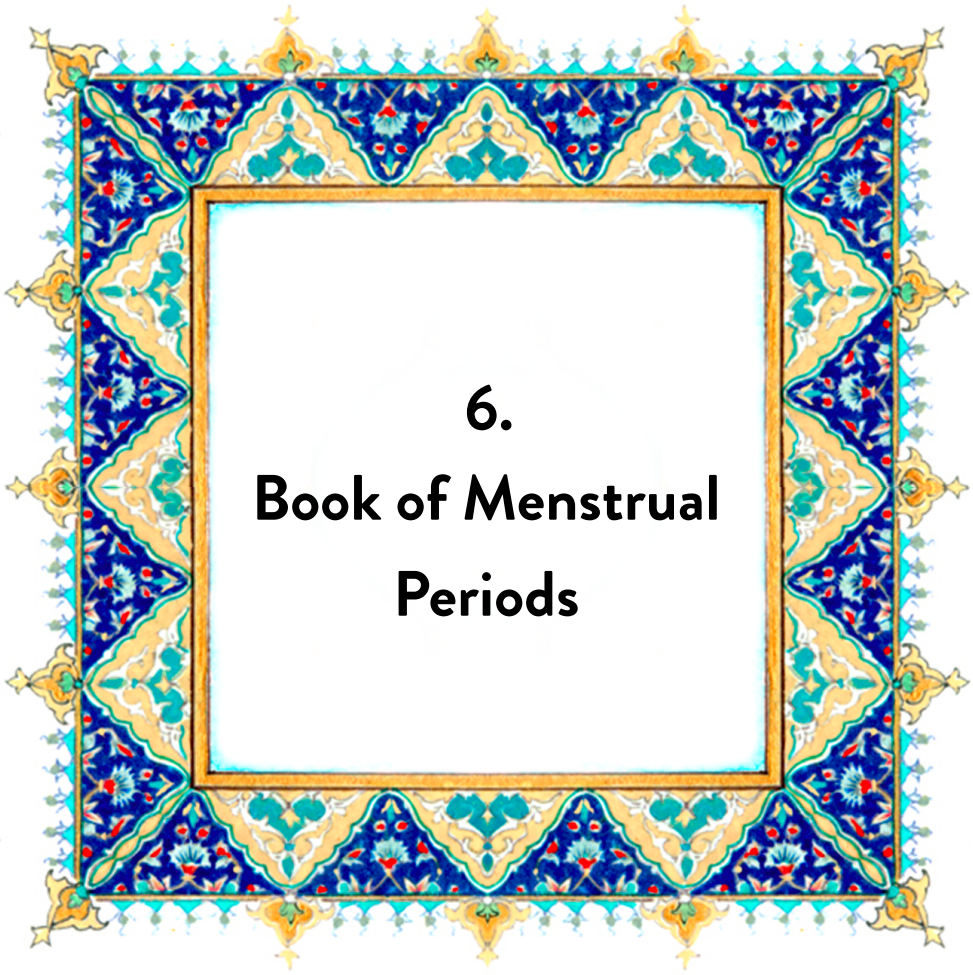
I asked `Uthman bin `Affan about a man who engaged in the sexual intercourse with his wife but did not discharge. `Uthman replied, "He should perform ablution like that for the prayer after washing his private parts." `Uthman added, "I heard that from Allah's Messenger (ﷺ)." I asked `Ali bin Abi Talib, Az- Zubair bin Al-`Awwam, Talha bin 'Ubaidullah and Ubai bin Ka`b and they gave the same reply. (Abu Aiyub said that he had heard that from Allah's Messenger (ﷺ)) (This order was canceled later on so one has to take a bath. See, Hadith No. 180).

Sahih al-Bukhari 292 - Book 5, Hadith 44

Narrated Ubai bin Ka`b:

I asked Allah's Messenger (ﷺ) about a man who engages in sexual intercourse with his wife but does not discharge. He replied, "He should wash the parts which comes in contact with the private parts of the woman, perform ablution and then pray." (Abu `Abdullah said, "Taking a bath is safer and is the last order.")

Sahih al-Bukhari 293 - Book 5, Hadith 45



6.
Book of Menstrual Periods

Narrated Al-Qasim:

`Aisha said, "We set out with the sole intention of performing Hajj and when we reached Sarif, (a place six miles from Mecca) I got my menses. Allah's Messenger (ﷺ) came to me while I was weeping. He said 'What is the matter with you? Have you got your menses?' I replied, 'Yes.' He said, 'This is a thing which Allah has ordained for the daughters of Adam. So do what all the pilgrims do with the exception of the Tawaf (Circumambulation) round the Ka`ba." `Aisha added, "Allah's Messenger (ﷺ) sacrificed cows on behalf of his wives."

Sahih al-Bukhari 294 - Book 6, Hadith 1

Narrated `Aisha:

While in menses, I used to comb the hair of Allah's Messenger (ﷺ) .

Sahih al-Bukhari 295 - Book 6, Hadith 2

Narrated `Urwa:

A person asked me, "Can a woman in menses serve me? And can a Junub woman come close to me?" I replied, "All this is easy for me. All of them can serve me, and there is no harm for any other person to do the same. `Aisha told me that she used to comb the hair of Allah's Messenger (ﷺ) while she was in her menses, and he was in I`tikaf (in the mosque). He would bring his head near her in her room and she would comb his hair, while she used to be in her menses."

Sahih al-Bukhari 296 - Book 6, Hadith 3

Narrated `Aisha:

The Prophet (ﷺ) used to lean on my lap and recite Qur'an while I was in menses.

Sahih al-Bukhari 297 - Book 6, Hadith 4

Narrated Um Salama:

While I was laying with the Prophet (ﷺ) under a single woolen sheet, I got the menses. I slipped away and put on the clothes for menses. He said, "Have you got "Nifas" (menses)?" I replied, "Yes." He then called me and made me lie with him under the same sheet.

Sahih al-Bukhari 298 - Book 6, Hadith 5

Narrated `Aisha:

The Prophet (ﷺ) and I used to take a bath from a single pot while we were Junub. During the menses, he used to order me to put on an Izar (dress worn below the waist) and used to fondle me. While in I`tikaf, he used to bring his head near me and I would wash it while I used to be in my periods (menses).

Sahih al-Bukhari 299, 300, 301 - Book 6, Hadith 6

Narrated `Abdur-Rahman bin Al-Aswad:

(on the authority of his father) `Aisha said: "Whenever Allah's Messenger (ﷺ) wanted to fondle anyone of us during her periods (menses), he used to order her to put on an Izar and start fondling her." `Aisha added, "None of you could control his sexual desires as the Prophet (ﷺ) could."

Sahih al-Bukhari 302 - Book 6, Hadith 7

Narrated Maimuna:

When ever Allah's Messenger (ﷺ) wanted to fondle any of his wives during the periods (menses), he used to ask her to wear an Izar.

Sahih al-Bukhari 303 - Book 6, Hadith 8

Narrated Abu Sa`id Al-Khudri:

Once Allah's Messenger (ﷺ) went out to the Musalla (to offer the prayer) of `Id-al-Adha or Al-Fitr prayer. Then he passed by the women and said, "O women! Give alms, as I have seen that the majority of the dwellers of Hell-fire were you (women)." They asked, "Why is it so, O Allah's Messenger (ﷺ) ?" He replied, "You curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. A cautious sensible man could be led astray by some of you." The women asked, "O Allah's Messenger (ﷺ)! What is deficient in our intelligence and religion?" He said, "Is not the evidence of two women equal to the witness of one man?" They replied in the affirmative. He said, "This is the deficiency in her intelligence. Isn't it true that a woman can neither pray nor fast during her menses?" The women replied in the affirmative. He said, "This is the deficiency in her religion."

Sahih al-Bukhari 304 - Book 6, Hadith 9

Narrated `Aisha:

We set out with the Prophet (ﷺ) for Hajj and when we reached Sarif I got my menses. When the Prophet (ﷺ) came to me, I was weeping. He asked, "Why are you weeping?" I said, "I wish if I had not performed Hajj this year." He asked, "May be that you got your menses?" I replied, "Yes." He then said, "This is the thing which Allah has ordained for all the daughters of Adam. So do what all the pilgrims do except that you do not perform the Tawaf round the Ka`ba till you are clean."

Sahih al-Bukhari 305 - Book 6, Hadith 10

Narrated `Aisha:

Fatima bint Abi Hubaish said to Allah's Messenger (ﷺ), "O Allah's Messenger (ﷺ)! I do not become clean (from bleeding). Shall I give up my prayers?" Allah's Messenger (ﷺ) replied: "No, because it is from a blood vessel and not the menses. So when the real menses begins give up your prayers and when it (the period) has finished wash the blood off your body (take a bath) and offer your prayers."

Sahih al-Bukhari 306 - Book 6, Hadith 11

Narrated Asma' bint Abi Bakr:

A woman asked Allah's Messenger (ﷺ), "O Allah's Messenger (ﷺ)! What should we do, if the blood of menses falls on our clothes?" Allah's Messenger (ﷺ) replied, "If the blood of menses falls on the garment of anyone of you, she must take hold of the blood spot, rub it, and wash it with water and then pray in (with it).

Sahih al-Bukhari 307 - Book 6, Hadith 12

Narrated `Aisha:

Whenever anyone of us got her menses, she, on becoming clean, used to take hold of the blood spot and rub the blood off her garment, and pour water over it and wash that portion thoroughly and sprinkle water over the rest of the garment. After that she would pray in (with) it.

Sahih al-Bukhari 308 - Book 6, Hadith 13

Narrated `Aisha:

Once one of the wives of the Prophet (ﷺ) did I`tikaf along with him and she was getting bleeding in between her periods. She used to see the blood (from her private parts) and she would perhaps put a dish under her for the blood. (The sub-narrator `Ikrima added, `Aisha once saw the liquid of safflower and said, "It looks like what so and so used to have.")

Sahih al-Bukhari 309 - Book 6, Hadith 14

Narrated `Aisha:

"One of the wives of Allah's Messenger (ﷺ) joined him in I`tikaf and she noticed blood and yellowish discharge (from her private parts) and put a dish under her when she prayed."

Sahih al-Bukhari 310 - Book 6, Hadith 15

Narrated `Aisha:

One of the mothers of the faithful believers (i.e. the wives of the Prophet (ﷺ)) did I`tikaf while she was having bleeding in between her periods.

Sahih al-Bukhari 311 - Book 6, Hadith 16

Narrated `Aisha:

None of us had more than a single garment and we used to have our menses while wearing it. Whenever it got soiled with blood of menses we used to apply saliva to the blood spot and rub off the blood with our nails.

Sahih al-Bukhari 312 - Book 6, Hadith 17

Narrated Um-`Atiya:

We were forbidden to mourn for a dead person for more than three days except in the case of a husband for whom mourning was allowed for four months and ten days. (During that time) we were not allowed to put kohl (Antimony eye power) in our eyes or to use perfumes or to put on colored clothes except a dress made of `Asr (a kind of Yemen cloth, very coarse and rough). We were allowed very light perfumes at the time of taking a bath after menses and also we were forbidden to go with the funeral procession .

Sahih al-Bukhari 313 - Book 6, Hadith 18

Narrated `Aisha:

A woman asked the Prophet (ﷺ) about the bath which is take after finishing from the menses. The Prophet (ﷺ) told her what to do and said, "Purify yourself with a piece of cloth scented with musk." The woman asked, "How shall I purify myself with it" He said, "Subhan Allah! Purify yourself (with it)." I pulled her to myself and said, "Rub the place soiled with blood with it."

Sahih al-Bukhari 314 - Book 6, Hadith 19

Narrated `Aisha:

An Ansari woman asked the Prophet (ﷺ) how to take a bath after finishing from the menses. He replied, "Take a piece a cloth perfumed with musk and clean the private parts with it thrice." The Prophet (ﷺ) felt shy and turned his face. So I pulled her to me and told her what the Prophet (ﷺ) meant.

Sahih al-Bukhari 315 - Book 6, Hadith 20

Narrated `Aisha:

In the last Hajj of Allah's Messenger (ﷺ) I assumed the Ihram for Hajj along with Allah Apostle. I was one of those who intended Tamattu` (to perform Hajj and `Umra) and did not take the Hadi (animal for sacrifice) with me. I got my menses and was not clean till the night of `Arafa I said, "O Allah's Apostle! It is the night of the day of `Arafat and I intended to perform the Hajj Tamattu` with `Umra. Allah's Messenger (ﷺ) told me to undo my hair and comb it and to postpone the `Umra. I did the same and completed the Hajj. On the night of Al-Hasba (i.e. place outside Mecca where the pilgrims go after finishing all the ceremonies of Hajj at Mina) he (the Prophet) ordered `Abdur Rahman (`Aisha's brother) to take me to at-Tan`im to assume the lhram for `Umra in lieu of that of Hajj-at-Tamattu` which I had intended to perform.

Sahih al-Bukhari 316 - Book 6, Hadith 21

Narrated `Aisha:

On the 1st of Dhul-Hijja we set out with the intention of performing Hajj. Allah's Messenger (ﷺ) said, "Any one who likes to assume the Ihram for `Umra he can do so. Had I not brought the Hadi with me, I would have assumed the Ihram for `Umra. "Some of us assumed the Ihram for `Umra while the others assumed the Ihram for Hajj. I was one of those who assumed the Ihram for `Umra. I got menses and kept on menstruating until the day of `Arafat and complained of that to the Prophet. He told me to postpone my `Umra, undo and comb my hair, and to assume the Ihram of Hajj and I did so. On the night of Hasba, he sent my brother `Abdur-Rahman bin Abi Bakr with me to at-Tan`im, where I assumed the Ihram for `Umra in lieu of the previous one. Hisham said, "For that (`Umra) no Hadi, fasting or alms were required.

Sahih al-Bukhari 317 - Book 6, Hadith 22

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "At every womb Allah appoints an angel who says, 'O Lord! A drop of semen, O Lord! A clot. O Lord! A little lump of flesh." Then if Allah wishes (to complete) its creation, the angel asks, (O Lord!) Will it be a male or female, a wretched or a blessed, and how much will his provision be? And what will his age be?' So all that is written while the child is still in the mother's womb."

Sahih al-Bukhari 318 - Book 6, Hadith 23

Narrated `Urwa:

`Aisha said, "We set out with the Prophet (ﷺ) in his last Hajj. Some of us intended to perform `Umra while others Hajj. When we reached Mecca, Allah's Messenger (ﷺ) said, 'Those who had assumed the lhram for `Umra and had not brought the Hadi should finish his lhram and whoever had assumed the Ihram for `Umra and brought the Hadi should not finish the Ihram till he has slaughtered his Hadi and whoever had assumed the lhram for Hajj should complete his Hajj." `Aisha further said, "I got my periods (menses) and kept on menstruating till the day of `Arafat, and I had assumed the Ihram for `Umra only (Tamattu`). The Prophet (ﷺ) ordered me to undo and comb my head hair and assume the lhram for Hajj only and leave the `Umra. I did the same till I completed the Hajj. Then the Prophet (ﷺ) sent `Abdur Rahman bin Abi Bakr with me and ordered me to perform `Umra from at-Tan`im in lieu of the missed `Umra."

Sahih al-Bukhari 319 - Book 6, Hadith 24

Narrated `Aisha:

Fatima bint Abi Hubaish used to have bleeding in between the periods, so she asked the Prophet (ﷺ) about it. He replied, "The bleeding is from a blood vessel and not the menses. So give up the prayers when the (real) menses begins and when it has finished, take a bath and start praying."

Sahih al-Bukhari 320 - Book 6, Hadith 25

Narrated Mu`adha:

A woman asked `Aisha, "Should I offer the prayers that which I did not offer because of menses" `Aisha said, "Are you from the Huraura' (a town in Iraq?) We were with the Prophet (ﷺ) and used to get our periods but he never ordered us to offer them (the Prayers missed during menses)." `Aisha perhaps said, "We did not offer them."

Sahih al-Bukhari 321 - Book 6, Hadith 26

Narrated Zainab bint Abi Salama:

Um-Salama said, "I got my menses while I was lying with the Prophet (ﷺ) under a woolen sheet. So I slipped away, took the clothes for menses and put them on. Allah's Messenger (ﷺ) said, 'Have you got your menses?' I replied, 'Yes.' Then he called me and took me with him under the woolen sheet." Um Salama further said, "The Prophet (ﷺ) used to kiss me while he was fasting. The Prophet (ﷺ) and I used to take the bath of Janaba from a single pot."

Sahih al-Bukhari 322 - Book 6, Hadith 27

Narrated Um Salama:

While I was lying with the Prophet (ﷺ) under a woolen sheet, I got my menses. I slipped away and put on the clothes for menses. The Prophet (ﷺ) said, "Have you got your menses?" I replied, "Yes." He called me and I slept with him under the woolen sheet.

Sahih al-Bukhari 323 - Book 6, Hadith 28

Narrated Aiyub:

Hafsa said, 'We used to forbid our young women to go out for the two `Id prayers. A woman came and stayed at the palace of Bani Khalaf and she narrated about her sister whose husband took part in twelve holy battles along with the Prophet (ﷺ) and her sister was with her husband in six (out of these twelve). She (the woman's sister) said, "We used to treat the wounded, look after the patients and once I asked the Prophet, 'Is there any harm for any of us to stay at home if she doesn't have a veil?' He said, 'She should cover herself with the veil of her companion and should participate in the good deeds and in the religious gathering of the Muslims.' When Um `Atiya came I asked her whether she had heard it from the Prophet. She replied, "Yes. May my father be sacrificed for him (the Prophet)! (Whenever she mentioned the Prophet (ﷺ) she used to say, 'May my father be sacrificed for him) I have heard the Prophet (ﷺ) saying, 'The unmarried young virgins and the mature girl who stay often screened or the young unmarried virgins who often stay screened and the menstruating women should come out and participate in the good deeds as well as the religious gathering of the faithful believers but the menstruating women should keep away from the Musalla (praying place).' " Hafsa asked Um `Atiya surprisingly, "Do you say the menstruating women?" She replied, "Doesn't a menstruating woman attend `Arafat (Hajj) and such and such (other deeds)?"

Sahih al-Bukhari 324 - Book 6, Hadith 29

Narrated `Aisha:

Fatima bint Abi Hubaish asked the Prophet, "I got persistent bleeding (in between the periods) and do not become clean. Shall I give up prayers?" He replied, "No, this is from a blood vessel. Give up the prayers only for the days on which you usually get the menses and then take a bath and offer your prayers."

Sahih al-Bukhari 325 - Book 6, Hadith 30

Narrated Um `Atiya:

We never considered yellowish discharge as a thing of importance (as menses).

Sahih al-Bukhari 326 - Book 6, Hadith 31

Narrated `Aisha:

(the wife of the Prophet) Um Habiba got bleeding in between the periods for seven years. She asked Allah's Messenger (ﷺ) about it. He ordered her to take a bath (after the termination of actual periods) and added that it was (from) a blood vessel. So she used to take a bath for every prayer.

Sahih al-Bukhari 327 - Book 6, Hadith 32

Narrated `Aisha:

(the wife of the Prophet) I told Allah's Messenger (ﷺ) that Safiya bint Huyai had got her menses. He said, "She will probably delay us. Did she perform Tawaf (Al-Ifada) with you?" We replied, "Yes." On that the Prophet (ﷺ) told her to depart.

Sahih al-Bukhari 328 - Book 6, Hadith 33

Narrated Ibn `Abbas:

A woman is allowed to leave (go back home) if she gets menses (after Tawaf-Al-Ifada). Ibn `Umar formerly used to say that she should not leave but later on I heard him saying, "She may leave, since Allah's Messenger (ﷺ) gave them the permission to leave (after Tawaf-Al-Ifada)."

Sahih al-Bukhari 329, 330 - Book 6, Hadith 34

Narrated `Aisha:

The Prophet (ﷺ) said to me, "Give up the prayer when your menses begin and when it has finished, wash the blood off your body (take a bath) and start praying."

Sahih al-Bukhari 331 - Book 6, Hadith 35

Narrated Samura bin Jundub:

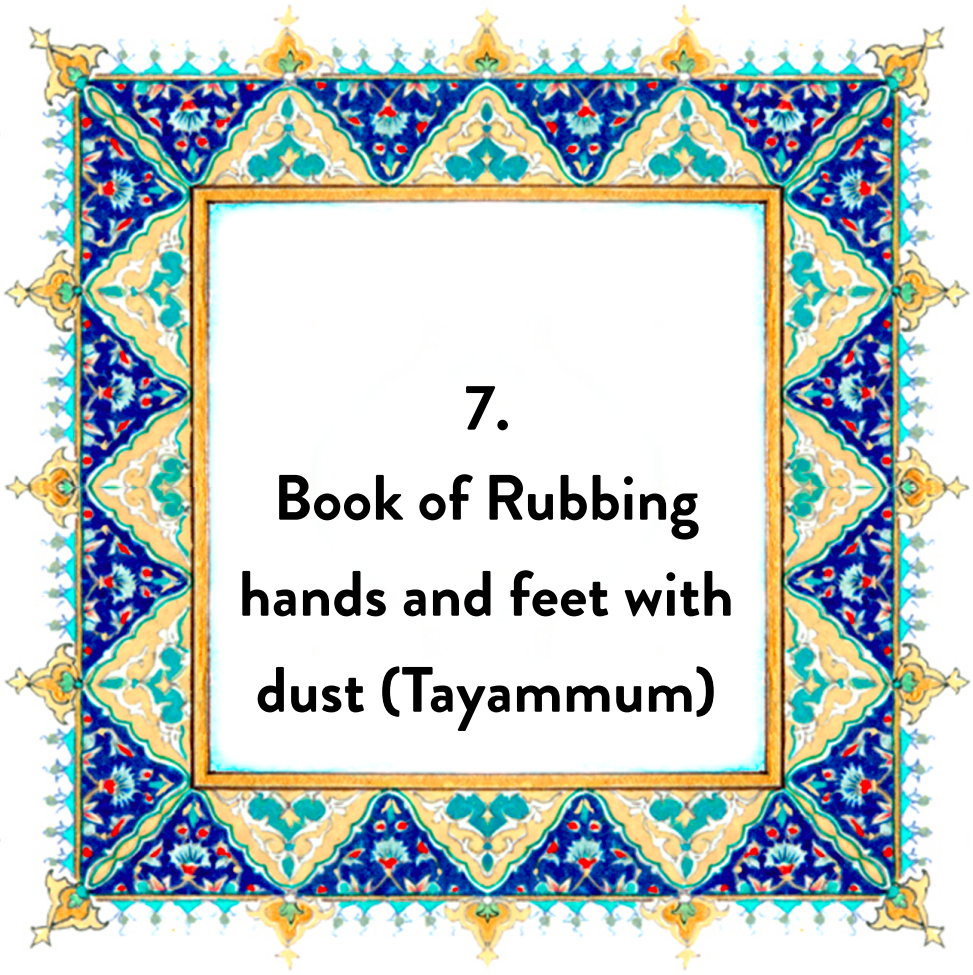
The Prophet (ﷺ) offered the funeral prayer for the dead body of a woman who died during delivery (i.e. childbirth) and he stood by the middle of her body.

Sahih al-Bukhari 332 - Book 6, Hadith 36

Narrated Maimuna:

(the wife of the Prophet) During my menses, I never prayed, but used to sit on the mat beside the mosque of Allah's Messenger (ﷺ). He used to offer the prayer on his sheet and in prostration some of his clothes used to touch me."

Sahih al-Bukhari 333 - Book 6, Hadith 37



7.
Book of Rubbing hands and feet with dust (Tayammum)

Narrated `Aisha:

(the wife of the Prophet) We set out with Allah's Messenger (ﷺ) on one of his journeys till we reached Al- Baida' or Dhatul-Jaish, a necklace of mine was broken (and lost). Allah's Messenger (ﷺ) stayed there to search for it, and so did the people along with him. There was no water at that place, so the people went to Abu- Bakr As-Siddiq and said, "Don't you see what `Aisha has done? She has made Allah's Apostle and the people stay where there is no water and they have no water with them." Abu Bakr came while Allah's Messenger (ﷺ) was sleeping with his head on my thigh, He said, to me: "You have detained Allah's Messenger (ﷺ) and the people where there is no water and they have no water with them. So he admonished me and said what Allah wished him to say and hit me on my flank with his hand. Nothing prevented me from moving (because of pain) but the position of Allah's Messenger (ﷺ) on my thigh. Allah's Messenger (ﷺ) got up when dawn broke and there was no water. So Allah revealed the Divine Verses of Tayammum. So they all performed Tayammum. Usaid bin Hudair said, "O the family of Abu Bakr! This is not the first blessing of yours." Then the camel on which I was riding was caused to move from its place and the necklace was found beneath it.

Sahih al-Bukhari 334 - Book 7, Hadith 1

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) said, "I have been given five things which were not given to any one else before me. -1. Allah made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey. -2. The earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum, therefore anyone of my followers can pray wherever the time of a prayer is due. -3. The booty has been made Halal (lawful) for me yet it was not lawful for anyone else before me. -4. I have been given the right of intercession (on the Day of Resurrection). -5. Every Prophet used to be sent to his nation only but I have been sent to all mankind.

Sahih al-Bukhari 335 - Book 7, Hadith 2

Narrated `Urwa's father:

Aisha said, "I borrowed a necklace from Asma' and it was lost. So Allah's Messenger (ﷺ) sent a man to search for it and he found it. Then the time of the prayer became due and there was no water. They prayed (without ablution) and informed Allah's Messenger (ﷺ) about it, so the verse of Tayammum was revealed." Usaid bin Hudair said to `Aisha, "May Allah reward you. By Allah, whenever anything happened which you did not like, Allah brought good for you and for the Muslims in that."

Sahih al-Bukhari 336 - Book 7, Hadith 3

Narrated Abu Juhaim Al-Ansari:

The Prophet (ﷺ) came from the direction of Bir Jamal. A man met him and greeted him. But he did not return back the greeting till he went to a (mud) wall and wiped his face and hands with its dust (performed Tayammum) and then returned back the greeting.

Sahih al-Bukhari 337 - Book 7, Hadith 4

Narrated `Abdur Rahman bin Abza [??]:

A man came to `Umar bin Al-Khattab and said, "I became Junub but no water was available." `Ammar bin Yasir said to `Umar, "Do you remember that you and I (became Junub while both of us) were together on a journey and you didn't pray but I rolled myself on the ground and prayed? I informed the Prophet (ﷺ) about it and he said, 'It would have been sufficient for you to do like this.' The Prophet then stroked lightly the earth with his hands and then blew off the dust and passed his hands over his face and hands."

Sahih al-Bukhari 338 - Book 7, Hadith 5

Narrated Sa`id bin `Abdur Rahman bin Abza:

(on the authority of his father who said) `Ammar said so (the above Statement). And Shu`ba stroked lightly the earth with his hands and brought them close to his mouth (blew off the dust) and passed them over his face and then the backs of his hands. `Ammar said, "Ablution (meaning Tayammum here) is sufficient for a Muslim if water is not available."

Sahih al-Bukhari 339 - Book 7, Hadith 6

Narrated `Abdur Rahman bin Abza:

that while he was in the company of `Umar, `Ammar said to `Umar, "We were in a detachment and became Junub and I blew the dust off my hands (performed the rolling over the earth and prayed.)"

Sahih al-Bukhari 340 - Book 7, Hadith 7

Narrated `Abdur Rahman bin Abza:

`Ammar said to `Umar "I rolled myself in the dust and came to the Prophet (ﷺ) who said, 'Passing dusted hands over the face and the backs of the hands is sufficient for you.' "

Sahih al-Bukhari 341 - Book 7, Hadith 8

Narrated `Ammar:

As above.

Sahih al-Bukhari 342 - Book 7, Hadith 9

Narrated `Ammar:

The Prophet (ﷺ) stroked the earth with his hands and then passed them over his face and the backs of his hands (while demonstrating Tayammum).

Sahih al-Bukhari 343 - Book 7, Hadith 10

Narrated `Imran:

Once we were traveling with the Prophet (ﷺ) and we carried on traveling till the last part of the night and then we (halted at a place) and slept (deeply). There is nothing sweeter than sleep for a traveler in the last part of the night. So it was only the heat of the sun that made us to wake up and the first to wake up was so and so, then so and so and then so and so (the narrator `Auf said that Abu Raja' had told him their names but he had forgotten them) and the fourth person to wake up was `Umar bin Al-Khattab. And whenever the Prophet (ﷺ) used to sleep, nobody would wake up him till he himself used to get up as we did not know what was happening (being revealed) to him in his sleep. So, `Umar got up and saw the condition of the people, and he was a strict man, so he said, "Allahu Akbar" and raised his voice with Takbir, and kept on saying loudly till the Prophet (ﷺ) got up because of it. When he got up, the people informed him about what had happened to them. He said, "There is no harm (or it will not be harmful). Depart!" So they departed from that place, and after covering some distance the Prophet (ﷺ) stopped and asked for some water to perform the ablution. So he performed the ablution and the call for the prayer was pronounced and he led the people in prayer. After he finished from the prayer, he saw a man sitting aloof who had not prayed with the people. He asked, "O so and so! What has prevented you from praying with us?" He replied, "I am Junub and there is no water. " The Prophet (ﷺ) said, "Perform Tayammum with (clean) earth and that is sufficient for you." Then the Prophet (ﷺ) proceeded on and the people complained to him of thirst. Thereupon he got down and called a person (the narrator `Auf added that Abu Raja' had named him but he had forgotten) and `Ali, and ordered them to go and bring water. So they went in search of water and met a woman who was sitting on her camel between two bags of water. They asked, "Where can we find water?" She replied, "I was there (at the place of water) this hour yesterday and my people are behind me." They requested her to accompany them. She asked, "Where?" They said, "To Allah's Messenger (ﷺ) ." She said, "Do you mean the man who is called the Sabi, (with a new religion)?" They replied, "Yes, the same person. So come along." They brought her to the Prophet (ﷺ) and narrated the whole story. He said, "Help her to dismount." The Prophet (ﷺ) asked for a pot, then he opened the mouths of the bags and poured some water into the pot. Then he closed the big openings of the bags and opened the small ones and the people were called upon to drink and water their animals. So they all watered their animals and they (too) all quenched their thirst and also gave water to others and last of all the Prophet (ﷺ) gave a pot full of water to the

person who was Junub and told him to pour it over his body. The woman was standing and watching all that which they were doing with her water. By Allah, when her water bags were returned the looked like as if they were more full (of water) than they had been before (Miracle of Allah's Messenger (ﷺ)) Then the Prophet (ﷺ) ordered us to collect something for her; so dates, flour and Sawiq were collected which amounted to a good meal that was put in a piece of cloth. She was helped to ride on her camel and that cloth full of foodstuff was also placed in front of her and then the Prophet (ﷺ) said to her, "We have not taken your water but Allah has given water to us." She returned home late. Her relatives asked her: "O so and so what has delayed you?" She said, "A strange thing! Two men met me and took me to the man who is called the Sabi' and he did such and such a thing. By Allah, he is either the greatest magician between this and this (gesturing with her index and middle fingers raising them towards the sky indicating the heaven and the earth) or he is Allah's true Apostle." Afterwards the Muslims used to attack the pagans around her abode but never touched her village. One day she said to her people, "I think that these people leave you purposely. Have you got any inclination to Islam?" They obeyed her and all of them embraced Islam. Abu `Abdullah said: The word Saba'a means "The one who has deserted his old religion and embraced a new religion." Abul 'Ailya [??] said, "The S`Abis are a sect of people of the Scripture who recite the Book of Psalms."

Sahih al-Bukhari 344 - Book 7, Hadith 11

Narrated Abu Wail:

Abu Musa said to `Abdullah bin Mas`ud, "If one does not find water (for ablution) can he give up the prayer?" `Abdullah replied, "If you give the permission to perform Tayammum they will perform Tayammum even if water was available if one of them found it cold." Abu Musa said, "What about the statement of `Ammar to `Umar?" `Abdullah replied, "`Umar was not satisfied by his statement."

Sahih al-Bukhari 345 - Book 7, Hadith 12

Narrated Shaqiq bin Salama:

I was with `Abdullah and Abu Musa; the latter asked the former, "O Abu `Abdur-Rahman! What is your opinion if somebody becomes Junub and no water is available?" `Abdullah replied, "Do not pray till water is found." Abu Musa said, "What do you say about the statement of `Ammar (who was ordered by the Prophet (ﷺ) to perform Tayammum). The Prophet (ﷺ) said to him: "Perform Tayammum and that would be sufficient." `Abdullah replied, "Don't you see that `Umar was not satisfied by `Ammar's statement?" Abu- Musa said, "All right, leave `Ammar's statement, but what will you say about this verse (of Tayammum)?" `Abdullah kept quiet and then said, "If we allowed it, then they would probably perform Tayammum even if water was available, if one of them found it (water) cold." The narrator added, "I said to Shaqiq, "Then did `Abdullah dislike to perform Tayammum because of this?" He replied, "Yes."

Sahih al-Bukhari 346 - Book 7, Hadith 13

Narrated Al-A`mash:

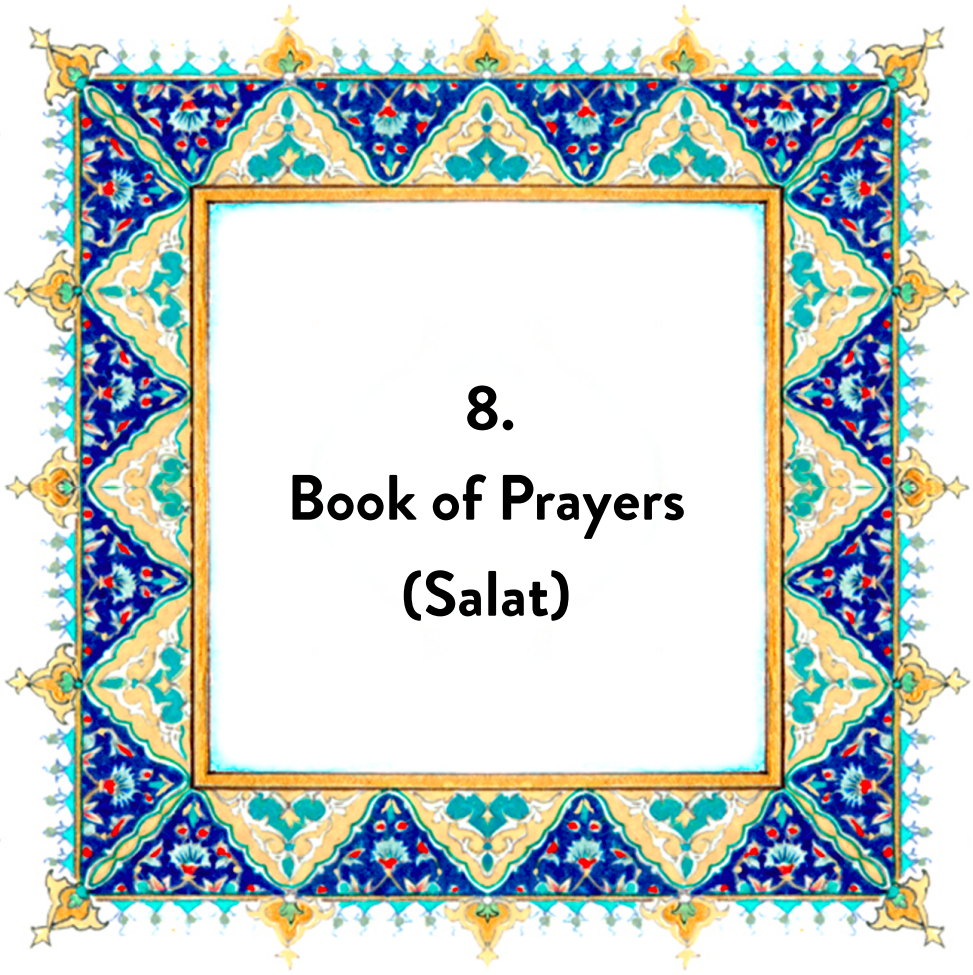
Shaqiq said, "While I was sitting with `Abdullah and Abu Musa Al-Ash`ari, the latter asked the former, 'If a person becomes Junub and does not find water for one month, can he perform Tayammum and offer his prayer?' (He applied in the negative). Abu Musa said, 'What do you say about this verse from Sura "Al-Ma'ida": When you do not find water then perform Tayammum with clean earth? `Abdullah replied, 'If we allowed it then they would probably perform Tayammum with clean earth even if water were available but cold.' I said to Shaqiq, 'You then disliked to perform Tayammum because of this?' Shaqiq said, 'Yes.' (Shaqiq added), "Abu Musa said, 'Haven't you heard the statement of `Ammar to `Umar? He said: I was sent out by Allah's Messenger (ﷺ) for some job and I became Junub and could not find water so I rolled myself over the dust (clean earth) like an animal does, and when I told the Prophet (ﷺ) of that he said, 'Like this would have been sufficient.' The Prophet (ﷺ) (saying so) lightly stroked the earth with his hand once and blew it off, then passed his (left) hand over the back of his right hand or his (right) hand over the back of his left hand and then passed them over his face.' So `Abdullah said to Abu- Musa, 'Don't you know that `Umar was not satisfied with `Ammar's statement?' " Narrated Shaqiq: While I was with `Abdullah and Abu Musa, the latter said to the former, "Haven't you heard the statement of `Ammar to `Umar? He said, "Allah's Messenger (ﷺ) sent you and me out and I became Junub and rolled myself in the dust (clean earth) (for Tayammum). When we came to Allah's Apostle I told him about it and he said, 'This would have been sufficient,' passing his hands over his face and the backs of his hands once only.' "

Sahih al-Bukhari 347 - Book 7, Hadith 14

Narrated `Imran bin Husain Al-Khuza`i:

Allah's Messenger (ﷺ) saw a person sitting aloof and not praying with the people. He asked him, "O so and so! What prevented you from offering the prayer with the people?" He replied, "O Allah's Messenger (ﷺ)! I am Junub and there is no water." The Prophet (ﷺ) said, "Perform Tayammum with clean earth and that will be sufficient for you."

Sahih al-Bukhari 348 - Book 7, Hadith 15



8.
Book of Prayers
(Salat)

Narrated Abu Dhar:

Allah's Messenger (ﷺ) said, "While I was at Mecca the roof of my house was opened and Gabriel descended, opened my chest, and washed it with Zamzam water. Then he brought a golden tray full of wisdom and faith and having poured its contents into my chest, he closed it. Then he took my hand and ascended with me to the nearest heaven, when I reached the nearest heaven, Gabriel said to the gatekeeper of the heaven, 'Open (the gate).' The gatekeeper asked, 'Who is it?' Gabriel answered: 'Gabriel.' He asked, 'Is there anyone with you?' Gabriel replied, 'Yes, Muhammad I is with me.' He asked, 'Has he been called?' Gabriel said, 'Yes.' So the gate was opened and we went over the nearest heaven and there we saw a man sitting with some people on his right and some on his left. When he looked towards his right, he laughed and when he looked toward his left he wept. Then he said, 'Welcome! O pious Prophet and pious son.' I asked Gabriel, 'Who is he?' He replied, 'He is Adam and the people on his right and left are the souls of his offspring. Those on his right are the people of Paradise and those on his left are the people of Hell and when he looks towards his right he laughs and when he looks towards his left he weeps.' Then he ascended with me till he reached the second heaven and he (Gabriel) said to its gatekeeper, 'Open (the gate).' The gatekeeper said to him the same as the gatekeeper of the first heaven had said and he opened the gate. Anas said: "Abu Dhar added that the Prophet (ﷺ) met Adam, Idris, Moses, Jesus and Abraham, he (Abu Dhar) did not mention on which heaven they were but he mentioned that he (the Prophet (ﷺ)) met Adam on the nearest heaven and Abraham on the sixth heaven. Anas said, "When Gabriel along with the Prophet (ﷺ) passed by Idris, the latter said, 'Welcome! O pious Prophet and pious brother.' The Prophet (ﷺ) asked, 'Who is he?' Gabriel replied, 'He is Idris." The Prophet (ﷺ) added, "I passed by Moses and he said, 'Welcome! O pious Prophet and pious brother.' I asked Gabriel, 'Who is he?' Gabriel replied, 'He is Moses.' Then I passed by Jesus and he said, 'Welcome! O pious brother and pious Prophet.' I asked, 'Who is he?' Gabriel replied, 'He is Jesus. Then I passed by Abraham and he said, 'Welcome! O pious Prophet and pious son.' I asked Gabriel, 'Who is he?' Gabriel replied, 'He is Abraham. The Prophet (ﷺ) added, 'Then Gabriel ascended with me to a place where I heard the creaking of the pens." Ibn Hazm and Anas bin Malik said: The Prophet (ﷺ) said, "Then Allah enjoined fifty prayers on my followers when I returned with this order of Allah, I passed by Moses who asked me, 'What has Allah enjoined on your followers?' I replied, 'He has enjoined fifty prayers on them.' Moses said, 'Go back to your Lord (and appeal for reduction) for your followers will not be able to bear it.' (So I went back to

Allah and requested for reduction) and He reduced it to half. When I passed by Moses again and informed him about it, he said, 'Go back to your Lord as your followers will not be able to bear it.' So I returned to Allah and requested for further reduction and half of it was reduced. I again passed by Moses and he said to me: 'Return to your Lord, for your followers will not be able to bear it. So I returned to Allah and He said, 'These are five prayers and they are all (equal to) fifty (in reward) for My Word does not change.' I returned to Moses and he told me to go back once again. I replied, 'Now I feel shy of asking my Lord again.' Then Gabriel took me till we " reached Sidrat-il-Muntaha (Lote tree of; the utmost boundary) which was shrouded in colors, indescribable. Then I was admitted into Paradise where I found small (tents or) walls (made) of pearls and its earth was of musk."

Sahih al-Bukhari 349 - Book 8, Hadith 1

Narrated `Aisha:

the mother of believers: Allah enjoined the prayer when He enjoined it, it was two rak`at only (in every prayer) both when in residence or on journey. Then the prayers offered on journey remained the same, but (the rak`at of) the prayers for non-travelers were increased.

Sahih al-Bukhari 350 - Book 8, Hadith 2

Narrated Um `Atiya:

We were ordered to bring out our menstruating women and veiled women in the religious gatherings and invocation of Muslims on the two `Id festivals. These menstruating women were to keep away from their Musalla. A woman asked, "O Allah's Messenger (ﷺ) ' What about one who does not have a veil?" He said, "Let her share the veil of her companion."

Sahih al-Bukhari 351 - Book 8, Hadith 3

Narrated Muhammad bin Al-Munkadir:

Once Jabir prayed with his Izar tied to his back while his clothes were Lying beside him on a wooden peg. Somebody asked him, "Do you offer your prayer in a single Izar?" He replied, "I did so to show it to a fool like you. Had anyone of us two garments in the lifetime of the Prophet?"

Sahih al-Bukhari 352 - Book 8, Hadith 4

Narrated Muhammad bin Al Munkadir:

I saw Jabir bin `Abdullah praying in a single garment and he said that he had seen the Prophet (ﷺ) praying in a single garment.

Sahih al-Bukhari 353 - Book 8, Hadith 5

Narrated `Umar bin Abi Salama:

The Prophet (ﷺ) prayed in one garment and crossed its ends.

Sahih al-Bukhari 354 - Book 8, Hadith 6

Narrated `Umar bin Abi Salama:

I saw the Prophet (ﷺ) offering prayers in a single garment in the house of Um-Salama and he had crossed its ends around his shoulders.

Sahih al-Bukhari 355 - Book 8, Hadith 7

Narrated `Umar bin Abi Salama:

In the house of Um-Salama I saw Allah's Messenger (ﷺ) offering prayers, wrapped in a single garment around his body with its ends crossed round his shoulders.

Sahih al-Bukhari 356 - Book 8, Hadith 8

Narrated Abu Murra:

(the freed slave of Um Hani) Um Hani, the daughter of Abi Talib said, "I went to Allah's Messenger (ﷺ) in the year of the conquest of Mecca and found him taking a bath and his daughter Fatima was screening him. I greeted him. He asked, 'Who is she?' I replied, 'I am Um Hani bint Abi Talib.' He said, 'Welcome! O Um Hani.' When he finished his bath he stood up and prayed eight rak`at while wearing a single garment wrapped round his body and when he finished I said, 'O Allah's Messenger (ﷺ) ! My brother has told me that he will kill a person whom I gave shelter and that person is so and so the son of Hubaira.' The Prophet (ﷺ) said, 'We shelter the person whom you have sheltered.' " Um Hani added, "And that was before noon (Duha).

Sahih al-Bukhari 357 - Book 8, Hadith 9

Narrated Abu Huraira:

A person asked Allah's Messenger (ﷺ) about the offering of the prayer in a single garment. Allah's Messenger (ﷺ) replied, "Has every one of you got two garments?"

Sahih al-Bukhari 358 - Book 8, Hadith 10

Narrated Abu Huraira:

The Prophet (ﷺ) said, "None of you should offer prayer in a single garment that does not cover the shoulders."

Sahih al-Bukhari 359 - Book 8, Hadith 11

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Whoever prays in a single garment must cross its ends (over the shoulders).

Sahih al-Bukhari 360 - Book 8, Hadith 12

Narrated Sa`id bin Al-Harith:

I asked Jabir bin `Abdullah about praying in a single garment. He said, "I traveled with the Prophet (ﷺ) during some of his journeys, and I came to him at night for some purpose and I found him praying. At that time, I was wearing a single garment with which I covered my shoulders and prayed by his side. When he finished the prayer, he asked, 'O Jabir! What has brought you here?' I told him what I wanted. When I finished, he asked, 'O Jabir! What is this garment which I have seen and with which you covered your shoulders?' I replied, 'It is a (tight) garment.' He said, 'If the garment is large enough, wrap it round the body (covering the shoulders) and if it is tight (too short) then use it as an Izar (tie it around your waist only.)' "

Sahih al-Bukhari 361 - Book 8, Hadith 13

Narrated Sahl:

The men used to pray with the Prophet (ﷺ) with their Izars tied around their necks as boys used to do; therefore the Prophet (ﷺ) told the women not to raise their heads till the men sat down straight (while praying).

Sahih al-Bukhari 362 - Book 8, Hadith 14

Narrated Mughira bin Shu`ba:

Once I was traveling with the Prophet (ﷺ) and he said, "O Mughira! take this container of water." I took it and Allah's Messenger (ﷺ) went far away till he disappeared. He answered the call of nature and was wearing a Syrian cloak. He tried to take out his hands from its sleeve but it was very tight so he took out his hands from under it. I poured water and he performed ablution like that for prayers and passed his wet hands over his Khuff (socks made from thick fabric or leather) and then prayed .

Sahih al-Bukhari 363 - Book 8, Hadith 15

Narrated Jabir bin `Abdullah:

While Allah's Messenger (ﷺ) was carrying stones (along) with the people of Mecca for (the building of) the Ka`ba wearing an Izar (waist-sheet cover), his uncle Al-`Abbas said to him, "O my nephew! (It would be better) if you take off your Izar and put it over your shoulders underneath the stones." So he took off his Izar and put it over his shoulders, but he fell unconscious and since then he had never been seen naked.

Sahih al-Bukhari 364 - Book 8, Hadith 16

Narrated Abu Huraira:

A man stood up and asked the Prophet (ﷺ) about praying in a single garment. The Prophet (ﷺ) said, "Has every one of you two garments?" A man put a similar question to `Umar on which he replied, "When Allah makes you wealthier then you should clothe yourself properly during prayers. Otherwise one can pray with an Izar and a Rida' (a sheet covering the upper part of the body.) Izar and a shirt, Izar and a Qaba', trousers and a Rida, trousers and a shirt or trousers and a Qaba', Tubban and a Qaba' or Tubban and a shirt." (The narrator added, "I think that he also said a Tubban and a Rida. ")

Sahih al-Bukhari 365 - Book 8, Hadith 17

Narrated Ibn `Umar:

A person asked Allah's Messenger (ﷺ), "What should a Muhrim wear?" He replied, "He should not wear shirts, trousers, a burnus (a hooded cloak), or clothes which are stained with saffron or Wars (a kind of perfume). Whoever does not find a sandal to wear can wear Khuffs (socks made from thick fabric or leather), but these should be cut short so as not to cover the ankles.

Sahih al-Bukhari 366 - Book 8, Hadith 18

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) forbade Ishtimal-As-Samma' (wrapping one's body with a garment so that one cannot raise its end or take one's hand out of it). He also forbade Al-Ihtiba' (sitting on buttocks with knees close to `Abdomen and feet apart with the hands circling the knees) while wrapping oneself with a single garment, without having a part of it over the private parts.

Sahih al-Bukhari 367 - Book 8, Hadith 19

Narrated Abu Huraira:

The Prophet (ﷺ) forbade two kinds of sales i.e. Al-Limais and An-Nibadh (the former is a kind of sale in which the deal is completed if the buyer touches a thing, without seeing or checking it properly and the latter is a kind of a sale in which the deal is completed when the seller throws a thing towards the buyer giving him no opportunity to see, touch or check it) and (the Prophet (ﷺ) forbade) also Ishtimal-As- Samma' and Al-Ihtiba' in a single garment.

Sahih al-Bukhari 368 - Book 8, Hadith 20

Narrated Abu Huraira:

On the Day of Nahr (10th of Dhul-Hijja, in the year prior to the last Hajj of the Prophet (ﷺ) when Abu Bakr was the leader of the pilgrims in that Hajj) Abu Bakr sent me along with other announcers to Mina to make a public announcement: "No pagan is allowed to perform Hajj after this year and no naked person is allowed to perform the Tawaf around the Ka`ba. Then Allah's Messenger (ﷺ) sent `Ali to read out the Surat Bara'a (at-Tauba) to the people; so he made the announcement along with us on the day of Nahr in Mina: "No pagan is allowed to perform Hajj after this year and no naked person is allowed to perform the Tawaf around the Ka`ba."

Sahih al-Bukhari 369 - Book 8, Hadith 21

Narrated Muhammad bin Al-Munkadir:

I went to Jabir bin `Abdullah and he was praying wrapped in a garment and his Rida was Lying beside him. When he finished the prayers, I said "O `Abdullah! You pray (in a single garment) while your Rida' is lying beside you." He replied, "Yes, I did it intentionally so that the ignorant ones like you might see me. I saw the Prophet (ﷺ) praying like this. "

Sahih al-Bukhari 370 - Book 8, Hadith 22

Narrated `Abdul `Aziz:

Anas said, 'When Allah's Messenger (ﷺ) invaded Khaibar, we offered the Fajr prayer there (early in the morning) when it was still dark. The Prophet (ﷺ) rode and Abu Talha rode too and I was riding behind Abu Talha. The Prophet (ﷺ) passed through the lane of Khaibar quickly and my knee was touching the thigh of the Prophet (ﷺ) . He uncovered his thigh and I saw the whiteness of the thigh of the Prophet. When he entered the town, he said, 'Allahu Akbar! Khaibar is ruined. Whenever we approach near a (hostile) nation (to fight) then evil will be the morning of those who have been warned.' He repeated this thrice. The people came out for their jobs and some of them said, 'Muhammad (has come).' (Some of our companions added, "With his army.") We conquered Khaibar, took the captives, and the booty was collected. Dihya came and said, 'O Allah's Prophet! Give me a slave girl from the captives.' The Prophet said, 'Go and take any slave girl.' He took Safiya bint Huyai. A man came to the Prophet (ﷺ) and said, 'O Allah's Messenger (ﷺ)s! You gave Safiya bint Huyai to Dihya and she is the chief mistress of the tribes of Quraidha and An-Nadir and she befits none but you.' So the Prophet (ﷺ) said, 'Bring him along with her.' So Dihya came with her and when the Prophet (ﷺ) saw her, he said to Dihya, 'Take any slave girl other than her from the captives.' Anas added: The Prophet (ﷺ) then manumitted her and married her." Thabit asked Anas, "O Abu Hamza! What did the Prophet (ﷺ) pay her (as Mahr)?" He said, "Her self was her Mahr for he manumitted her and then married her." Anas added, "While on the way, Um Sulaim dressed her for marriage (ceremony) and at night she sent her as a bride to the Prophet (ﷺ) . So the Prophet was a bridegroom and he said, 'Whoever has anything (food) should bring it.' He spread out a leather sheet (for the food) and some brought dates and others cooking butter. (I think he (Anas) mentioned As-Sawaq). So they prepared a dish of Hais (a kind of meal). And that was Walima (the marriage banquet) of Allah's Messenger (ﷺ) ."

Sahih al-Bukhari 371 - Book 8, Hadith 23

Narrated `Aisha:

Allah's Messenger (ﷺ) used to offer the Fajr prayer and some believing women covered with their veiling sheets used to attend the Fajr prayer with him and then they would return to their homes unrecognized .

Sahih al-Bukhari 372 - Book 8, Hadith 24

Narrated `Aisha:

the Prophet (ﷺ) prayed in a Khamisa (a square garment) having marks. During the prayer, he looked at its marks. So when he finished the prayer he said, "Take this Khamisa of mine to Abu Jahm and get me his Inbijaniya (a woolen garment without marks) as it (the Khamisa) has diverted my attention from the prayer." Narrated `Aisha: The Prophet (ﷺ) said, 'I was looking at its (Khamisa's) marks during the prayers and I was afraid that it may put me in trial (by taking away my attention).

Sahih al-Bukhari 373 - Book 8, Hadith 25

Narrated Anas:

`Aisha had a Qiram (a thin marked woolen curtain) with which she had screened one side of her home. The Prophet (ﷺ) said, "Take away this Qiram of yours, as its pictures are still displayed in front of me during my prayer (i.e. they divert my attention from the prayer).

Sahih al-Bukhari 374 - Book 8, Hadith 26

Narrated `Uqba bin 'Amir:

The Prophet (ﷺ) was given a silken Farruj [??] as a present. He wore it while praying. When he had finished his prayer, he took it off violently as if with a strong aversion to it and said, "It is not the dress of Allah-fearing pious people."

Sahih al-Bukhari 375 - Book 8, Hadith 27

Narrated Abu Juhaifa:

I saw Allah's Messenger (ﷺ) in a red leather tent and I saw Bilal taking the remaining water with which the Prophet had performed ablution. I saw the people taking the utilized water impatiently and whoever got some of it rubbed it on his body and those who could not get any took the moisture from the others' hands. Then I saw Bilal carrying a short spear (or stick) which he planted in the ground. The Prophet came out tucking up his red cloak, and led the people in prayer and offered two rak`at (facing the Ka`ba) taking a short spear (or stick) as a Sutra for his prayer. I saw the people and animals passing in front of him beyond the stick.

Sahih al-Bukhari 376 - Book 8, Hadith 28

Narrated Abu Hazim:

Sahl bin Sa`d was asked about the (Prophet's) pulpit as to what thing it was made of? Sahl replied: "None remains alive amongst the people, who knows about it better than I. It was made of tamarisk (wood) of the forest. So and so, the slave of so and so prepared it for Allah's Messenger (ﷺ) . When it was constructed and place (in the Mosque), Allah's Messenger (ﷺ) stood on it facing the Qibla and said 'Allahu Akbar', and the people stood behind him (and led the people in prayer). He recited and bowed and the people bowed behind him. Then he raised his head and stepped back, got down and prostrated on the ground and then he again ascended the pulpit, recited, bowed, raised his head and stepped back, got down and prostrate on the ground. So, this is what I know about the pulpit." Ahmad bin Hanbal said, "As the Prophet (ﷺ) was at a higher level than the people, there is no harm according to the above-mentioned Hadith if the Imam is at a higher level than his followers during the prayers."

Sahih al-Bukhari 377 - Book 8, Hadith 29

Narrated Anas bin Malik:

Once Allah's Messenger (ﷺ) fell off a horse and his leg or shoulder got injured. He swore that he would not go to his wives for one month and he stayed in a Mashruba [??] (attic room) having stairs made of date palm trunks. So his companions came to visit him, and he led them in prayer sitting, whereas his companions were standing. When he finished the prayer, he said, "Imam is meant to be followed, so when he says 'Allahu Akbar,' say 'Allahu Akbar' and when he bows, bow and when he prostrates, prostrate and if he prays standing pray, standing. After the 29th day the Prophet (ﷺ) came down (from the attic room) and the people asked him, "O Allah's Messenger (ﷺ)! You swore that you will not go to your wives for one month." He said, "The month is 29 days."

Sahih al-Bukhari 378 - Book 8, Hadith 30

Narrates `Abdullah bin Shaddad:

Maimuna said, "Allah's Messenger (ﷺ) was praying while I was in my menses, sitting beside him and sometimes his clothes would touch me during his prostration." Maimuna added, "He prayed on a Khumra (a small mat sufficient just for the face and the hands while prostrating during prayers).

Sahih al-Bukhari 379 - Book 8, Hadith 31

Narrated 'Is-haq:

Anas bin Malik said, "My grandmother Mulaika invited Allah's Messenger (ﷺ) for a meal which she herself had prepared. He ate from it and said, 'Get up! I will lead you in the prayer.' " Anas added, "I took my Hasir, washed it with water as it had become dark because of long use and Allah's Messenger (ﷺ) stood on it. The orphan (Damira or Ruh) and I aligned behind him and the old lady (Mulaika) stood behind us. Allah's Messenger (ﷺ) led us in the prayer and offered two rak`at and then left."

Sahih al-Bukhari 380 - Book 8, Hadith 32

Narrated Maimuna:

Allah's Messenger (ﷺ) used to pray on Khumra.

Sahih al-Bukhari 381 - Book 8, Hadith 33

Narrated Abu Salama:

`Aisha the wife of the Prophet (ﷺ) said, "I used to sleep in front o Allah's Messenger (ﷺ) and my legs were opposite his Qibla and in prostration he pushed my legs and I withdrew then and when he stood, I stretched them.' `Aisha added, "In those days the houses were without lights."

Sahih al-Bukhari 382 - Book 8, Hadith 34

Narrated `Aisha:

Allah Apostle prayed while I was lying like a dead body on his family bed between him and his Qibla.

Sahih al-Bukhari 383 - Book 8, Hadith 35

Narrated `Urwa:

The Prophet (ﷺ) prayed while `Aisha was lying between him and his Qibla on the bed on which they used to sleep.

Sahih al-Bukhari 384 - Book 8, Hadith 36

Narrated Anas bin Malik:

We used to pray with the Prophet (ﷺ) and some of us used to place the ends of their clothes at the place of prostration because of scorching heat.

Sahih al-Bukhari 385 - Book 8, Hadith 37

Narrated Abu Maslama:

Sa`id bin Yazid Al-Azdi: I asked Anas bin Malik whether the Prophet (ﷺ) had ever, prayed with his shoes on. He replied "Yes."

Sahih al-Bukhari 386 - Book 8, Hadith 38

Narrated Ibrahim:

Hammam bin Al-Harith said, "I saw Jarir bin `Abdullah urinating. Then he performed ablution and passed his (wet) hands over his Khuffs (socks made from thick fabric or leather), stood up and prayed. He was asked about it. He replied that he had seen the Prophet (ﷺ) doing the same." They approved of this narration as Jarir was one of those who embraced Islam very late.

Sahih al-Bukhari 387 - Book 8, Hadith 39

Narrated Al-Mughira bin Shu'ba:

I helped the Prophet (ﷺ) in performing ablution and he passed his wet hands over his Khuffs and prayed.

Sahih al-Bukhari 388 - Book 8, Hadith 40

Narrated Hudhaifa that he saw a person bowing and prostrating imperfectly. When he finished his Salat, Hudhaifa told him that he had not offered Salat. The subnarrator added, "I think that Hudhaifa also said:

Were you to die you would die on a "Sunna" (legal way) other than that of Muhammad (ﷺ)."

Sahih al-Bukhari 389 - Book 8, Hadith 41

Narrated 'Abdullah bin Malik:

Ibn Buhaina, "When the Prophet (ﷺ) prayed, he used to separate his arms from his body so widely that the whiteness of his armpits was visible."

Sahih al-Bukhari 390 - Book 8, Hadith 42

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said, "Whoever prays like us and faces our Qibla and eats our slaughtered animals is a Muslim and is under Allah's and His Apostle's protection. So do not betray Allah by betraying those who are in His protection."

Sahih al-Bukhari 391 - Book 8, Hadith 43

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said, "I have been ordered to fight the people till they say: 'None has the right to be worshipped but Allah.' And if they say so, pray like our prayers, face our Qibla and slaughter as we slaughter, then their blood and property will be sacred to us and we will not interfere with them except legally and their reckoning will be with Allah."

Sahih al-Bukhari 392 - Book 8, Hadith 44

Narrated Maimun bin Siyah that he asked Anas bin Malik, "O Abu Hamza! What makes the life and property of a person sacred?" He replied, "Whoever says, 'None has the right to be worshipped but Allah', faces our Qibla during the prayers, prays like us and eats our slaughtered animal, then he is a Muslim, and has got the same rights and obligations as other Muslims have."

Sahih al-Bukhari 393 - Book 8, Hadith 45

Narrated Abu Aiyub Al-Ansari:

The Prophet (ﷺ) said, "While defecating, neither face nor turn your back to the Qibla but face either east or west." Abu Aiyub added. "When we arrived in Sham we came across some lavatories facing the Qibla; therefore we turned ourselves while using them and asked for Allah's forgiveness."

Sahih al-Bukhari 394 - Book 8, Hadith 46

Narrated `Amr bin Dinar:

I asked Ibn `Umar, "Can a person who has performed the Tawaf around the Ka`ba for `Umra but has not performed the (Sa`i) Tawaf of Safa and Marwa, have a sexual relation with his wife?" Ibn `Umar replied "When the Prophet (ﷺ) reached Mecca he performed the Tawaf around the Ka`ba (circumambulated it seven times) and offered a two-rak`at prayer (at the place) behind the station (of Abraham) and then performed the Tawaf (Sa`i) of Safa and Marwa, and verily in Allah's Messenger (ﷺ) you have a good example." Then we put the same question to Jabir bin `Abdullah and he too replied, "He should not go near his wife (for sexual relation) till he has finished the Tawaf of Safa and Marwa."

Sahih al-Bukhari 395, 396 - Book 8, Hadith 47

Narrated Mujahid:

Someone came to Ibn `Umar and said, "Here is Allah's Messenger (ﷺ) entering the Ka`ba." Ibn `Umar said, "I went there but the Prophet (ﷺ) had come out of the Ka`ba and I found Bilal standing between its two doors. I asked Bilal, 'Did the Prophet (ﷺ) pray in the Ka`ba?' Bilal replied, 'Yes, he prayed two rak`at between the two pillars which are to your left on entering the Ka`ba. Then Allah's Messenger (ﷺ) came out and offered a two-rak`at prayer facing the Ka`ba.' "

Sahih al-Bukhari 397 - Book 8, Hadith 48

Narrated Ibn `Abbas:

When the Prophet (ﷺ) entered the Ka`ba, he invoked Allah in each and every side of it and did not pray till he came out of it, and offered a two-rak`at prayer facing the Ka`ba and said, "This is the Qibla."

Sahih al-Bukhari 398 - Book 8, Hadith 49

Narrated Bara' bin `Azib:

Allah's Messenger (ﷺ) prayed facing Baitul-Maqdis for sixteen or seventeen months but he loved to face the Ka`ba (at Mecca) so Allah revealed: "Verily, We have seen the turning of your face to the heaven!" (2:144) So the Prophet (ﷺ) faced the Ka`ba and the fools amongst the people namely "the Jews" said, "What has turned them from their Qibla (Baitul-Maqdis) which they formerly observed"" (Allah revealed): "Say: 'To Allah belongs the East and the West. He guides whom he will to a straight path'." (2:142) A man prayed with the Prophet (facing the Ka`ba) and went out. He saw some of the Ansar praying the `Asr prayer with their faces towards Baitul-Maqdis, he said, "I bear witness that I prayed with Allah's Messenger (ﷺ) facing the Ka`ba." So all the people turned their faces towards the Ka`ba.

Sahih al-Bukhari 399 - Book 8, Hadith 50

Narrated Jabir:

Allah's Messenger (ﷺ) used to pray (optional, non-obligatory prayer) while riding on his mount (Rahila) wherever it turned, and whenever he wanted to pray the compulsory prayer he dismounted and prayed facing the Qibla.

Sahih al-Bukhari 400 - Book 8, Hadith 51

Narrated `Abdullah:

The Prophet (ﷺ) prayed (and the sub-narrator Ibrahim said, "I do not know whether he prayed more or less than usual"), and when he had finished the prayers he was asked, "O Allah's Messenger (ﷺ)! Has there been any change in the prayers?" He said, "What is it?' The people said, "You have prayed so much and so much." So the Prophet (ﷺ) bent his legs, faced the Qibla and performed two prostration's (of Sahu) and finished his prayers with Taslim (by turning his face to right and left saying: 'As-Salamu `Alaikum- Warahmat-ullah'). When he turned his face to us he said, "If there had been anything changed in the prayer, surely I would have informed you but I am a human being like you and liable to forget like you. So if I forget remind me and if anyone of you is doubtful about his prayer, he should follow what he thinks to be correct and complete his prayer accordingly and finish it and do two prostrations (of Sahu).

Sahih al-Bukhari 401 - Book 8, Hadith 52

Narrated `Umar (bin Al-Khattab):

My Lord agreed with me in three things: -1. I said, "O Allah's Messenger (ﷺ), I wish we took the station of Abraham as our praying place (for some of our prayers). So came the Divine Inspiration: And take you (people) the station of Abraham as a place of prayer (for some of your prayers e.g. two rak`at of Tawaf of Ka`ba)". (2.125) -2. And as regards the (verse of) the veiling of the women, I said, 'O Allah's Messenger (ﷺ)! I wish you ordered your wives to cover themselves from the men because good and bad ones talk to them.' So the verse of the veiling of the women was revealed. -3. Once the wives of the Prophet (ﷺ) made a united front against the Prophet (ﷺ) and I said to them, 'It may be if he (the Prophet) divorced you, (all) that his Lord (Allah) will give him instead of you wives better than you.' So this verse (the same as I had said) was revealed." (66.5).

Sahih al-Bukhari 402 - Book 8, Hadith 53

Narrated Anas:

as above (395).

Sahih al-Bukhari 402b - Book 8, Hadith 54

Narrated `Abdullah bin `Umar:

While the people were offering the Fajr prayer at Quba' (near Medina), someone came to them and said: "It has been revealed to Allah's Messenger (ﷺ) tonight, and he has been ordered to pray facing the Ka`ba." So turn your faces to the Ka`ba. Those people were facing Sham (Jerusalem) so they turned their faces towards Ka`ba (at Mecca).

Sahih al-Bukhari 403 - Book 8, Hadith 55

Narrated `Abdullah:

"Once the Prophet (ﷺ) offered five rak`at in Zuhr prayer. He was asked, "Is there an increase in the prayer?" The Prophet (ﷺ) said, "And what is it?" They said, "You have prayed five rak`at.' So he bent his legs and performed two prostrations (of Sahu).

Sahih al-Bukhari 404 - Book 8, Hadith 56

Narrated Anas bin Malik:

The Prophet (ﷺ) saw some sputum in the direction of the Qibla (on the wall of the mosque) and he disliked that and the sign of disgust was apparent from his face. So he got up and scraped it off with his hand and said, "Whenever anyone of you stands for the prayer, he is speaking in private to his Lord or his Lord is between him and his Qibla. So, none of you should spit in the direction of the Qibla but one can spit to the left or under his foot." The Prophet (ﷺ) then took the corner of his sheet and spat in it and folded it and said, "Or you can do this. "

Sahih al-Bukhari 405 - Book 8, Hadith 57

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) saw sputum on the wall of the mosque in the direction of the Qibla and scraped it off. He faced the people and said, "Whenever any one of you is praying, he should not spit in front of him because in the prayer Allah is in front of him."

Sahih al-Bukhari 406 - Book 8, Hadith 58

Narrated `Aisha:

(the mother of faithful believers) Allah's Messenger (ﷺ) saw some nasal secretions, expectoration or sputum on the wall of the mosque in the direction of the Qibla and scraped it off.

Sahih al-Bukhari 407 - Book 8, Hadith 59

Narrated Abu Huraira and Abu Sa`id:

Allah's Messenger (ﷺ) saw some expectoration on the wall of the mosque; he took gravel and scraped it off and said, "If anyone of you wanted to spit he should neither spit in front of him nor on his right but he could spit either on his left or under his left foot."

Sahih al-Bukhari 408, 409 - Book 8, Hadith 60

Narrated Abu Huraira and Abu Sa`id:

Allah's Messenger (ﷺ) saw some expectoration on the wall of the mosque; he took gravel and scraped it off and said, "If anyone of you wanted to spit, he should neither spit in front of him nor on his right but could spit either on his left or under his left foot."

Sahih al-Bukhari 410, 411 - Book 8, Hadith 61

Narrated Anas:

The Prophet (ﷺ) said, "None of you should spit in front or on his right but he could spit either on his left or under his foot."

Sahih al-Bukhari 412 - Book 8, Hadith 62

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "A faithful believer while in prayer is speaking in private to his Lord, so he should neither spit in front of him nor to his right side but he could spit either on his left or under his foot."

Sahih al-Bukhari 413 - Book 8, Hadith 63

Narrated Abu Sa`id:

The Prophet (ﷺ) saw sputum on (the wall of) the mosque in the direction of the Qibla and scraped it off with gravel. Then he forbade Spitting in front or on the right, but allowed it on one's left or under one's left foot.

Sahih al-Bukhari 414 - Book 8, Hadith 64

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "Spitting in the mosque is a sin and its expiation is to bury it."

Sahih al-Bukhari 415 - Book 8, Hadith 65

Narrated Abu Huraira:

Prophet said, "If anyone of you stands for prayer, he should not spit in front of him because in prayer he is speaking in private to Allah and he should not spit on his right as there is an angel, but he can spit either on his left or under his left foot and bury it (i.e. expectoration).

Sahih al-Bukhari 416 - Book 8, Hadith 66

Narrated Anas:

The Prophet (ﷺ) saw expectoration (on the wall of the mosque) in the direction of the Qibla and scraped it off with his hand. It seemed that he disliked it and the sign of disgust was apparent from his face. He said, "If anyone of you stands for the prayer, he is speaking in private to his Lord, (or) his Lord is between him and his Qibla, therefore he should not spit towards his Qibla, but he could spit either on his left or under his foot." Then he took the corner of his sheet and spat in it, folded it and said, "Or do this."

Sahih al-Bukhari 417 - Book 8, Hadith 67

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Do you consider or see that my face is towards the Qibla? By Allah, neither your submissiveness nor your bowing is hidden from me, surely I see you from my back."

Sahih al-Bukhari 418 - Book 8, Hadith 68

Narrated Anas bin Malik:

The Prophet (ﷺ) led us in a prayer and then got up on the pulpit and said, "In your prayer and bowing, I certainly see you from my back as I see you (while looking at you.)"

Sahih al-Bukhari 419 - Book 8, Hadith 69

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) ordered for a horse race; the trained horses were to run from a place called Al-Hafya' to Thaniyat Al-Wada` and the horses which were not trained were to run from Al-Thaniya to the Masjid (mosque of) Bani Zuraiq. The sub narrator added: Ibn `Umar was one of those who took part in the race.

Sahih al-Bukhari 420 - Book 8, Hadith 70

Narrated Anas:

Some goods came to Allah's Messenger (ﷺ) from Bahrain. The Prophet (ﷺ) ordered the people to spread them in the mosque --it was the biggest amount of goods Allah's Messenger (ﷺ) had ever received. He left for prayer and did not even look at it. After finishing the prayer, he sat by those goods and gave from those to everybody he saw. Al-`Abbas came to him and said, "O Allah's Messenger (ﷺ)! give me (something) too, because I gave ransom for myself and `Aqil". Allah's Messenger (ﷺ) told him to take. So he stuffed his garment with it and tried to carry it away but he failed to do so. He said, "O Allah's Messenger (ﷺ)! Order someone to help me in lifting it." The Prophet (ﷺ) refused. He then said to the Prophet: Will you please help me to lift it?" Allah's Messenger (ﷺ) refused. Then Al-`Abbas threw some of it and tried to lift it (but failed). He again said, "O Allah's Messenger (ﷺ) Order someone to help me to lift it." He refused. Al-`Abbas then said to the Prophet: "Will you please help me to lift it?" He again refused. Then Al-`Abbas threw some of it, and lifted it on his shoulders and went away. Allah's Messenger (ﷺ) kept on watching him till he disappeared from his sight and was astonished at his greediness. Allah's Messenger (ﷺ) did not get up till the last coin was distributed.

Sahih al-Bukhari 421 - Book 8, Hadith 71

Narrated Anas:

I found the Prophet (ﷺ) in the mosque along with some people. He said to me, "Did Abu Talha send you?" I said, "Yes". He said, "For a meal?" I said, "Yes." Then he said to his companions, "Get up." They set out and I was ahead of them.

Sahih al-Bukhari 422 - Book 8, Hadith 72

Narrated Sahl bin Sa`d:

A man said, "O Allah's Messenger (ﷺ)! If a man finds another man with his wife, (committing adultery) should the husband kill him?" Later on I saw them (the man and his wife) doing Li`an in the mosque (taking oaths, one accusing, and the other denying adultery).

Sahih al-Bukhari 423 - Book 8, Hadith 73

Narrated `Itban bin Malik:

The Prophet (ﷺ) came to my house and said, "Where do you like me to pray?" I pointed to a place. The Prophet then said, "Allahu Akbar", and we aligned behind him and he offered a two-rak`at prayer.

Sahih al-Bukhari 424 - Book 8, Hadith 74

Narrated `Itban bin Malik:

who was one of the companions of Allah's Messenger (ﷺ) and one of the Ansar's who took part in the battle of Badr: I came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ) I have weak eyesight and I lead my people in prayers. When it rains the water flows in the valley between me and my people so I cannot go to their mosque to lead them in prayer. O Allah's Messenger (ﷺ)! I wish you would come to my house and pray in it so that I could take that place as a Musalla. Allah's Messenger (ﷺ) said. "Allah willing, I will do so." Next day after the sun rose high, Allah's Messenger (ﷺ) and Abu Bakr came and Allah's Messenger (ﷺ) asked for permission to enter. I gave him permission and he did not sit on entering the house but said to me, "Where do you like me to pray?" I pointed to a place in my house. So Allah's Messenger (ﷺ) stood there and said, 'Allahu Akbar', and we all got up and aligned behind him and offered a two-rak`at prayer and ended it with Taslim. We requested him to stay for a meal called "Khazira" which we had prepared for him. Many members of our family gathered in the house and one of them said, "Where is Malik bin Al-Dukhaishin or Ibn Al-Dukhshun?" One of them replied, "He is a hypocrite and does not love Allah and His Apostle." Hearing that, Allah's Messenger (ﷺ) said, "Do not say so. Haven't you seen that he said, 'None has the right to be worshipped but Allah' for Allah's sake only?" He said, "Allah and His Apostle know better. We have seen him helping and advising hypocrites." Allah's Messenger (ﷺ) said, "Allah has forbidden the (Hell) fire for those who say, 'None has the right to be worshipped but Allah' for Allah's sake only."

Sahih al-Bukhari 425 - Book 8, Hadith 75

Narrated `Aisha:

The Prophet (ﷺ) used to start every thing from the right (for good things) whenever it was possible in all his affairs; for example: in washing, combing or wearing shoes.

Sahih al-Bukhari 426 - Book 8, Hadith 76

Narrated `Aisha:

Um Habiba and Um Salama mentioned about a church they had seen in Ethiopia in which there were pictures. They told the Prophet (ﷺ) about it, on which he said, "If any religious man dies amongst those people they would build a place of worship at his grave and make these pictures in it. They will be the worst creature in the sight of Allah on the Day of Resurrection."

Sahih al-Bukhari 427 - Book 8, Hadith 77

Narrated Anas:

When the Prophet (ﷺ) arrived Medina he dismounted at `Awali-i-Medina amongst a tribe called Banu `Amr bin `Auf. He stayed there For fourteen nights. Then he sent for Bani An-Najjar and they came armed with their swords. As if I am looking (just now) as the Prophet (ﷺ) was sitting over his Rahila (Mount) with Abu Bakr riding behind him and all Banu An-Najjar around him till he dismounted at the courtyard of Abu Aiyub's house. The Prophet (ﷺ) loved to pray wherever the time for the prayer was due even at sheep-folds. Later on he ordered that a mosque should be built and sent for some people of Banu-An-Najjar and said, "O Banu An-Najjar! Suggest to me the price of this (walled) piece of land of yours." They replied, "No! By Allah! We do not demand its price except from Allah." Anas added: There were graves of pagans in it and some of it was unleveled and there were some date-palm trees in it. The Prophet (ﷺ) ordered that the graves of the pagans be dug out and the unleveled land be level led and the date-palm trees be cut down . (So all that was done). They aligned these cut date-palm trees towards the Qibla of the mosque (as a wall) and they also built two stone side-walls (of the mosque). His companions brought the stones while reciting some poetic verses. The Prophet (ﷺ) was with them and he kept on saying, "There is no goodness except that of the Hereafter, O Allah! So please forgive the Ansars and the emigrants. "

Sahih al-Bukhari 428 - Book 8, Hadith 78

Narrated Abu Al-Taiyah [??]:

Anas said, "The Prophet (ﷺ) prayed in the sheep fold." Later on I heard him saying, "He prayed in the sheep folds before the construction of the, mosque."

Sahih al-Bukhari 429 - Book 8, Hadith 79

Narrated Nafi`:

"I saw Ibn `Umar praying while taking his camel as a Sutra in front of him and he said, "I saw the Prophet doing the same."

Sahih al-Bukhari 430 - Book 8, Hadith 80

Narrated `Abdullah bin `Abbas:

The sun eclipsed and Allah's Messenger (ﷺ) offered the eclipse prayer and said, "I have been shown the Hellfire (now) and I never saw a worse and horrible sight than the sight I have seen today."

Sahih al-Bukhari 431 - Book 8, Hadith 81

Narrated Ibn `Umar:

The Prophet (ﷺ) had said, "Offer some of your prayers (Nawafil) at home, and do not take your houses as graves."

Sahih al-Bukhari 432 - Book 8, Hadith 82

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "Do not enter (the places) of these people where Allah's punishment had fallen unless you do so weeping. If you do not weep, do not enter (the places of these people) because Allah's curse and punishment which fell upon them may fall upon you."

Sahih al-Bukhari 433 - Book 8, Hadith 83

Narrated `Aisha:

Um Salama told Allah's Messenger (ﷺ) about a church which she had seen in Ethiopia and which was called Mariya. She told him about the pictures which she had seen in it. Allah's Messenger (ﷺ) said, "If any righteous pious man dies amongst them, they would build a place of worship at his grave and make these pictures in it; they are the worst creatures in the sight of Allah."

Sahih al-Bukhari 434 - Book 8, Hadith 84

Narrated `Aisha and `Abdullah bin `Abbas:

When the last moment of the life of Allah's Messenger (ﷺ) came he started putting his 'Khamisa' on his face and when he felt hot and short of breath he took it off his face and said, "May Allah curse the Jews and Christians for they built the places of worship at the graves of their Prophets." The Prophet (ﷺ) was warning (Muslims) of what those had done.

Sahih al-Bukhari 435, 436 - Book 8, Hadith 85

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "May Allah's curse be on the Jews for they built the places of worship at the graves of their Prophets."

Sahih al-Bukhari 437 - Book 8, Hadith 86

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) said, "I have been given five things which were not given to any amongst the Prophets before me. These are: -1. Allah made me victorious by awe (by His frightening my enemies) for a distance of one month's journey. -2. The earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum. Therefore my followers can pray wherever the time of a prayer is due. -3. The booty has been made Halal (lawful) for me (and was not made so for anyone else). -4. Every Prophet used to be sent to his nation exclusively but I have been sent to all mankind. -5. I have been given the right of intercession (on the Day of Resurrection.)

Sahih al-Bukhari 438 - Book 8, Hadith 87

Narrated `Aisha:

There was a black slave girl belonging to an 'Arab tribe and they manumitted her but she remained with them. The slave girl said, "Once one of their girls (of that tribe) came out wearing a red leather scarf decorated with precious stones. It fell from her or she placed it somewhere. A kite passed by that place, saw it Lying there and mistaking it for a piece of meat, flew away with it. Those people searched for it but they did not find it. So they accused me of stealing it and started searching me and even searched my private parts." The slave girl further said, "By Allah! while I was standing (in that state) with those people, the same kite passed by them and dropped the red scarf and it fell amongst them. I told them, 'This is what you accused me of and I was innocent and now this is it.' " `Aisha added: That slave girl came to Allah's Messenger (ﷺ) and embraced Islam. She had a tent or a small room with a low roof in the mosque. Whenever she called on me, she had a talk with me and whenever she sat with me, she would recite the following: "The day of the scarf (band) was one of the wonders of our Lord, verily He rescued me from the disbelievers' town. `Aisha added: "Once I asked her, 'What is the matter with you? Whenever you sit with me, you always recite these poetic verses.' On that she told me the whole story. "

Sahih al-Bukhari 439 - Book 8, Hadith 88

Narrated Nafi`:

`Abdullah bin `Umar said: I used to sleep in the mosque of the Prophet (ﷺ) while I was young and unmarried.

Sahih al-Bukhari 440 - Book 8, Hadith 89

Narrated Sahl bin Sa`d:

Allah's Messenger (ﷺ) went to Fatima's house but did not find `Ali there. So he asked, "Where is your cousin?" She replied, "There was something between us and he got angry with me and went out. He did not sleep (midday nap) in the house." Allah's Messenger (ﷺ) asked a person to look for him. That person came and said, "O Allah's Messenger (ﷺ)! He (Ali) is sleeping in the mosque." Allah's Messenger (ﷺ) went there and `Ali was lying. His upper body cover had fallen down to one side of his body and he was covered with dust. Allah's Messenger (ﷺ) started cleaning the dust from him saying: "Get up! O Aba Turab. Get up! O Aba Turab (literally means: O father of dust).

Sahih al-Bukhari 441 - Book 8, Hadith 90

Narrated Abu Huraira:

I saw seventy of As-Suffa men and none of them had a Rida' (a garment covering the upper part of the body). They had either Izars (only) or sheets which they tied round their necks. Some of these sheets reached the middle of their legs and some reached their heels and they used to gather them with their hands lest their private parts should become naked.

Sahih al-Bukhari 442 - Book 8, Hadith 91

Narrated Jabir bin `Abdullah:

I went to the Prophet (ﷺ) in the mosque (the sub-narrator Mas`ar thought that Jabir had said, "In the forenoon.") He ordered me to pray two rak`at. He owed me some money and he repaid it to me and gave more than what was due to me.

Sahih al-Bukhari 443 - Book 8, Hadith 92

Narrated Abu Qatada Al-Aslami:

Allah's Messenger (ﷺ) said, "If anyone of you enters a mosque, he should pray two rak`at before sitting."

Sahih al-Bukhari 444 - Book 8, Hadith 93

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The angels keep on asking Allah's forgiveness for anyone of you, as long as he is at his Musalla (praying place) and he does not pass wind (Hadath). They say, 'O Allah! Forgive him, O Allah! be Merciful to him."

Sahih al-Bukhari 445 - Book 8, Hadith 94

Narrated `Abdullah bin `Umar:

In the lifetime of Allah's Messenger (ﷺ) the mosque was built of adobes, its roof of the leaves of date-palms and its pillars of the stems of date-palms. Abu Bakr did not alter it. `Umar expanded it on the same pattern as it was in the lifetime of Allah's Messenger (ﷺ) by using adobes, leaves of date-palms and changing the pillars into wooden ones. `Uthman changed it by expanding it to a great extent and built its walls with engraved stones and lime and made its pillars of engraved stones and its roof of teak wood.

Sahih al-Bukhari 446 - Book 8, Hadith 95

Narrated `Ikrima:

Ibn `Abbas said to me and to his son `Ali, "Go to Abu Sa`id and listen to what he narrates." So we went and found him in a garden looking after it. He picked up his Rida', wore it and sat down and started narrating till the topic of the construction of the mosque reached. He said, "We were carrying one adobe at a time while `Ammar was carrying two. The Prophet (ﷺ) saw him and started removing the dust from his body and said, "May Allah be Merciful to `Ammar. He will be inviting them (i.e. his murderers, the rebellious group) to Paradise and they will invite him to Hell-fire." `Ammar said, "I seek refuge with Allah from affliction."

Sahih al-Bukhari 447 - Book 8, Hadith 96

Narrated Sahl:

Allah's Messenger (ﷺ) sent someone to a woman telling her to "Order her slave, carpenter, to prepare a wooden pulpit for him to sit on."

Sahih al-Bukhari 448 - Book 8, Hadith 97

Narrated Jabir:

A woman said, "O Allah's Messenger (ﷺ)! Shall I get something constructed for you to sit on as I have a slave who is a carpenter?" He replied, "Yes, if you like." So she had that pulpit constructed.

Sahih al-Bukhari 449 - Book 8, Hadith 98

Narrated 'Ubaidullah Al-Khaulani:

I heard `Uthman bin `Affan saying, when people argued too much about his intention to reconstruct the mosque of Allah's Messenger (ﷺ), "You have talked too much. I heard the Prophet (ﷺ) saying, 'Whoever built a mosque, (Bukair thought that `Asim, another sub-narrator, added, "Intending Allah's Pleasure"), Allah would build for him a similar place in Paradise.' "

Sahih al-Bukhari 450 - Book 8, Hadith 99

Narrated `Amr:

I heard Jabir bin `Abdullah saying, "A man passed through the mosque carrying arrows. Allah's Apostle said to him, 'Hold them by their heads.' "

Sahih al-Bukhari 451 - Book 8, Hadith 100

Narrated Abu Burda bin `Abdullah:

(on the authority of his father) The Prophet (ﷺ) said, "Whoever passes through our mosques or markets with arrows should hold them by their heads lest he should injure a Muslim."

Sahih al-Bukhari 452 - Book 8, Hadith 101

Narrated Hassan bin Thabit Al-Ansari:

I asked Abu Huraira "By Allah! Tell me the truth whether you heard the Prophet (ﷺ) saying, 'O Hassan! Reply on behalf of Allah's Messenger (ﷺ). O Allah! Help him with the Holy Spirit." Abu Huraira said, "Yes . "

Sahih al-Bukhari 453 - Book 8, Hadith 102

Narrated `Aisha:

Once I saw Allah's Messenger (ﷺ) at the door of my house while some Ethiopians were playing in the mosque (displaying their skill with spears). Allah's Messenger (ﷺ) was screening me with his Rida' so as to enable me to see their display. (`Urwa said that `Aisha said, "I saw the Prophet (ﷺ) and the Ethiopians were playing with their spears.")

Sahih al-Bukhari 454, 455 - Book 8, Hadith 103

Narrated `Aisha:

Barira came to seek my help regarding her manumission. I told herself you like I would pay your price to your masters but your Wala' (allegiance) would be for me." Her masters said, "If you like, you can pay what remains (of the price of her manumission), (Sufyan the sub-narrator once said), or if you like you can manumit her, but her (inheritance) Al-Wala would be for us. "When Allah's Messenger (ﷺ) came, I spoke to him about it. He said, "Buy her and manumit her. No doubt Al-Wala' is for the manumitted." Then Allah's Messenger (ﷺ) stood on the pulpit (or Allah's Messenger (ﷺ) ascended the pulpit as Sufyan once said), and said, "What about some people who impose conditions which are not present in Allah's Book (Laws)? Whoever imposes conditions which are not in Allah's Book (Laws), his conditions will be invalid even if he imposed them a hundred times."

Sahih al-Bukhari 456 - Book 8, Hadith 104

Narrated Ka`b:

In the mosque l asked Ibn Abi Hadrad to pay the debts which he owed to me and our voices grew louder. Allah's Messenger (ﷺ) heard that while he was in his house. So he came to us raising the curtain of his room and said, "O Ka`b!" I replied, "Labaik, O Allah's Messenger (ﷺ)!" He said, "O Ka`b! reduce your debt to one half," gesturing with his hand. I said, "O Allah's Messenger (ﷺ)! I have done so." Then Allah's Apostle said (to Ibn Abi Hadrad), "Get up and pay the debt to him."

Sahih al-Bukhari 457 - Book 8, Hadith 105

Narrated Abu Huraira:

A black man or a black woman used to sweep the mosque and he or she died. The Prophet (ﷺ) asked about her (or him). He was told that she (or he) had died. He said, "Why did you not inform me? Show me his grave (or her grave)." So he went to her (his) grave and offered her (his) funeral prayer."

Sahih al-Bukhari 458 - Book 8, Hadith 106

Narrated `Aisha:

When the verses of Surat "Al-Baqara"' about the usury Riba were revealed, the Prophet (ﷺ) went to the mosque and recited them in front of the people and then banned the trade of alcohol.

Sahih al-Bukhari 459 - Book 8, Hadith 107

Narrated Abu Rafi:

Abu Huraira said, "A man or a woman used to clean the mosque." (A sub-narrator said, 'Most probably a woman..') Then he narrated the Hadith of the Prophet

Sahih al-Bukhari 460 - Book 8, Hadith 108

Narrated Abu Huraira:

"The Prophet (ﷺ) said, "Last night a big demon (afreet) from the Jinns came to me and wanted to interrupt my prayers (or said something similar) but Allah enabled me to overpower him. I wanted to fasten him to one of the pillars of the mosque so that all of you could See him in the morning but I remembered the statement of my brother Solomon (as stated in Quran): My Lord! Forgive me and bestow on me a kingdom such as shall not belong to anybody after me (38.35)." The sub narrator Rauh said, "He (the demon) was dismissed humiliated."

Sahih al-Bukhari 461 - Book 8, Hadith 109

Narrated Abu Huraira:

The Prophet (ﷺ) sent some horsemen to Najd and they brought a man called Thumama bin Uthal from Bani Hanifa. They fastened him to one of the pillars of the mosque. The Prophet (ﷺ) came and ordered them to release him. He went to a (garden of) date-palms near the mosque, took a bath and entered the mosque again and said, "None has the right to be worshipped but Allah and Muhammad is His Apostle" (i.e. he embraced Islam).

Sahih al-Bukhari 462 - Book 8, Hadith 110

Narrated `Aisha:

On the day of Al-Khandaq (battle of the Trench' the medial arm vein of Sa`d bin Mu`ad [??] was injured and the Prophet (ﷺ) pitched a tent in the mosque to look after him. There was another tent for Banu Ghaffar in the mosque and the blood started flowing from Sa`d's tent to the tent of Bani Ghaffar. They shouted, "O occupants of the tent! What is coming from you to us?" They found that Sa`d' wound was bleeding profusely and Sa`d died in his tent.

Sahih al-Bukhari 463 - Book 8, Hadith 111

Narrated Um Salama:

I complained to Allah's Messenger (ﷺ) that I was sick. He told me to perform the Tawaf behind the people while riding. So I did so and Allah's Messenger (ﷺ) was praying beside the Ka`ba and reciting the Sura starting with "Wat-tur wa kitabin mastur."

Sahih al-Bukhari 464 - Book 8, Hadith 112

Narrated Anas bin Malik:

Two of the companions of the Prophet (ﷺ) departed from him on a dark night and were led by two lights like lamps (going in front of them from Allah as a miracle) lighting the way in front of them, and when they parted, each of them was accompanied by one of these lights till he reached their (respective) houses.

Sahih al-Bukhari 465 - Book 8, Hadith 113

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) delivered a sermon and said, "Allah gave a choice to one of (His) slaves either to choose this world or what is with Him in the Hereafter. He chose the latter." Abu Bakr wept. I said to myself, "Why is this Sheikh weeping, if Allah gave choice to one (of His) slaves either to choose this world or what is with Him in the Here after and he chose the latter?" And that slave was Allah's Messenger (ﷺ) himself. Abu Bakr knew more than us. The Prophet (ﷺ) said, "O Abu Bakr! Don't weep. The Prophet (ﷺ) added: Abu- Bakr has favored me much with his property and company. If I were to take a Khalil from mankind I would certainly have taken Abu Bakr but the Islamic brotherhood and friendship is sufficient. Close all the gates in the mosque except that of Abu Bakr.

Sahih al-Bukhari 466 - Book 8, Hadith 114

Narrated Ibn `Abbas:

"Allah's Messenger (ﷺ) in his fatal illness came out with a piece of cloth tied round his head and sat on the pulpit. After thanking and praising Allah he said, "There is no one who had done more favor to me with life and property than Abu Bakr bin Abi Quhafa. If I were to take a Khalil, I would certainly have taken Abu- Bakr but the Islamic brotherhood is superior. Close all the small doors in this mosque except that of Abu Bakr."

Sahih al-Bukhari 467 - Book 8, Hadith 115

Narrated Nafi`:

Ibn `Umar said, "The Prophet (ﷺ) arrived at Mecca and sent for `Uthman bin Talha. He opened the gate of the Ka`ba and the Prophet, Bilal, Usama bin Zaid and `Uthman bin Talha entered the Ka`ba and then they closed its door (from inside). They stayed there for an hour, and then came out." Ibn `Umar added, "I quickly went to Bilal and asked him (whether the Prophet (ﷺ) had prayed). Bilal replied, 'He prayed in it.' I asked, 'Where?' He replied, 'Between the two pillars.' "Ibn `Umar added, "I forgot to ask how many rak`at he (the Prophet) had prayed in the Ka`ba."

Sahih al-Bukhari 468 - Book 8, Hadith 116

Narrated Abu Huraira:

Allah's Messenger (ﷺ) sent some horse men to Najd and they brought a man called Thumama bin Uthal from Bani Hanifa. They fastened him to one of the pillars of the mosque.

Sahih al-Bukhari 469 - Book 8, Hadith 117

Narrated Al-Sa'ib bin Yazid:

I was standing in the mosque and somebody threw a gravel at me. I looked and found that he was `Umar bin Al-Khattab. He said to me, "Fetch those two men to me." When I did, he said to them, "Who are you? (Or) where do you come from?" They replied, "We are from Ta'if." `Umar said, "Were you from this city (Medina) I would have punished you for raising your voices in the mosque of Allah's Messenger (ﷺ)."

Sahih al-Bukhari 470 - Book 8, Hadith 118

Narrated Ka`b bin Malik:

During the lifetime of Allah's Messenger (ﷺ) I asked Ibn Abi Hadrad in the mosque to pay the debts which he owed to me and our voices grew so loud that Allah's Messenger (ﷺ) heard them while he was in his house. So he came to us after raising the curtain of his room. The Prophet (ﷺ) said, "O Ka`b bin Malik!" I replied, "Labaik, O Allah's Messenger (ﷺ)." He gestured with his hand to me to reduce the debt to one half. I said, "O Allah's Messenger (ﷺ) have done it." Allah's Messenger (ﷺ) said (to Ibn Hadrad), "Get up and pay it."

Sahih al-Bukhari 471 - Book 8, Hadith 119

Narrated Nafi`:

Ibn `Umar said, "While the Prophet (ﷺ) was on the pulpit, a man asked him how to offer the night prayers. He replied, 'Pray two rak`at at a time and then two and then two and so on, and if you are afraid of the dawn (the approach of the time of the Fajr prayer) pray one rak`a and that will be the witr for all the rak`at which you have offered." Ibn `Umar said, "The last rak`at of the night prayer should be odd, for the Prophet (ﷺ) ordered it to be so.

Sahih al-Bukhari 472 - Book 8, Hadith 120

Narrated Ibn `Umar:

A man came to the Prophet (ﷺ) while he was delivering the sermon and asked him how to offer the night prayers. The Prophet (ﷺ) replied, 'Pray two rak`at at a time and then two and then two and so on and if you are afraid of dawn (the approach of the time of the Fajr prayer) pray one rak`a and that will be the witr for all the rak`at which you have prayed." Narrated 'Ubaidullah bin `Abdullah bin `Umar: A man called the Prophet (ﷺ) while he was in the mosque.

Sahih al-Bukhari 473 - Book 8, Hadith 121

Narrated Abu Waqid al-Laithi:

While Allah's Messenger (ﷺ) was sitting in the mosque (with some people) three men came, two of them came in front of Allah's Messenger (ﷺ) and the third one went away, and then one of them found a place in the circle and sat there while the second man sat behind the gathering, and the third one went away. When Allah's Messenger (ﷺ) finished his preaching, he said, "Shall I tell you about these three persons? One of them betook himself to Allah and so Allah accepted him and accommodated him; the second felt shy before Allah so Allah did the same for him and sheltered him in His Mercy (and did not punish him), while the third turned his face from Allah, and went away, so Allah turned His face from him likewise.

Sahih al-Bukhari 474 - Book 8, Hadith 122

Narrated `Abbad bin Tamim:

that his uncle said, "I saw Allah's Messenger (ﷺ) lying flat (on his back) in the mosque with one leg on the other." Narrated Sa`id bin Al-Musaiyab that `Umar and `Uthman used to do the same.

Sahih al-Bukhari 475 - Book 8, Hadith 123

Narrated `Aisha:

(the wife of the Prophet) I had seen my parents following Islam since I attained the age of puberty. Not a day passed but the Prophet (ﷺ) visited us, both in the mornings and evenings. My father Abu Bakr thought of building a mosque in the courtyard of his house and he did so. He used to pray and recite the Qur'an in it. The pagan women and their children used to stand by him and look at him with surprise. Abu Bakr was a Softhearted person and could not help weeping while reciting the Qur'an. The chiefs of the Quraish pagans became afraid of that (i.e. that their children and women might be affected by the recitation of Qur'an).

Sahih al-Bukhari 476 - Book 8, Hadith 124

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The prayer offered in congregation is twenty five times more superior (in reward) to the prayer offered alone in one's house or in a business center, because if one performs ablution and does it perfectly, and then proceeds to the mosque with the sole intention of praying, then for each step which he takes towards the mosque, Allah upgrades him a degree in reward and (forgives) crosses out one sin till he enters the mosque. When he enters the mosque he is considered in prayer as long as he is waiting for the prayer and the angels keep on asking for Allah's forgiveness for him and they keep on saying: 'O Allah! Be Merciful to him, O Allah! Forgive him, as long as he keeps on sitting at his praying place and does not pass wind. (See Hadith No. 620).

Sahih al-Bukhari 477 - Book 8, Hadith 125

Narrated Ibn `Umar or Ibn `Amr:

The Prophet (ﷺ) clasped his hands, by interlacing his fingers.

Sahih al-Bukhari 478, 479 - Book 8, Hadith 126

Narrated `Abdullah:

That Allah's Messenger (ﷺ) said, "O `Abdullah bin `Amr! What will be your condition when you will be left with the sediments of (worst) people?" (They will be in conflict with each other).

Sahih al-Bukhari 480 - Book 8, Hadith 127

Narrated Abu Musa:

The Prophet (ﷺ) said, "A faithful believer to a faithful believer is like the bricks of a wall, enforcing each other." While (saying that) the Prophet (ﷺ) clasped his hands, by interlacing his fingers.

Sahih al-Bukhari 481 - Book 8, Hadith 128

Narrates Ibn Seereen:

Abu Huraira said, "Allah's Messenger (ﷺ) led us in one of the two `Isha' prayers (Abu Huraira named that prayer but I forgot it)." Abu Huraira added, "He prayed two rak`at and then finished the prayer with Taslim. He stood up near a piece of wood Lying across the mosque and leaned on it in such a way as if he was angry. Then he put his right hand over the left and clasped his hands by interlacing his fingers and then put his J right cheek on the back of his left hand. The people who were in haste left the mosque through its gates. They wondered whether the prayer was reduced. And amongst them were Abu Bakr and `Umar but they hesitated to ask the Prophet. A long-handed man called Dhul- Yadain asked the Prophet, 'O Allah's Messenger (ﷺ)! Have you forgotten or has the prayer been reduced?' The Prophet (ﷺ) replied, 'I have neither forgotten nor has the prayer been reduced' The Prophet (ﷺ) added, 'Is what Dhul Yadain has said true?' They (the people) said, 'Yes, it is true.' The Prophet (ﷺ) stood up again and led the prayer, completing the remaining prayer, forgotten by him, and performed Taslim, and then said, 'Allahu Akbar.' And then he did a prostration as he used to prostrate or longer than that. He then raised his head saying, 'Allahu Akbar; he then again said, 'Allahu Akbar', and prostrated as he used to prostrate or longer than that. Then he raised his head and said, 'Allahu Akbar.' " (The subnarrator added, "I think that they asked (Ibn Seereen) whether the Prophet (ﷺ) completed the prayer with Taslim. He replied, "I heard that `Imran bin Husain had said, 'Then he (the Prophet) did Taslim.")

Sahih al-Bukhari 482 - Book 8, Hadith 129

Narrated Fudail bin Sulaiman:

Musa bin `Uqba said, "I saw Salim bin `Abdullah looking for some places on the way and prayed there. He narrated that his father used to pray there, and had seen the Prophet (ﷺ) praying at those very places." Narrated Nafi` on the authority of Ibn `Umar who said, "I used to pray at those places." Musa the narrator added, "I asked Salim on which he said, 'I agree with Nafi` concerning those places, except the mosque situated at the place called Sharaf Ar-Rawha."

Sahih al-Bukhari 483 - Book 8, Hadith 130

The narrated Hadith is about the various places on the way from Medina to Mecca where the Prophet (ﷺ) prayed and is not translated.

Sahih al-Bukhari 484 - Book 8, Hadith 131

See translation for hadith 484 above

Sahih al-Bukhari 485 - Book 8, Hadith 132

See translation for hadith 484 above

Sahih al-Bukhari 486 - Book 8, Hadith 133

See translation for hadith 484 above

Sahih al-Bukhari 487 - Book 8, Hadith 134

See translation for hadith 484 above

Sahih al-Bukhari 488 - Book 8, Hadith 135

See translation for hadith 484 above

Sahih al-Bukhari 489 - Book 8, Hadith 136

See translation for hadith 484 above

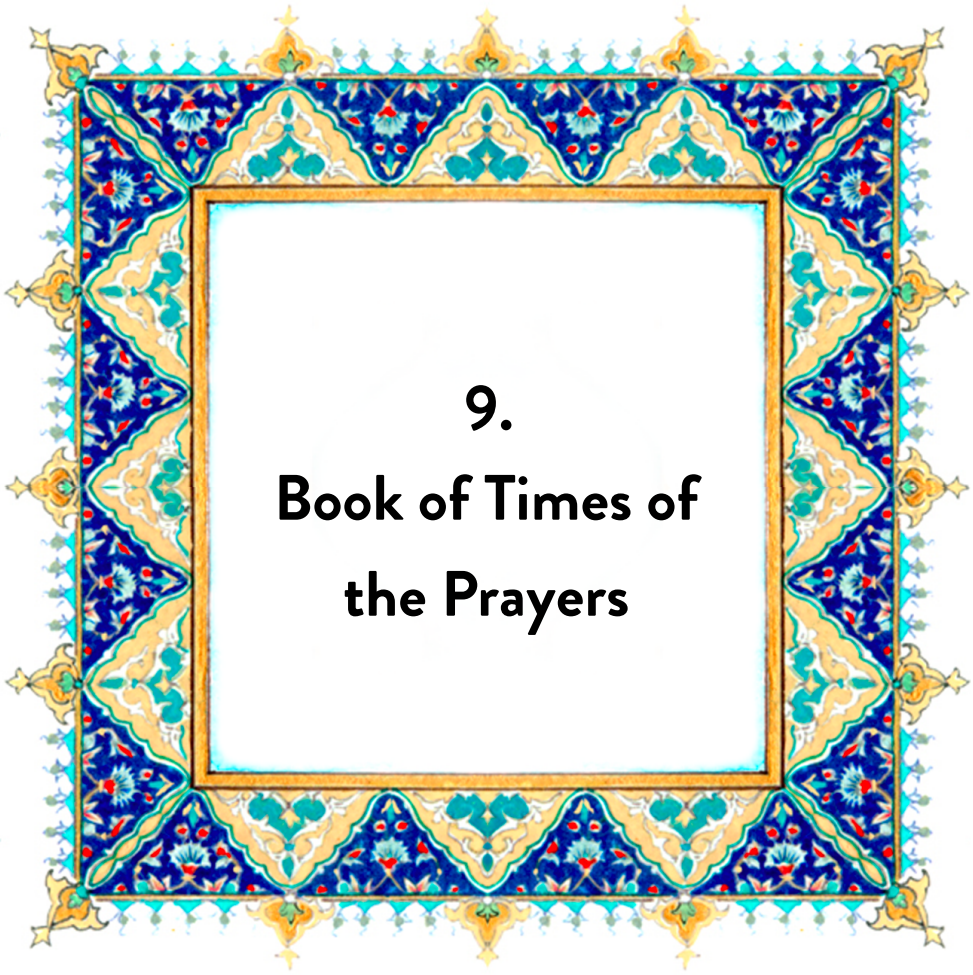
Sahih al-Bukhari 490 - Book 8, Hadith 137

See translation for hadith 484 above

Sahih al-Bukhari 491 - Book 8, Hadith 138

See translation for hadith 484 above

Sahih al-Bukhari 492 - Book 8, Hadith 139



9.
Book of Times of the Prayers

Narrated Ibn Shihab:

Once `Umar bin `Abdul `Aziz delayed the prayer and `Urwa bin Az-Zubair went to him and said, "Once in 'Iraq, Al-Mughira bin Shu`ba delayed his prayers and Abi Mas`ud Al-Ansari went to him and said, 'O Mughira! What is this? Don't you know that once Gabriel came and offered the prayer (Fajr prayer) and Allah's Messenger (ﷺ) prayed too, then he prayed again (Zuhr prayer) and so did Allah's Apostle and again he prayed (`Asr prayers and Allah's Messenger (ﷺ) did the same; again he prayed (Maghrib-prayer) and so did Allah's Messenger (ﷺ) and again prayed (`Isha prayer) and so did Allah's Apostle and (Gabriel) said, 'I was ordered to do so (to demonstrate the prayers prescribed to you)?'" `Umar (bin `Abdul `Aziz) said to `Urwa, "Be sure of what you Say. Did Gabriel lead Allah's Messenger (ﷺ) at the stated times of the prayers?" `Urwa replied, "Bashir bin Abi Mas`ud narrated like this on the authority of his father." `Urwa added, "Aisha told me that Allah's Messenger (ﷺ) used to pray `Asr prayer when the sunshine was still inside her residence (during the early time of `Asr).

Sahih al-Bukhari 521, 522 - Book 9, Hadith 1

Narrated Ibn `Abbas:

"Once a delegation of `Abdul Qais came to Allah's Messenger (ﷺ) and said, "We belong to such and such branch of the tribe of Rab'a [??] and we can only come to you in the sacred months. Order us to do something good so that we may (carry out) take it from you and also invite to it our people whom we have left behind (at home)." The Prophet (ﷺ) said, " I order you to do four things and forbid you from four things. (The first four are as follows): -1. To believe in Allah. (And then he: explained it to them i.e.) to testify that none has the right to be worshipped but Allah and (Muhammad) am Allah's Messenger (2- (ﷺ. To offer prayers perfectly (at the stated times): -3. To pay Zakat (obligatory charity) -4. To give me Khumus (The other four things which are forbidden are as follows): -1. Dubba -2. Hantam -3. Muqaiyat [??] -4. Naqir (all these are utensils used for the preparation of alcoholic drinks).

Sahih al-Bukhari 523 - Book 9, Hadith 2

Narrated Jarir bin `Abdullah:

I gave the pledge of allegiance to Allah's Messenger (ﷺ) for to offer prayers perfectly, to pay Zakat regularly, and to give good advice to every Muslim.

Sahih al-Bukhari 524 - Book 9, Hadith 3

Narrated Shaqiq:

that he had heard Hudhaifa saying, "Once I was sitting with `Umar and he said, 'Who amongst you remembers the statement of Allah's Messenger (ﷺ) about the afflictions?' I said, 'I know it as the Prophet (ﷺ) had said it.' `Umar said, 'No doubt you are bold.' I said, 'The afflictions caused for a man by his wife, money, children and neighbor are expiated by his prayers, fasting, charity and by enjoining (what is good) and forbidding (what is evil).' `Umar said, 'I did not mean that but I asked about that affliction which will spread like the waves of the sea.' I (Hudhaifa) said, 'O leader of the faithful believers! You need not be afraid of it as there is a closed door between you and it.' `Umar asked, Will the door be broken or opened?' I replied, 'It will be broken.' `Umar said, 'Then it will never be closed again.' I was asked whether `Umar knew that door. I replied that he knew it as one knows that there will be night before the tomorrow morning. I narrated a Hadith that was free from any misstatement" The subnarrator added that they deputized Masruq to ask Hudhaifa (about the door). Hudhaifa said, "The door was `Umar himself."

Sahih al-Bukhari 525 - Book 9, Hadith 4

Narrated Ibn Mas`ud:

A man kissed a woman (unlawfully) and then went to the Prophet (ﷺ) and informed him. Allah revealed: And offer prayers perfectly At the two ends of the day And in some hours of the night (i.e. the five compulsory prayers). Verily! good deeds remove (annul) the evil deeds (small sins) (11.114). The man asked Allah's Messenger (ﷺ), "Is it for me?" He said, "It is for all my followers."

Sahih al-Bukhari 526 - Book 9, Hadith 5

Narrated `Abdullah:

I asked the Prophet (ﷺ) "Which deed is the dearest to Allah?" He replied, "To offer the prayers at their early stated fixed times." I asked, "What is the next (in goodness)?" He replied, "To be good and dutiful to your parents" I again asked, "What is the next (in goodness)?" He replied, 'To participate in Jihad (religious fighting) in Allah's cause." `Abdullah added, "I asked only that much and if I had asked more, the Prophet (ﷺ) would have told me more."

Sahih al-Bukhari 527 - Book 9, Hadith 6

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying, "If there was a river at the door of anyone of you and he took a bath in it five times a day would you notice any dirt on him?" They said, "Not a trace of dirt would be left." The Prophet (ﷺ) added, "That is the example of the five prayers with which Allah blots out (annuls) evil deeds."

Sahih al-Bukhari 528 - Book 9, Hadith 7

Narrated Ghailan:

Anas said, "I do not find (now-a-days) things as they were (practiced) at the time of the Prophet." Somebody said "The prayer (is as it was.)" Anas said, "Have you not done in the prayer what you have done?

Sahih al-Bukhari 529 - Book 9, Hadith 8

Narrated Az-Zuhri that he visited Anas bin Malik at Damascus and found him weeping and asked him why he was weeping. He replied, "I do not know anything which I used to know during the life-time of Allah's Apostle except this prayer which is being lost (not offered as it should be)."

Sahih al-Bukhari 530 - Book 9, Hadith 9

Narrated Anas:

The Prophet (ﷺ) said, "Whenever anyone of you offers his prayer he is speaking in private to his Lord. So he should not spit to his right but under his left foot." Qatada said, "He should not spit in front of him but to his left or under his feet." And Shu`ba said, "He should not spit in front of him, nor to his right but to his left or under his foot." Anas said: The Prophet (ﷺ) said, "He should neither spit in the direction of his Qibla nor to his right but to his left or under his foot."

Sahih al-Bukhari 531 - Book 9, Hadith 10

Narrated Anas:

The Prophet (ﷺ) said, "Do the prostration properly and do not put your forearms flat with elbows touching the ground like a dog. And if you want to spit, do not spit in front, nor to the right for the person in prayer is speaking in private to his Lord."

Sahih al-Bukhari 532 - Book 9, Hadith 11

Narrated Abu Huraira and `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "If it is very hot, then pray the Zuhr prayer when it becomes (a bit) cooler, as the severity of the heat is from the raging of the Hell-fire."

Sahih al-Bukhari 533, 534 - Book 9, Hadith 12

Narrated Abu Dhar:

The Mu'adh-dhin (call-maker) of the Prophet (ﷺ) pronounced the Adhan (call) for the Zuhr prayer but the Prophet said, "Let it be cooler, let it be cooler." Or said, 'Wait, wait, because the severity of heat is from the raging of the Hell-fire. In severe hot weather, pray when it becomes (a bit) cooler and the shadows of hillocks appear."

Sahih al-Bukhari 535 - Book 9, Hadith 13

Narrated Abu Huraira:

The Prophet (ﷺ) said, "In very hot weather delay the Zuhr prayer till it becomes (a bit) cooler because the severity of heat is from the raging of the Hell-fire. The Hell-fire of Hell complained to its Lord saying: O Lord! My parts are eating (destroying) one another. So Allah allowed it to take two breaths, one in the winter and the other in the summer. The breath in the summer is at the time when you feel the severest heat and the breath in the winter is at the time when you feel the severest cold."

Sahih al-Bukhari 536, 537 - Book 9, Hadith 14

Narrated Abu Sa`id:

that Allah's Messenger (ﷺ) said, "Pray Zuhr prayer when it becomes (a bit) cooler as the severity of heat is from the raging of the Hell-fire."

Sahih al-Bukhari 538 - Book 9, Hadith 15

Narrated Abu Dhar Al-Ghifar:

We were with the Prophet (ﷺ) on a journey and the Mu'adh-dhin (call maker for the prayer) wanted to pronounce the Adhan (call) for the Zuhr prayer. The Prophet (ﷺ) said, 'Let it become cooler." He again (after a while) wanted to pronounce the Adhan but the Prophet (ﷺ) said to him, "Let it become cooler till we see the shadows of hillocks." The Prophet (ﷺ) added, "The severity of heat is from the raging of the Hell-fire, and in very hot weather pray (Zuhr) when it becomes cooler."

Sahih al-Bukhari 539 - Book 9, Hadith 16

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) came out as the sun declined at midday and offered the Zuhr prayer. He then stood on the pulpit and spoke about the Hour (Day of Judgment) and said that in it there would be tremendous things. He then said, "Whoever likes to ask me about anything he can do so and I shall reply as long as I am at this place of mine. Most of the people wept and the Prophet (ﷺ) said repeatedly, "Ask me." `Abdullah bin Hudhafa As-Sahmi stood up and said, "Who is my father?" The Prophet (ﷺ) said, "Your father is Hudhafa." The Prophet (ﷺ) repeatedly said, "Ask me." Then `Umar knelt before him and said, "We are pleased with Allah as our Lord, Islam as our religion, and Muhammad as our Prophet." The Prophet then became quiet and said, "Paradise and Hell-fire were displayed in front of me on this wall just now and I have never seen a better thing (than the former) and a worse thing (than the latter).

Sahih al-Bukhari 540 - Book 9, Hadith 17

Narrated Abu Al-Minhal:

Abu Barza said, "The Prophet (ﷺ) used to offer the Fajr (prayer) when one could recognize the person sitting by him (after the prayer) and he used to recite between 60 to 100 Ayat (verses) of the Qur'an. He used to offer the Zuhr prayer as soon as the sun declined (at noon) and the `Asr at a time when a man might go and return from the farthest place in Medina and find the sun still hot. (The sub-narrator forgot what was said about the Maghrib). He did not mind delaying the `Isha prayer to one third of the night or the middle of the night."

Sahih al-Bukhari 541 - Book 9, Hadith 18

Narrated Anas bin Malik:

When we offered the Zuhr prayers behind Allah's Messenger (ﷺ) we used to prostrate on our clothes to protect ourselves from the heat.

Sahih al-Bukhari 542 - Book 9, Hadith 19

Narrated Ibn `Abbas:

"The Prophet (ﷺ) prayed eight rak`at for the Zuhr and `Asr, and seven for the Maghrib and `Isha prayers in Medina." Aiyub said, "Perhaps those were rainy nights." Anas said, "May be."

Sahih al-Bukhari 543 - Book 9, Hadith 20

Narrated Aisha:

Allah's Messenger (ﷺ) used to offer the `Asr prayer when the sunshine had not disappeared from my chamber.

Sahih al-Bukhari 544 - Book 9, Hadith 21

Narrated `Aisha:

Allah's Messenger (ﷺ) used to offer the `Asr prayers at a time when the sunshine was still inside my chamber and no shadow had yet appeared in it.

Sahih al-Bukhari 545 - Book 9, Hadith 22

Narrated Aisha:

The Prophet (ﷺ) used to pray the `Asr prayers at a time when the sunshine was still inside my chamber and no shadow had yet appeared in it.

Sahih al-Bukhari 546 - Book 9, Hadith 23

Narrated Saiyar bin Salama:

I along with my father went to Abu- Barza Al-Aslami and my father asked him, "How Allah's Messenger (ﷺ) used to offer the five compulsory congregational prayers?" Abu- Barza said, "The Prophet (ﷺ) used to pray the Zuhr prayer which you (people) call the first one at midday when the sun had just declined The `Asr prayer at a time when after the prayer, a man could go to the house at the farthest place in Medina (and arrive) while the sun was still hot. (I forgot about the Maghrib prayer). The Prophet (ﷺ) Loved to delay the `Isha which you call Al- `Atama [??] and he disliked sleeping before it and speaking after it. After the Fajr prayer he used to leave when a man could recognize the one sitting beside him and he used to recite between 60 to 100 Ayat (in the Fajr prayer) .

Sahih al-Bukhari 547 - Book 9, Hadith 24

Narrated Anas bin Malik:

We used to pray the `Asr prayer and after that if someone happened to go to the tribe of Bani `Amr bin `Auf, he would find them still praying the `Asr (prayer).

Sahih al-Bukhari 548 - Book 9, Hadith 25

Narrated Abu Bakr bin `Uthman bin Sahl bin Hunaif:

that he heard Abu Umama saying: We prayed the Zuhr prayer with `Umar bin `Abdul `Aziz and then went to Anas bin Malik and found him offering the `Asr prayer. I asked him, "O uncle! Which prayer have you offered?" He said 'The `Asr and this is (the time of) the prayer of Allah s Apostle which we used to pray with him."

Sahih al-Bukhari 549 - Book 9, Hadith 26

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) used to offer the `Asr prayer at a time when the sun was still hot and high and if a person went to Al-`Awali (a place) of Medina, he would reach there when the sun was still high. Some of Al-`Awali of Medina were about four miles or so from the town.

Sahih al-Bukhari 550 - Book 9, Hadith 27

Narrated Anas bin Malik:

We used to pray the `Asr and after that if one of US went to Quba' he would arrive there while the sun was still high.

Sahih al-Bukhari 551 - Book 9, Hadith 28

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "Whoever misses the `Asr prayer (intentionally) then it is as if he lost his family and property."

Sahih al-Bukhari 552 - Book 9, Hadith 29

Narrated Abu Al-Mahh [??]:

We were with Buraida in a battle on a cloudy day and he said, "Offer the `Asr prayer early as the Prophet said, "Whoever leaves the `Asr prayer, all his (good) deeds will be annulled."

Sahih al-Bukhari 553 - Book 9, Hadith 30

Narrated Qais:

Jarir said, "We were with the Prophet (ﷺ) and he looked at the moon--full-moon--and said, 'Certainly you will see your Lord as you see this moon and you will have no trouble in seeing Him. So if you can avoid missing (through sleep or business, etc.) a prayer before the sunrise (Fajr) and a prayer before sunset (`Asr), you must do so.' He then recited Allah's Statement: And celebrate the praises Of your Lord before the rising of the sun and before (its) setting." (50.39) Isma`il said, "Offer those prayers and do not miss them."

Sahih al-Bukhari 554 - Book 9, Hadith 31

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Angels come to you in succession by night and day and all of them get together at the time of the Fajr and `Asr prayers. Those who have passed the night with you (or stayed with you) ascend (to the Heaven) and Allah asks them, though He knows everything about you, well, "In what state did you leave my slaves?" The angels reply: "When we left them they were praying and when we reached them, they were praying."

Sahih al-Bukhari 555 - Book 9, Hadith 32

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If anyone of you can get one rak`a of the `Asr prayer before sunset, he should complete his prayer. If any of you can get one rak`a of the Fajr prayer before sunrise, he should complete his prayer."

Sahih al-Bukhari 556 - Book 9, Hadith 33

Narrated Salim bin `Abdullah:

My father said, "I heard Allah's Messenger (ﷺ) saying, 'The period of your stay as compared to the previous nations is like the period equal to the time between the `Asr prayer and sunset. The people of the Torah were given the Torah and they acted (upon it) till midday then they were exhausted and were given one Qirat (of gold) each. And then the people of the Gospel were given the Gospel and they acted (upon it) till the `Asr prayer then they were exhausted and were! given one Qirat each. And then we were given the Qur'an and we acted (upon it) till sunset and we were given two Qirats each. On that the people of both the scriptures said, 'O our Lord! You have given them two Qirats and given us one Qirat, though we have worked more than they.' Allah said, 'Have I usurped some of your right?' They said, 'No.' Allah said: "That is my blessing I bestow upon whomsoever I wish."

Sahih al-Bukhari 557 - Book 9, Hadith 34

Narrated Abu Musa:

The Prophet (ﷺ) said, "The example of Muslims, Jews and Christians is like the example of a man who employed laborers to work for him from morning till night. They worked till midday and they said, 'We are not in need of your reward.' So the man employed another batch and said to them, 'Complete the rest of the day and yours will be the wages I had fixed (for the first batch). They worked until the time of the `Asr prayer and said, 'Whatever we have done is for you.' He employed another batch. They worked for the rest of the day till sunset, and they received the wages of the two former batches."

Sahih al-Bukhari 558 - Book 9, Hadith 35

Narrated Rafi` bin Khadij:

We used to offer the Maghrib prayer with the Prophet (ﷺ) and after finishing the prayer one of us may go away and could still see as Par as the spots where one's arrow might reach when shot by a bow.

Sahih al-Bukhari 559 - Book 9, Hadith 36

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) used to pray the Zuhr at midday, and the `Asr at a time when the sun was still bright, the Maghrib after sunset (at its stated time) and the `Isha at a variable time. Whenever he saw the people assembled (for `Isha' prayer) he would pray earlier and if the people delayed, he would delay the prayer. And they or the Prophet (ﷺ) used to offer the Fajr Prayers when it still dark.

Sahih al-Bukhari 560 - Book 9, Hadith 37

Narrated Salama:

We used to pray the Maghrib prayer with the Prophet (ﷺ) when the sun disappeared from the horizon.

Sahih al-Bukhari 561 - Book 9, Hadith 38

Narrated Ibn `Abbas:

The Prophet (ﷺ) prayed seven rak`at together and eight rak`at together.

Sahih al-Bukhari 562 - Book 9, Hadith 39

Narrated `Abdullah Al-Muzani:

The Prophet (ﷺ) said, "Do not be influenced by bedouins regarding the name of your Maghrib prayer which is called `Isha' by them."

Sahih al-Bukhari 563 - Book 9, Hadith 40

Narrated `Abdullah:

"One night Allah's Messenger (ﷺ) led us in the `Isha' prayer and that is the one called Al-`Atma [??] by the people. After the completion of the prayer, he faced us and said, "Do you know the importance of this night? Nobody present on the surface of the earth tonight will be living after one hundred years from this night." (See Hadith No. 575).

Sahih al-Bukhari 564 - Book 9, Hadith 41

Narrated Muhammad bin `Amr:

We asked Jabir bin `Abdullah about the prayers of the Prophet (ﷺ) . He said, "He used to pray Zuhr prayer at midday, the `Asr when the sun was still hot, and the Maghrib after sunset (at its stated time). The `Isha was offered early if the people gathered, and used to be delayed if their number was less; and the morning prayer was offered when it was still dark. "

Sahih al-Bukhari 565 - Book 9, Hadith 42

Narrated `Aisha:

Allah's Messenger (ﷺ) once delayed the `Isha' prayer and that was during the days when Islam still had not spread. The Prophet (ﷺ) did not come out till `Umar informed him that the women and children had slept. Then he came out and said to the people of the mosque: "None amongst the dwellers of the earth has been waiting for it (`Isha prayer) except you."

Sahih al-Bukhari 566 - Book 9, Hadith 43

Narrated Abu Musa:

My companions, who came with me in the boat and I landed at a place called Baqi [??] Buthan [??] . The Prophet (ﷺ) was in Medina at that time. One of us used to go to the Prophet (ﷺ) by turns every night at the time of the `Isha prayer. Once I along with my companions went to the Prophet (ﷺ) and he was busy in some of his affairs, so the `Isha' prayer was delayed to the middle of the night He then came out and led the people (in prayer). After finishing from the prayer, he addressed the people present there saying, "Be patient! Don't go away. Have the glad tiding. It is from the blessing of Allah upon you that none amongst mankind has prayed at this time save you." Or said, "None except you has prayed at this time." Abu Musa added, 'So we returned happily after what we heard from Allah's Messenger (ﷺ) ."

Sahih al-Bukhari 567 - Book 9, Hadith 44

Narrated Abu Barza:

Allah's Messenger (ﷺ) disliked to sleep before the `Isha' prayer and to talk after it.

Sahih al-Bukhari 568 - Book 9, Hadith 45

Narrated Ibn Shihab from `Urwa:

`Aisha said, "Once Allah's Messenger (ﷺ) delayed the `Isha' prayer till `Umar reminded him by saying, "The prayer!" The women and children have slept. Then the Prophet (ﷺ) came out and said, 'None amongst the dwellers of the earth has been waiting for it (the prayer) except you." `Urwa said, "Nowhere except in Medina the prayer used to be offered (in those days)." He further said, "The Prophet (ﷺ) used to offer the `Isha' prayer in the period between the disappearance of the twilight and the end of the first third of the night."

Sahih al-Bukhari 569 - Book 9, Hadith 46

Narrated Ibn Juraij from Nafi`:

`Abdullah bin `Umar said, "Once Allah's Messenger (ﷺ) was busy (at the time of the `Isha'), so the prayer was delayed so much so that we slept and woke up and slept and woke up again. The Prophet (ﷺ) came out and said, 'None amongst the dwellers of the earth but you have been waiting for the prayer." Ibn `Umar did not find any harm in praying it earlier or in delaying it unless he was afraid that sleep might overwhelm him and he might miss the prayer, and sometimes he used to sleep before the `Isha' prayer. Ibn Juraij said, "I said to `Ata', 'I heard Ibn `Abbas saying: Once Allah's Messenger (ﷺ) delayed the `Isha' prayer to such an extent that the people slept and got up and slept again and got up again. Then `Umar bin Al-Khattab I, stood up and reminded the Prophet (ﷺ) I of the prayer.' `Ata' said, 'Ibn `Abbas said: The Prophet came out as if I was looking at him at this time, and water was trickling from his head and he was putting his hand on his head and then said, 'Hadn't I thought it hard for my followers, I would have ordered them to pray (`Isha' prayer) at this time.' I asked `Ata' for further information, how the Prophet had kept his hand on his head as he was told by Ibn `Abbas. `Ata' separated his fingers slightly and put their tips on the side of the head, brought the fingers downwards approximating them till the thumb touched the lobe of the ear at the side of the temple and the beard on the face. He neither slowed nor hurried in this action but he acted like that. The Prophet (ﷺ) said: "Hadn't I thought it hard for my followers I would have ordered them to pray at this time."

Sahih al-Bukhari 570, 571 - Book 9, Hadith 47

Narrated Anas:

The Prophet (ﷺ) delayed the `Isha' prayer till midnight and then he offered the prayer and said, "The people prayed and slept but you have been in prayer as long as you have been waiting for it (the prayer)." Anas added: As if I am looking now at the glitter of the ring of the Prophet (ﷺ) on that night.

Sahih al-Bukhari 572 - Book 9, Hadith 48

Narrated Jarir bin `Abdullah:

We were with the Prophet (ﷺ) on a full moon night. He looked at the moon and said, "You will certainly see your Lord as you see this moon, and there will be no trouble in seeing Him. So if you can avoid missing (through sleep, business, etc.) a prayer before the rising of the sun (Fajr) and before its setting (`Asr) you must do so. He (the Prophet (ﷺ)) then recited the following verse: And celebrate the praises Of Your Lord before The rising of the sun And before (its) setting." (50.39)

Sahih al-Bukhari 573 - Book 9, Hadith 49

Narrated Abu Bakr bin Abi Musa:

My father said, "Allah's Messenger (ﷺ) said, 'Whoever prays the two cool prayers (`Asr and Fajr) will go to Paradise.' "

Sahih al-Bukhari 574 - Book 9, Hadith 50

Narrated Anas:

Zaid bin Thabit said, "We took the "Suhur" (the meal taken before dawn while fasting is observed) with the Prophet (ﷺ) and then stood up for the (morning) prayer." I asked him how long the interval between the two (Suhur and prayer) was. He replied, 'The interval between the two was just sufficient to recite fifty to Sixth 'Ayat."

Sahih al-Bukhari 575 - Book 9, Hadith 51

Narrated Qatada:

Anas bin Malik said, "The Prophet (ﷺ) and Zaid bin Thabit took the 'Suhur' together and after finishing the meal, the Prophet (ﷺ) stood up and prayed (Fajr prayer)." I asked Anas, "How long was the interval between finishing their 'Suhur' and starting the prayer?" He replied, "The interval between the two was just sufficient to recite fifty 'Ayat." (Verses of the Qur'an).

Sahih al-Bukhari 576 - Book 9, Hadith 52

Narrated Sahl bin Sa`d:

I used to take the "Suhur" meal with my family and hasten so as to catch the Fajr (morning prayer) with Allah's Messenger (ﷺ).

Sahih al-Bukhari 577 - Book 9, Hadith 53

Narrated `Aisha:

The believing women covered with their veiling sheets used to attend the Fajr prayer with Allah's Apostle, and after finishing the prayer they would return to their home and nobody could recognize them because of darkness.

Sahih al-Bukhari 578 - Book 9, Hadith 54

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Whoever could get one rak`a (of the Fajr prayer) before sunrise, he has got the (morning) prayer and whoever could get one rak`a of the `Asr prayer before sunset, he has got the (`Asr) prayer."

Sahih al-Bukhari 579 - Book 9, Hadith 55

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Whoever could get one rak`a of a prayer, (in its proper time) he has got the prayer."

Sahih al-Bukhari 580 - Book 9, Hadith 56

Narrated `Umar:

"The Prophet (ﷺ) forbade praying after the Fajr prayer till the sun rises and after the `Asr prayer till the sun sets."

Sahih al-Bukhari 581 - Book 9, Hadith 57

Narrated Ibn `Abbas:

Some people told me the same narration (as above).

Sahih al-Bukhari 581 - Book 9, Hadith 58

Narrated Hisham's father:

Ibn `Umar said, "Allah's Messenger (ﷺ) said, 'Do not pray at the time of sunrise and at the time of sunset.' " Ibn `Umar said, "Allah's Messenger (ﷺ) said, 'If the edge of the sun appears (above the horizon) delay the prayer till it becomes high, and if the edge of the sun disappears, delay the prayer till it sets (disappears completely).' "

Sahih al-Bukhari 582, 583 - Book 9, Hadith 59

Narrated Abu Huraira:

Allah's Messenger (ﷺ) forbade two kinds of sales, two kinds of dresses, and two prayers. He forbade offering prayers after the Fajr prayer till the rising of the sun and after the `Asr prayer till its setting. He also forbade "Ishtimal-Assama [??] " and "al-Ihtiba" in one garment in such a way that one's private parts are exposed towards the sky. He also forbade the sales called "Munabadha" and "Mulamasa." (See Hadith No. 354 and 355 Vol. 3).

Sahih al-Bukhari 584 - Book 9, Hadith 60

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "None of you should try to pray at sunrise or sunset."

Sahih al-Bukhari 585 - Book 9, Hadith 61

Narrated Abu Sa`id Al-Khudri:

I heard Allah's Messenger (ﷺ) saying, "There is no prayer after the morning prayer till the sun rises, and there is no prayer after the `Asr prayer till the sun sets."

Sahih al-Bukhari 586 - Book 9, Hadith 62

Narrated Muawiya:

You offer a prayer which I did not see being offered by Allah's Messenger (ﷺ) when we were in his company and he certainly had forbidden it (i.e. two rak`at after the `Asr prayer).

Sahih al-Bukhari 587 - Book 9, Hadith 63

Narrated Abu Huraira:

Allah's Messenger (ﷺ) forbade the offering of two prayers: -1. after the morning prayer till the sunrises. -2. after the `Asr prayer till the sun sets.

Sahih al-Bukhari 588 - Book 9, Hadith 64

Narrated Ibn `Umar:

I pray as I saw my companions praying. I do not forbid praying at any time during the day or night except at sunset and sunrise.

Sahih al-Bukhari 589 - Book 9, Hadith 65

Narrated `Aisha:

By Allah, Who took away the Prophet. The Prophet (ﷺ) never missed them (two rak`at) after the `Asr prayer till he met Allah and he did not meet Allah till it became heavy for him to pray while standing so he used to offer most of the prayers while sitting. (She meant the two rak`at after `Asr) He used to pray them in the house and never prayed them in the mosque lest it might be hard for his followers and he loved what was easy for them .

Sahih al-Bukhari 590 - Book 9, Hadith 66

Narrated Hisham's father:

`Aisha (addressing me) said, "O son of my sister! The Prophet (ﷺ) never missed two prostrations (i.e. rak`at) after the `Asr prayer in my house."

Sahih al-Bukhari 591 - Book 9, Hadith 67

Narrated `Aisha:

Allah's Messenger (ﷺ) never missed two rak`at before the Fajr prayer and after the `Asr prayer openly and secretly.

Sahih al-Bukhari 592 - Book 9, Hadith 68

Narrated `Aisha:

Whenever the Prophet (ﷺ) come to me after the `Asr prayer, he always prayed two rak`at.

Sahih al-Bukhari 593 - Book 9, Hadith 69

Narrated Ibn Abu Malih [??]:

I was with Buraida on a cloudy day and he said, "Offer the `Asr prayer earlier as the Prophet (ﷺ) said, 'Whoever leaves the `Asr prayer will have all his (good) deeds annulled." (See Hadith No. 527 and 528)

Sahih al-Bukhari 594 - Book 9, Hadith 70

Narrated `Abdullah bin Abi Qatada:

My father said, "One night we were traveling with the Prophet (ﷺ) and some people said, 'We wish that Allah's Messenger (ﷺ) would take a rest along with us during the last hours of the night.' He said, 'I am afraid that you will sleep and miss the (Fajr) prayer.' Bilal said, 'I will make you get up.' So all slept and Bilal rested his back against his Rahila and he too was overwhelmed (by sleep) and slept. The Prophet (ﷺ) got up when the edge of the sun had risen and said, 'O Bilal! What about your statement?' He replied, 'I have never slept such a sleep.' The Prophet (ﷺ) said, 'Allah captured your souls when He wished, and released them when He wished. O Bilal! Get up and pronounce the Adhan for the prayer.' The Prophet (ﷺ) performed ablution and when the sun came up and became bright, he stood up and prayed."

Sahih al-Bukhari 595 - Book 9, Hadith 71

Narrated Jabir bin `Abdullah:

On the day of Al-Khandaq (the battle of trench.) `Umar bin Al-Khattab came cursing the disbelievers of Quraish after the sun had set and said, "O Allah's Messenger (ﷺ) I could not offer the `Asr prayer till the sun had set." The Prophet (ﷺ) said, "By Allah! I, too, have not prayed." So we turned towards Buthan, and the Prophet (ﷺ) performed ablution and we too performed ablution and offered the `Asr prayer after the sun had set, and then he offered the Maghrib prayer.

Sahih al-Bukhari 596 - Book 9, Hadith 72

Narrated Anas:

The Prophet (ﷺ) said, "If anyone forgets a prayer he should pray that prayer when he remembers it. There is no expiation except to pray the same." Then he recited: "Establish prayer for My (i.e. Allah's) remembrance." (20.14).

Sahih al-Bukhari 597 - Book 9, Hadith 73

Narrated Jabir:

`Umar came cursing the disbelievers (of Quraish) on the day of Al-Khandaq (the battle of Trench) and said, "I could not offer the `Asr prayer till the sun had set. Then we went to Buthan and he offered the (`Asr) prayer after sunset and then he offered the Maghrib prayer.

Sahih al-Bukhari 598 - Book 9, Hadith 74

Narrated Abu-l-Minhal:

My father and I went to Abi Barza Al-Aslami and my father said to him, "Tell us how Allah's Messenger (ﷺ) used to offer the compulsory congregational prayers." He said, "He used to pray the Zuhr prayer, which you call the first prayer, as the sun declined at noon, the `Asr at a time when one of US could go to his family at the farthest place in Medina while the sun was still hot. (The narrator forgot what Abu Barza had said about the Maghrib prayer), and the Prophet (ﷺ) preferred to pray the `Isha' late and disliked to sleep before it or talk after it. And he used to return after finishing the morning prayer at such a time when it was possible for one to recognize the person sitting by his side and he (the Prophet) used to recite 60 to 100 'Ayat' (verses) of the Qur'an in it."

Sahih al-Bukhari 599 - Book 9, Hadith 75

Narrated Qurra bin Khalid:

Once he waited for Al-Hasan and he did not show up till it was about the usual time for him to start his speech; then he came and apologized saying, "Our neighbors invited us." Then he added, "Narrated Anas, 'Once we waited for the Prophet (ﷺ) till it was midnight or about midnight. He came and led the prayer, and after finishing it, he addressed us and said, 'All the people prayed and then slept and you had been in prayer as long as you were waiting for it." Al-Hasan said, "The people are regarded as performing good deeds as long as they are waiting for doing good deeds." Al-Hasan's statement is a portion of Anas's [??] Hadith from the Prophet (ﷺ) .

Sahih al-Bukhari 600 - Book 9, Hadith 76

Narrated `Abdullah bin `Umar:

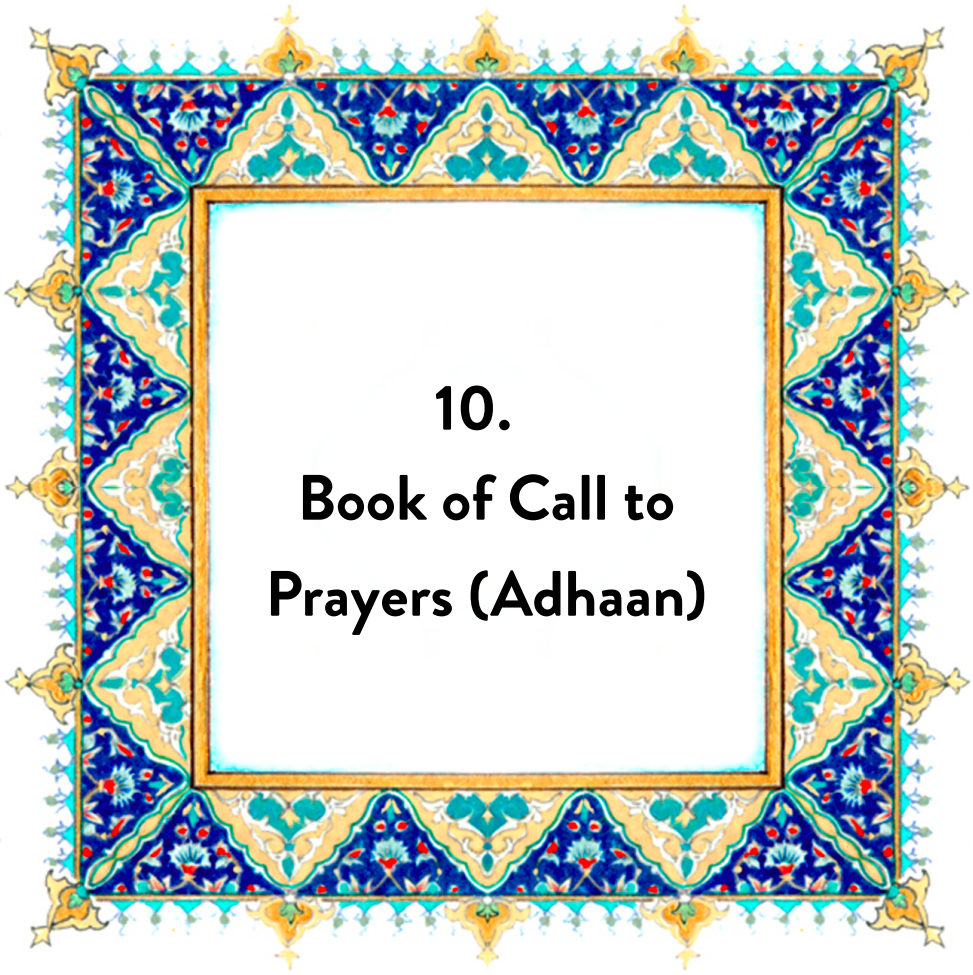
The Prophet (ﷺ) prayed one of the `Isha' prayer in his last days and after finishing it with Taslim, he stood up and said, "Do you realize (the importance of) this night? Nobody present on the surface of the earth tonight would be living after the completion of one hundred years from this night." The people made a mistake in grasping the meaning of this statement of Allah's Messenger (ﷺ) and they indulged in those things which are said about these narrators (i.e. some said that the Day of Resurrection will be established after 100 years etc.) But the Prophet (ﷺ) said, "Nobody present on the surface of earth tonight would be living after the completion of 100 years from this night"; he meant "When that century (people of that century) would pass away."

Sahih al-Bukhari 601 - Book 9, Hadith 77

Narrated Abu `Uthman:

`Abdur Rahman bin Abi Bakr said, "The Suffa Companions were poor people and the Prophet (ﷺ) said, 'Whoever has food for two persons should take a third one from them (Suffa companions). And whosoever has food for four persons he should take one or two from them' Abu Bakr took three men and the Prophet (ﷺ) took ten of them." `Abdur Rahman added, my father my mother and I were there (in the house). (The sub-narrator is in doubt whether `Abdur Rahman also said, 'My wife and our servant who was common for both my house and Abu Bakr's house). Abu Bakr took his supper with the Prophet (ﷺ) and remained there till the `Isha' prayer was offered. Abu Bakr went back and stayed with the Prophet (ﷺ) till the Prophet (ﷺ) took his meal and then Abu Bakr returned to his house after a long portion of the night had passed. Abu Bakr's wife said, 'What detained you from your guests (or guest)?' He said, 'Have you not served them yet?' She said, 'They refused to eat until you come. The food was served for them but they refused." `Abdur Rahman added, "I went away and hid myself (being afraid of Abu Bakr) and in the meantime he (Abu Bakr) called me, 'O Ghunthar (a harsh word)!' and also called me bad names and abused me and then said (to his family), 'Eat. No welcome for you.' Then (the supper was served). Abu Bakr took an oath that he would not eat that food. The narrator added: By Allah, whenever any one of us (myself and the guests of Suffa companions) took anything from the food, it increased from underneath. We all ate to our fill and the food was more than it was before its serving. Abu Bakr looked at it (the food) and found it as it was before serving or even more than that. He addressed his wife (saying) 'O the sister of Bani Firas! What is this?' She said, 'O the pleasure of my eyes! The food is now three times more than it was before.' Abu Bakr ate from it, and said, 'That (oath) was from Satan' meaning his oath (not to eat). Then he again took a morsel (mouthful) from it and then took the rest of it to the Prophet. So that meal was with the Prophet. There was a treaty between us and some people, and when the period of that treaty had elapsed the Prophet (ﷺ) divided us into twelve (groups) (the Prophet's companions) each being headed by a man. Allah knows how many men were under the command of each (leader). So all of them (12 groups of men) ate of that meal."

Sahih al-Bukhari 602 - Book 9, Hadith 78



10.
Book of Call to Prayers (Adhaan)

Narrated Anas:

The people mentioned the fire and the bell (they suggested those as signals to indicate the starting of prayers), and by that they mentioned the Jews and the Christians. Then Bilal was ordered to pronounce Adhan for the prayer by saying its wordings twice, and for the Iqama (the call for the actual standing for the prayers in rows) by saying its wordings once. (Iqama is pronounced when the people are ready for the prayer).

Sahih al-Bukhari 603 - Book 10, Hadith 1

Narrated Ibn `Umar:

When the Muslims arrived at Medina, they used to assemble for the prayer, and used to guess the time for it. During those days, the practice of Adhan for the prayers had not been introduced yet. Once they discussed this problem regarding the call for prayer. Some people suggested the use of a bell like the Christians, others proposed a trumpet like the horn used by the Jews, but `Umar was the first to suggest that a man should call (the people) for the prayer; so Allah's Messenger (ﷺ) ordered Bilal to get up and pronounce the Adhan for prayers.

Sahih al-Bukhari 604 - Book 10, Hadith 2

Narrated Anas:

Bilal was ordered to repeat the wording of the Adhan for prayers twice, and to pronounce the wording of the Iqama once except "Qad-qamat-is-salat".

Sahih al-Bukhari 605 - Book 10, Hadith 3

Narrated Anas bin Malik:

When the number of Muslims increased they discussed the question as to how to know the time for the prayer by some familiar means. Some suggested that a fire be lit (at the time of the prayer) and others put forward the proposal to ring the bell. Bilal was ordered to pronounce the wording of Adhan twice and of the Iqama once only.

Sahih al-Bukhari 606 - Book 10, Hadith 4

Narrated Abu Qilaba:

Anas said, "Bilal was ordered to pronounce the wording of Adhan twice and of Iqama once only." The sub narrator Isma`il said, "I mentioned that to Aiyub and he added (to that), "Except Iqama (i.e. Qadqamat- is-salat which should be said twice).

Sahih al-Bukhari 607 - Book 10, Hadith 5

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "When the Adhan is pronounced Satan takes to his heels and passes wind with noise during his flight in order not to hear the Adhan. When the Adhan is completed he comes back and again takes to his heels when the Iqama is pronounced and after its completion he returns again till he whispers into the heart of the person (to divert his attention from his prayer) and makes him remember things which he does not recall to his mind before the prayer and that causes him to forget how much he has prayed."

Sahih al-Bukhari 608 - Book 10, Hadith 6

Narrated `Abdur-Rahman:

Abu Sa`id Al-Khudri told my father, "I see you liking sheep and the wilderness. So whenever you are with your sheep or in the wilderness and you want to pronounce Adhan for the prayer raise your voice in doing so, for whoever hears the Adhan, whether a human being, a jinn or any other creature, will be a witness for you on the Day of Resurrection." Abu Sa`id added, "I heard it (this narration) from Allah's Messenger (ﷺ)."

Sahih al-Bukhari 609 - Book 10, Hadith 7

Narrated Humaid:

Anas bin Malik said, "Whenever the Prophet (ﷺ) went out with us to fight (in Allah's cause) against any nation, he never allowed us to attack till morning and he would wait and see: if he heard Adhan he would postpone the attack and if he did not hear Adhan he would attack them." Anas added, "We reached Khaibar at night and in the morning when he did not hear the Adhan for the prayer, he (the Prophet) rode and I rode behind Abi Talha and my foot was touching that of the Prophet. The inhabitants of Khaibar came out with their baskets and spades and when they saw the Prophet (ﷺ) they shouted 'Muhammad! By Allah, Muhammad and his army.' When Allah's Messenger (ﷺ) saw them, he said, "Allahu-Akbar! Allahu-Akbar! Khaibar is ruined. Whenever we approach a (hostile) nation (to fight), then evil will be the morning of those who have been warned."

Sahih al-Bukhari 610 - Book 10, Hadith 8

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) said, "Whenever you hear the Adhan, say what the Mu'adh-dhin is saying.

Sahih al-Bukhari 611 - Book 10, Hadith 9

Narrated `Isa bin Talha:

that he had heard Muawiya repeating the words of Adhan up to "Wa ash-hadu anna Muhammadan rasulul-lah (and I testify that Muhammad is Allah's Messenger (ﷺ).)"

Sahih al-Bukhari 612 - Book 10, Hadith 10

Narrated Yahya as above (586) and added:

"Some of my companions told me that Hisham had said, "When the Mu'adh-dhin said, "Haiyi `alassala (come for the prayer)." Muawiya said, "La hawla wala quwata illa billah (There is neither might nor any power except with Allah)" and added, "We heard your Prophet saying the same."

Sahih al-Bukhari 613 - Book 10, Hadith 11

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) said, "Whoever after listening to the Adhan says, 'Allahumma Rabba hadhihi-dda` watit-tammah, was-salatil qa'imah, ati Muhammadan al-wasilata wal-fadilah, wa b`ath-hu maqaman mahmudan-il-ladhi wa`adtahu' [O Allah! Lord of this perfect call (perfect by not ascribing partners to You) and of the regular prayer which is going to be established, give Muhammad the right of intercession and illustriousness, and resurrect him to the best and the highest place in Paradise that You promised him (of)], then my intercession for him will be allowed on the Day of Resurrection".

Sahih al-Bukhari 614 - Book 10, Hadith 12

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If the people knew the reward for pronouncing the Adhan and for standing in the first row (in congregational prayers) and found no other way to get that except by drawing lots they would draw lots, and if they knew the reward of the Zuhr prayer (in the early moments of its stated time) they would race for it (go early) and if they knew the reward of `Isha' and Fajr (morning) prayers in congregation, they would come to offer them even if they had to crawl."

Sahih al-Bukhari 615 - Book 10, Hadith 13

Narrated `Abdullah bin Al-Harith:

Once on a rainy muddy day, Ibn `Abbas delivered a sermon in our presence and when the Mu'adhdhin pronounced the Adhan and said, "Haiyi `ala-s-sala(t) (come for the prayer)" Ibn `Abbas ordered him to say 'Pray at your homes.' The people began to look at each other (surprisingly). Ibn `Abbas said. "It was done by one who was much better than I (i.e. the Prophet (ﷺ) or his Mu'adh-dhin), and it is a license.'

Sahih al-Bukhari 616 - Book 10, Hadith 14

Narrated Salim bin `Abdullah:

My father said that Allah s Apostle said, "Bilal pronounces 'Adhan at night, so keep on eating and drinking (Suhur) till Ibn Um Maktum pronounces Adhan." Salim added, "He was a blind man who would not pronounce the Adhan unless he was told that the day had dawned."

Sahih al-Bukhari 617 - Book 10, Hadith 15

Narrated Hafsa:

When the Mu'adh-dhin pronounced the Adhan for Fajr prayer and the dawn became evident the Prophet ordered a two rak`at light prayer (Sunna) before the Iqama of the compulsory (congregational) prayer.

Sahih al-Bukhari 618 - Book 10, Hadith 16

Narrated `Aisha:

The Prophet (ﷺ) used to offer two light rak`at between the Adhan and the Iqama of the Fajr prayer.

Sahih al-Bukhari 619 - Book 10, Hadith 17

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "Bilal pronounces the Adhan at night, so keep on eating and drinking (Suhur) till Ibn Um Maktum pronounces the Adhan."

Sahih al-Bukhari 620 - Book 10, Hadith 18

Narrated `Abdullah bin Mas`ud:

The Prophet (ﷺ) said, "The Adhan pronounced by Bilal should not stop you from taking Suhur, for he pronounces the Adhan at night, so that the one offering the late night prayer (Tahajjud) from among you might hurry up and the sleeping from among you might wake up. It does not mean that dawn or morning has started." Then he (the Prophet) pointed with his fingers and raised them up (towards the sky) and then lowered them (towards the earth) like this (Ibn Mas`ud imitated the gesture of the Prophet). Az-Zuhri gestured with his two index fingers which he put on each other and then stretched them to the right and left. These gestures illustrate the way real dawn appears. It spreads left and right horizontally. The dawn that appears in the high sky and lowers down is not the real dawn) .

Sahih al-Bukhari 621 - Book 10, Hadith 19

Narrated `Aisha:

The Prophet (ﷺ) said, "Bilal pronounces the Adhan at night, so eat and drink (Suhur) till Ibn Um Maktum pronounces the Adhan."

Sahih al-Bukhari 622, 623 - Book 10, Hadith 20

Narrated `Abdullah bin Mughaffal Al-Muzani:

Allah's Messenger (ﷺ) said thrice, "There is a prayer between the two Adhans (Adhan and Iqama)," and added, "For the one who wants to pray."

Sahih al-Bukhari 624 - Book 10, Hadith 21

Narrated Anas bin Malik:

"When the Mu'adh-dhin pronounced the Adhan, some of the companions of the Prophet (ﷺ) would proceed to the pillars of the mosque (for the prayer) till the Prophet (ﷺ) arrived and in this way they used to pray two rak`at before the Maghrib prayer. There used to be a little time between the Adhan and the Iqama." Shu`ba said, "There used to be a very short interval between the two (Adhan and Iqama).

Sahih al-Bukhari 625 - Book 10, Hadith 22

Narrated `Aisha:

Allah's Messenger (ﷺ) used to pray two light rak`at before the morning (compulsory) prayer after the day dawned and the Mu'adh-dhin had finished his Adhan. He then would lie on his right side till the Mu'adh-dhin came to pronounce the Iqama.

Sahih al-Bukhari 626 - Book 10, Hadith 23

Narrated `Abdullah bin Mughaffal:

The prophet said, "There is a prayer between the two Adhans (Adhan and Iqama), there is a prayer between the two Adhans." And then while saying it the third time he added, "For the one who wants to (pray).

Sahih al-Bukhari 627 - Book 10, Hadith 24

Narrated Malik bin Huwairith:

I came to the Prophet (ﷺ) with some men from my tribe and stayed with him for twenty nights. He was kind and merciful to us. When he realized our longing for our families, he said to us, "Go back and stay with your families and teach them the religion, and offer the prayer and one of you should pronounce the Adhan for the prayer when its time is due and the oldest one amongst you should lead the prayer."

Sahih al-Bukhari 628 - Book 10, Hadith 25

Narrated Abu Dhar:

We were in the company of the Prophet (ﷺ) on a journey and the Mu'adh-dhin wanted to pronounce the Adhan for the (Zuhr) prayer. The Prophet (ﷺ) said to him, "Let it become cooler." Then he again wanted to pronounce the Adhan but the Prophet; said to him, "Let it become cooler." The Mu'adh-dhin again wanted to pronounce the Adhan for the prayer but the Prophet (ﷺ) said, "Let it become cooler," till the shadows of the hillocks become equal to their sizes. The Prophet (ﷺ) added, "The severity of the heat is from the raging of Hell."

Sahih al-Bukhari 629 - Book 10, Hadith 26

Narrated Malik bin Huwairith:

Two men came to the Prophet (ﷺ) with the intention of a journey. The Prophet (ﷺ) said, "When (both of) you set out, pronounce Adhan and then Iqama and the oldest of you should lead the prayer."

Sahih al-Bukhari 630 - Book 10, Hadith 27

Narrated Malik:

We came to the Prophet (ﷺ) and stayed with him for twenty days and nights. We were all young and of about the same age. The Prophet (ﷺ) was very kind and merciful. When he realized our longing for our families, he asked about our homes and the people there and we told him. Then he asked us to go back to our families and stay with them and teach them (the religion) and to order them to do good things. He also mentioned some other things which I have (remembered or [??]) forgotten. The Prophet (ﷺ) then added, "Pray as you have seen me praying and when it is the time for the prayer one of you should pronounce the Adhan and the oldest of you should lead the prayer.

Sahih al-Bukhari 631 - Book 10, Hadith 28

Narrated Nafi`:

Once in a cold night, Ibn `Umar pronounced the Adhan for the prayer at Dajnan (the name of a mountain) and then said, "Pray at your homes", and informed us that Allah's Messenger (ﷺ) used to tell the Mu'adh-dhin to pronounce Adhan and say, "Pray at your homes" at the end of the Adhan on a rainy or a very cold night during the journey."

Sahih al-Bukhari 632 - Book 10, Hadith 29

Narrated `Aun bin Abi Juhaifa:

My father said, "I saw Allah's Messenger (ﷺ) at a place called Al-Abtah. Bilal came and informed him about the prayer and then came out with a short spear (or stick) and planted it in front of Allah's Messenger (ﷺ) at Al-Abtah and pronounced the Iqama."

Sahih al-Bukhari 633 - Book 10, Hadith 30

Narrated `Aun bin Abi Juhaifa:

My father said, "I saw Bilal turning his face from side to side while pronouncing the Adhan for the prayer."

Sahih al-Bukhari 634 - Book 10, Hadith 31

Narrated `Abdullah bin Abi Qatada:

My father said, "While we were praying with the Prophet (ﷺ) he heard the noise of some people. After the prayer he said, 'What is the matter?' They replied 'We were hurrying for the prayer.' He said, 'Do not make haste for the prayer, and whenever you come for the prayer, you should come with calmness, and pray whatever you get (with the people) and complete the rest which you have missed."

Sahih al-Bukhari 635 - Book 10, Hadith 32

Narrated Abu Huraira:

The Prophet (ﷺ) said, "When you hear the Iqama, proceed to offer the prayer with calmness and solemnity and do not make haste. And pray whatever you are able to pray and complete whatever you have missed.

Sahih al-Bukhari 636 - Book 10, Hadith 33

Narrated `Abdullah bin Abi Qatada:

My father said. "Allah's Messenger (ﷺ) said, 'If the Iqama is pronounced then do not stand for the prayer till you see me (in front of you).' "

Sahih al-Bukhari 637 - Book 10, Hadith 34

Narrated `Abdullah bin Abi Qatada:

My father said, "Allah's Messenger (ﷺ) said, 'If the Iqama is pronounced, then do not stand for the prayer till you see me (in front of you) and do it calmly.' "

Sahih al-Bukhari 638 - Book 10, Hadith 35

Narrated Abu Huraira:

Allah's Messenger (ﷺ) went out (of the mosque) when the Iqama had been pronounced and the rows straightened. The Prophet (ﷺ) stood at his Musalla (praying place) and we waited for the Prophet (ﷺ) to begin the prayer with Takbir. He left and asked us to remain in our places. We kept on standing till the Prophet returned and the water was trickling from his head for he had taken a bath (of Janaba).

Sahih al-Bukhari 639 - Book 10, Hadith 36

Narrated Abu Huraira:

Once Iqama was pronounced and the people had straightened the rows, Allah's Messenger (ﷺ) went forward (to lead the prayer) but he was Junub, so he said, "Remain in your places." And he went out, took a bath and returned with water trickling from his head. Then he led the prayer.

Sahih al-Bukhari 640 - Book 10, Hadith 37

Narrated Jabir bin `Abdullah:

On the day of Al-Khandaq (the trench), `Umar bin Al-Khattab went to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! By Allah, I could not pray (the `Asr) till the sun had set." `Umar told this to the Prophet at the time when a fasting person had done Iftar (taken his meals). The Prophet (ﷺ) then went to Buthan and I was with him. He performed ablution and offered the `Asr prayer after the sun had set and then the Maghrib prayer.

Sahih al-Bukhari 641 - Book 10, Hadith 38

Narrated Anas:

Once the Iqama was pronounced and the Prophet (ﷺ) was talking to a man (in a low voice) in a corner of the mosque and he did not lead the prayer till (some of) the people had slept (dozed in a sitting posture) .

Sahih al-Bukhari 642 - Book 10, Hadith 39

Narrated Anas bin Malik:

Once Iqama was pronounced a man came to the Prophet (ﷺ) and detained him (from the prayer).

Sahih al-Bukhari 643 - Book 10, Hadith 40

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "By Him in Whose Hand my soul is I was about to order for collecting firewood (fuel) and then order Someone to pronounce the Adhan for the prayer and then order someone to lead the prayer then I would go from behind and burn the houses of men who did not present themselves for the (compulsory congregational) prayer. By Him, in Whose Hands my soul is, if anyone of them had known that he would get a bone covered with good meat or two (small) pieces of meat present in between two ribs, he would have turned up for the `Isha' prayer.'

Sahih al-Bukhari 644 - Book 10, Hadith 41

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "The prayer in congregation is twenty seven times superior to the prayer offered by person alone."

Sahih al-Bukhari 645 - Book 10, Hadith 42

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said, "The prayer in congregation is twenty five times superior to the prayer offered by person alone."

Sahih al-Bukhari 646 - Book 10, Hadith 43

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The reward of the prayer offered by a person in congregation is twenty five times greater than that of the prayer offered in one's house or in the market (alone). And this is because if he performs ablution and does it perfectly and then proceeds to the mosque with the sole intention of praying, then for every step he takes towards the mosque, he is upgraded one degree in reward and his one sin is taken off (crossed out) from his accounts (of deeds). When he offers his prayer, the angels keep on asking Allah's Blessings and Allah's forgiveness for him as long as he is (staying) at his Musalla. They say, 'O Allah! Bestow Your blessings upon him, be Merciful and kind to him.' And one is regarded in prayer as long as one is waiting for the prayer."

Sahih al-Bukhari 647 - Book 10, Hadith 44

Narrated Abu Salama bin `Abdur Rahman:

Abu Huraira said, "I heard Allah's Messenger (ﷺ) saying, 'The reward of a prayer in congregation is twenty five times greater than that of a prayer offered by a person alone. The angels of the night and the angels of the day gather at the time of Fajr prayer.' " Abu Huraira then added, "Recite the Holy Book if you wish, for "Indeed, the recitation of the Qur'an in the early dawn (Fajr prayer) is ever witnessed." (17:78).

Sahih al-Bukhari 648 - Book 10, Hadith 45

Narrated `Abdullah bin `Umar:

The reward of the congregational prayer is twenty seven times greater (than that of the prayer offered by a person alone).

Sahih al-Bukhari 649 - Book 10, Hadith 46

Narrated Salim:

I heard Um Ad-Darda' saying, "Abu Ad-Darda' entered the house in an angry mood. I said to him. 'What makes you angry?' He replied, 'By Allah! I do not find the followers of Muhammad doing those good things (which they used to do before) except the offering of congregational prayer." (This happened in the last days of Abu Ad-Darda' during the rule of `Uthman) .

Sahih al-Bukhari 650 - Book 10, Hadith 47

Narrated Abu Musa:

The Prophet (ﷺ) said, "The people who get tremendous reward for the prayer are those who are farthest away (from the mosque) and then those who are next farthest and so on. Similarly one who waits to pray with the Imam has greater reward than one who prays and goes to bed. "

Sahih al-Bukhari 651 - Book 10, Hadith 48

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "While a man was going on a way, he saw a thorny branch and removed it from the way and Allah became pleased by his action and forgave him for that." Then the Prophet (ﷺ) said, "Five are martyrs: One who dies of plague, one who dies of an Abdominal disease, one who dies of drowning, one who is buried alive (and) dies and one who is killed in Allah's cause." (The Prophet (ﷺ) further said, "If the people knew the reward for pronouncing the Adhan and for standing in the first row (in the congregational prayer) and found no other way to get it except by drawing lots they would do so, and if they knew the reward of offering the Zuhr prayer early (in its stated time), they would race for it and if they knew the reward for `Isha' and Fajr prayers in congregation, they would attend them even if they were to crawl.

Sahih al-Bukhari 652, 653, 654 - Book 10, Hadith 49

Narrated Humaid:

Anas said, "The Prophet (ﷺ) said, 'O Bani Salima! Don't you think that for every step of yours (that you take towards the mosque) there is a reward (while coming for prayer)?" Mujahid said: "Regarding Allah's Statement: "We record that which they have sent before (them), and their traces" (36.12). 'Their traces' means 'their steps.' " And Anas said that the people of Bani Salima wanted to shift to a place near the Prophet (ﷺ) but Allah's Messenger (ﷺ) disliked the idea of leaving their houses uninhabited and said, "Don't you think that you will get the reward for your footprints." Mujahid said, "Their foot prints mean their foot steps and their going on foot."

Sahih al-Bukhari 655, 656 - Book 10, Hadith 50

Narrated Abu Huraira:

The Prophet (ﷺ) said, "No prayer is heavier upon the hypocrites than the Fajr and the `Isha' prayers and if they knew what is in them (in reward), they would have attended them, even if (it was) crawling. Certainly, I felt the urge to order the Mu'adh-dhin (call-maker) so that he would pronounce Iqama, then order a man to lead the people (in prayer), then take a flame of fire so that I burn (the houses) upon those who had not left for the prayer yet."

Sahih al-Bukhari 657 - Book 10, Hadith 51

Narrated Malik bin Huwairith:

Prophet said (to two persons), "Whenever the prayer time becomes due, you should pronounce Adhan and then Iqama and the older of you should lead the prayer."

Sahih al-Bukhari 658 - Book 10, Hadith 52

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The angels keep on asking for Allah's Blessing and Forgiveness for anyone of you as long as he is at his Musalla (praying place) and does not do Hadath (passes wind). The angels say, 'O Allah! Forgive him and be Merciful to him.' Each one of you is in the prayer as long as he is waiting for the prayer and nothing but the prayer detains him from going to his family."

Sahih al-Bukhari 659 - Book 10, Hadith 53

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah will give shade, to seven, on the Day when there will be no shade but His. (These seven persons are) a just ruler, a youth who has been brought up in the worship of Allah (i.e. worships Allah sincerely from childhood), a man whose heart is attached to the mosques (i.e. to pray the compulsory prayers in the mosque in congregation), two persons who love each other only for Allah's sake and they meet and part in Allah's cause only, a man who refuses the call of a charming woman of noble birth for illicit intercourse with her and says: I am afraid of Allah, a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity), and a person who remembers Allah in seclusion and his eyes are then flooded with tears."

Sahih al-Bukhari 660 - Book 10, Hadith 54

Narrated Humaid:

Anas was asked, "Did Allah's Messenger (ﷺ) wear a ring?" He said, "Yes. Once he delayed the `Isha' prayer till midnight and after the prayer, he faced us and said, 'The people prayed and have slept and you remained in prayer as long as you waited for it.' " Anas added, "As if I were just now observing the glitter of his ring."

Sahih al-Bukhari 661 - Book 10, Hadith 55

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah will prepare for him who goes to the mosque (every) morning and in the afternoon (for the congregational prayer) an honorable place in Paradise with good hospitality for (what he has done) every morning and afternoon goings.

Sahih al-Bukhari 662 - Book 10, Hadith 56

Narrated Malik Ibn Buhaina:

Allah's Messenger (ﷺ) passed by a man praying two rak`at after the Iqama (had been pronounced). When Allah's Messenger (ﷺ) completed the prayer, the people gathered around him (the Prophet) or that man and Allah's Messenger (ﷺ) said to him (protesting), Are there four rak`at in Fajr prayer? Are there four rak`at in Fajr prayer?"

Sahih al-Bukhari 663 - Book 10, Hadith 57

Narrated Al-Aswad:

"We were with `Aisha discussing the regularity of offering the prayer and dignifying it. She said, 'When Allah's Messenger (ﷺ) fell sick with the fatal illness and when the time of prayer became due and Adhan was pronounced, he said, 'Tell Abu Bakr to lead the people in prayer.' He was told that Abu Bakr was a softhearted man and would not be able to lead the prayer in his place. The Prophet (ﷺ) gave the same order again but he was given the same reply. He gave the order for the third time and said, 'You (women) are the companions of Joseph. Tell Abu Bakr to lead the prayer.' So Abu Bakr came out to lead the prayer. In the meantime the condition of the Prophet (ﷺ) improved a bit and he came out with the help of two men one on each side. As if I was observing his legs dragging on the ground owing to the disease. Abu Bakr wanted to retreat but the Prophet (ﷺ) beckoned him to remain at his place and the Prophet (ﷺ) was brought till he sat beside Abu Bakr." Al-A`mash was asked, "Was the Prophet (ﷺ) praying and Abu Bakr following him, and were the people following Abu Bakr in that prayer?" Al- A`mash replied in the affirmative with a nod of his head. Abu Muawiya said, "The Prophet (ﷺ) was sitting on the left side of Abu Bakr who was praying while standing."

Sahih al-Bukhari 664 - Book 10, Hadith 58

Narrated `Aisha:

"When the Prophet (ﷺ) became seriously ill and his disease became aggravated he asked for permission from his wives to be nursed in my house and he was allowed. He came out with the help of two men and his legs were dragging on the ground. He was between Al-`Abbas and another man." 'Ubaidullah said, "I told Ibn `Abbas what `Aisha had narrated and he said, 'Do you know who was the (second) man whose name `Aisha did not mention'" I said, 'No.' Ibn `Abbas said, 'He was `Ali Ibn Abi Talib.' "

Sahih al-Bukhari 665 - Book 10, Hadith 59

Narrated Nafi`:

Once on a very cold and stormy night, Ibn `Umar pronounced the Adhan for the prayer and then said, "Pray in your homes." He (Ibn `Umar) added. "On very cold and rainy nights Allah's Messenger (ﷺ) used to order the Mu'adh-dhin to say, 'Pray in your homes.' "

Sahih al-Bukhari 666 - Book 10, Hadith 60

Narrated Mahmud bin Rabi` Al-Ansari:

`Itban bin Malik used to lead his people (tribe) in prayer and was a blind man, he said to Allah's Apostle , "O Allah's Messenger (ﷺ)! At times it is dark and flood water is flowing (in the valley) and I am blind man, so please pray at a place in my house so that I can take it as a Musalla (praying place)." So Allah's Messenger (ﷺ) went to his house and said, "Where do you like me to pray?" 'Itban pointed to a place in his house and Allah's Messenger (ﷺ), offered the prayer there.

Sahih al-Bukhari 667 - Book 10, Hadith 61

Narrated `Abdullah bin Al-Harith:

Ibn `Abbas addressed us on a (rainy and) muddy day and when the Mu'adh-dhin said, "Come for the prayer" Ibn `Abbas ordered him to say, "Pray in your homes." The people began to look at one another with surprise as if they did not like it. Ibn `Abbas said, "It seems that you thought ill of it but no doubt it was done by one who was better than I (i.e. the Prophet). It (the prayer) is a strict order and I disliked to bring you out." Ibn `Abbas narrated the same as above but he said, "I did not like you to make you sinful (in refraining from coming to the mosque) and to come (to the mosque) covered with mud up to the knees."

Sahih al-Bukhari 668 - Book 10, Hadith 62

Narrated Abu Sa`id Al-Khudri:

A cloud came and it rained till the roof started leaking and in those days the roof used to be of the branches of date-palms. Iqama was pronounced and I saw Allah's Messenger (ﷺ)s prostrating in water and mud and even I saw the mark of mud on his forehead.

Sahih al-Bukhari 669 - Book 10, Hadith 63

Narrated Anas bin Seereen:

I heard Anas saying, "A man from Ansar said to the Prophet, 'I cannot pray with you (in congregation).' He was a very fat man and he prepared a meal for the Prophet (ﷺ) and invited him to his house. He spread out a mat for the Prophet, and washed one of its sides with water, and the Prophet (ﷺ) prayed two rak`at on it." A man from the family of Al-Jaruid [??] asked, "Did the Prophet (ﷺ) used to pray the Duha (forenoon) prayer?" Anas said, "I did not see him praying the Duha prayer except on that day."

Sahih al-Bukhari 670 - Book 10, Hadith 64

Narrated `Aisha:

The Prophet (ﷺ) said, "If supper is served, and Iqama is pronounced one should start with the supper."

Sahih al-Bukhari 671 - Book 10, Hadith 65

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said, "If the supper is served start having it before praying the Maghrib prayer and do not be hasty in finishing it."

Sahih al-Bukhari 672 - Book 10, Hadith 66

Narrated Nafi`:

Ibn `Umar said, "Allah's Messenger (ﷺ) said, 'If the supper is served for anyone of you and the Iqama is pronounced, start with the supper and don't be in haste (and carry on eating) till you finish it." If food was served for Ibn `Umar and Iqama was pronounced, he never came to the prayer till he finished it (i.e. food) in spite of the fact that he heard the recitation (of the Qur'an) by the Imam (in the prayer).

Sahih al-Bukhari 673 - Book 10, Hadith 67

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "If anyone of you is having his meals, he should not hurry up till he is; satisfied even if the prayer has been started."

Sahih al-Bukhari 674 - Book 10, Hadith 68

Narrated Ja`far bin `Amr bin Umaiya:

My father said, "I saw Allah's Messenger (ﷺ) eating a piece of meat from the shoulder of a sheep and he was called for the prayer. He stood up, put down the knife and prayed but did not perform ablution."

Sahih al-Bukhari 675 - Book 10, Hadith 69

Narrated Al-Aswad:

That he asked `Aisha "What did the Prophet (ﷺ) use to do in his house?" She replied, "He used to keep himself busy serving his family and when it was the time for prayer he would go for it."

Sahih al-Bukhari 676 - Book 10, Hadith 70

Narrated Aiyub:

Abu Qilaba said, "Malik bin Huwairith came to this Mosque of ours and said, 'I pray in front of you and my aim is not to lead the prayer but to show you the way in which the Prophet (ﷺ) used to pray.' " I asked Abu Qilaba, "How did he use to pray?' " He replied, "(The Prophet (ﷺ) used to pray) like this Sheikh of ours and the Sheikh used to sit for a while after the prostration, before getting up after the first rak`a. "

Sahih al-Bukhari 677 - Book 10, Hadith 71

Narrated Abu Musa:

"The Prophet (ﷺ) became sick and when his disease became aggravated, he said, "Tell Abu Bakr to lead the prayer." `Aisha said, "He is a softhearted man and would not be able to lead the prayer in your place." The Prophet (ﷺ) said again, "Tell Abu Bakr to lead the people in prayer." She repeated the same reply but he said, "Tell Abu Bakr to lead the people in prayer. You are the companions of Joseph." So the messenger went to Abu Bakr (with that order) and he led the people in prayer in the lifetime of the Prophet.

Sahih al-Bukhari 678 - Book 10, Hadith 72

Narrated `Aisha:

the mother of the believers: Allah's Messenger (ﷺ) in his illness said, "Tell Abu Bakr to lead the people in prayer." I said to him, "If Abu Bakr stands in your place, the people would not hear him owing to his (excessive) weeping. So please order `Umar to lead the prayer." `Aisha added I said to Hafsa, "Say to him: If Abu Bakr should lead the people in the prayer in your place, the people would not be able to hear him owing to his weeping; so please, order `Umar to lead the prayer." Hafsa did so but Allah's Apostle said, "Keep quiet! You are verily the Companions of Joseph. Tell Abu Bakr to lead the people in the prayer. " Hafsa said to `Aisha, "I never got anything good from you."

Sahih al-Bukhari 679 - Book 10, Hadith 73

Narrated Az-Zuhri:

Anas bin Malik Al-Ansari, told me, "Abu Bakr used to lead the people in prayer during the fatal illness of the Prophet (ﷺ) till it was Monday. When the people aligned (in rows) for the prayer the Prophet (ﷺ) lifted the curtain of his house and started looking at us and was standing at that time. His face was (glittering) like a page of the Qur'an and he smiled cheerfully. We were about to be put to trial for the pleasure of seeing the Prophet, Abu Bakr retreated to join the row as he thought that the Prophet (ﷺ) would lead the prayer. The Prophet (ﷺ) beckoned us to complete the prayer and he let the curtain fall. On the same day he died."

Sahih al-Bukhari 680 - Book 10, Hadith 74

Narrated Anas:

The Prophet (ﷺ) did not come out for three days. The people stood for the prayer and Abu Bakr went ahead to lead the prayer. (In the meantime) the Prophet (ﷺ) caught hold of the curtain and lifted it. When the face of the Prophet (ﷺ) appeared we had never seen a scene more pleasing than the face of the Prophet (ﷺ) as it appeared then. The Prophet (ﷺ) beckoned to Abu Bakr to lead the people in the prayer and then let the curtain fall. We did not see him (again) till he died.

Sahih al-Bukhari 681 - Book 10, Hadith 75

Narrated Hamza bin `Abdullah:

My father said, "When Allah's Messenger (ﷺ) became seriously ill, he was told about the prayer. He said, 'Tell Abu Bakr to lead the people in the prayer.' `Aisha said, 'Abu Bakr is a softhearted man and he would be overpowered by his weeping if he recited the Qur'an.' He said to them, 'Tell him (Abu Bakr) to lead the prayer. The same reply was given to him. He said again, 'Tell him to lead the prayer. You (women) are the companions of Joseph."

Sahih al-Bukhari 682 - Book 10, Hadith 76

Narrated Hisham ibn `Urwa's father:

`Aisha said, "Allah's Messenger (ﷺ) ordered Abu Bakr to lead the people in the prayer during his illness and so he led them in prayer." `Urwa, a sub narrator, added, "Allah's Messenger (ﷺ) felt a bit relieved and came out and Abu Bakr was leading the people. When Abu Bakr saw the Prophet (ﷺ) he retreated but the Prophet beckoned him to remain there. Allah's Messenger (ﷺ) sat beside Abu Bakr. Abu Bakr was following the prayer of Allah's Messenger (ﷺ) and the people were following the prayer of Abu Bakr."

Sahih al-Bukhari 683 - Book 10, Hadith 77

Narrated Sahl bin Sa`d As-Sa`idi:

Allah's Messenger (ﷺ) went to establish peace among Bani `Amr bin `Auf. In the meantime the time of prayer was due and the Mu'adh-dhin went to Abu Bakr and said, "Will you lead the prayer, so that I may pronounce the Iqama?" Abu Bakr replied in the affirmative and led the prayer. Allah's Messenger (ﷺ) came while the people were still praying and he entered the rows of the praying people till he stood in the (first row). The people clapped their hands. Abu Bakr never glanced sideways in his prayer but when the people continued clapping, Abu Bakr looked and saw Allah's Messenger (ﷺ). Allah's Messenger (ﷺ) beckoned him to stay at his place. Abu Bakr raised his hands and thanked Allah for that order of Allah's Messenger (ﷺ) and then he retreated till he reached the first row. Allah's Messenger (ﷺ) went forward and led the prayer. When Allah's Messenger (ﷺ) finished the prayer, he said, "O Abu Bakr! What prevented you from staying when I ordered you to do so?" Abu Bakr replied, "How can Ibn Abi Quhafa (Abu Bakr) dare to lead the prayer in the presence of Allah's Messenger (ﷺ)?" Then Allah's Messenger (ﷺ) said, "Why did you clap so much? If something happens to anyone during his prayer he should say Subhan Allah. If he says so he will be attended to, for clapping is for women."

Sahih al-Bukhari 684 - Book 10, Hadith 78

Narrated Malik bin Huwairith:

We went to the Prophet (ﷺ) and we were all young men and stayed with him for about twenty nights. The Prophet (ﷺ) was very merciful. He said, "When you return home, impart religious teachings to your families and tell them to offer perfectly such and such a prayer at such and such a time and such and such a prayer at such and such a time. And at the time of the prayer one of you should pronounce the Adhan and the oldest of you should lead the prayer."

Sahih al-Bukhari 685 - Book 10, Hadith 79

Narrated `Itban bin Malik Al-Ansari:

The Prophet (came to my house and) asked permission for entering and I allowed him. He asked, "Where do you like me to pray in your house?" I pointed to a place which I liked. He stood up for prayer and we aligned behind him and he finished the prayer with Taslim and we did the same.

Sahih al-Bukhari 686 - Book 10, Hadith 80

Narrated 'Ubaidullah Ibn `Abdullah bin `Utba:

I went to `Aisha and asked her to describe to me the illness of Allah's Messenger (ﷺ). `Aisha said, "Yes. The Prophet became seriously ill and asked whether the people had prayed. We replied, 'No. O Allah's Apostle! They are waiting for you.' He added, 'Put water for me in a trough." `Aisha added, "We did so. He took a bath and tried to get up but fainted. When he recovered, he again asked whether the people had prayed. We said, 'No, they are waiting for you. O Allah's Messenger (ﷺ),' He again said, 'Put water in a trough for me.' He sat down and took a bath and tried to get up but fainted again. Then he recovered and said, 'Have the people prayed?' We replied, 'No, they are waiting for you. O Allah's Apostle.' He said, 'Put water for me in the trough.' Then he sat down and washed himself and tried to get up but he fainted. When he recovered, he asked, 'Have the people prayed?' We said, 'No, they are waiting for you. O Allah's Messenger (ﷺ)! The people were in the mosque waiting for the Prophet (ﷺ) for the `Isha prayer. The Prophet (ﷺ) sent for Abu Bakr to lead the people in the prayer. The messenger went to Abu Bakr and said, 'Allah's Messenger (ﷺ) orders you to lead the people in the prayer.' Abu Bakr was a softhearted man, so he asked `Umar to lead the prayer but `Umar replied, 'You are more rightful.' So Abu Bakr led the prayer in those days. When the Prophet (ﷺ) felt a bit better, he came out for the Zuhr prayer with the help of two persons one of whom was Al-`Abbas. while Abu Bakr was leading the people in the prayer. When Abu Bakr saw him he wanted to retreat but the Prophet (ﷺ) beckoned him not to do so and asked them to make him sit beside Abu Bakr and they did so. Abu Bakr was following the Prophet (in the prayer) and the people were following Abu Bakr. The Prophet (prayed) sitting." 'Ubaidullah added "I went to `Abdullah bin `Abbas and asked him, Shall I tell you what Aisha has told me about the fatal illness of the Prophet?' Ibn `Abbas said, 'Go ahead. I told him her narration and he did not deny anything of it but asked whether `Aisha told me the name of the second person (who helped the Prophet (ﷺ)) along with Al-Abbas. I said. 'No.' He said, 'He was `Ali (Ibn Abi Talib).

Sahih al-Bukhari 687 - Book 10, Hadith 81

Narrated Aisha:

the mother of the believers: Allah's Messenger (ﷺ) during his illness prayed at his house while sitting whereas some people prayed behind him standing. The Prophet (ﷺ) beckoned them to sit down. On completion of the prayer, he said, 'The Imam is to be followed: bow when he bows, raise up your heads (stand erect) when he raises his head and when he says, 'Sami`a l-lahu liman hamidah' (Allah heard those who sent praises to Him) say then 'Rabbana wa laka l-hamd' (O our Lord! All the praises are for You), and if he prays sitting then pray sitting."

Sahih al-Bukhari 688 - Book 10, Hadith 82

Narrated Anas bin Malik:

Once Allah's Messenger (ﷺ) rode a horse and fell down and the right side (of his body) was injured. He offered one of the prayers while sitting and we also prayed behind him sitting. When he completed the prayer, he said, "The Imam is to be followed. Pray standing if he prays standing and bow when he bows; rise when he rises; and if he says, 'Sami`a l-lahu-liman hamidah, say then, 'Rabbana wa laka lhamd' and pray standing if he prays standing and pray sitting (all of you) if he prays sitting." Humaid said: The saying of the Prophet (ﷺ) "Pray sitting, if he (Imam) prays sitting" was said in his former illness (during his early life) but the Prophet (ﷺ) prayed sitting afterwards (in the last illness) and the people were praying standing behind him and the Prophet (ﷺ) did not order them to sit. We should follow the latest actions of the Prophet.

Sahih al-Bukhari 689 - Book 10, Hadith 83

Narrated Al-Bara:

(and he was not a liar) When Allah's Messenger (ﷺ) said, "Sami`a l-lahu liman hamidah" none of us bent his back (for prostration) till the Prophet (ﷺ) prostrated and then we would prostrate after him.

Sahih al-Bukhari 690 - Book 10, Hadith 84

Narrated Abu 'Is-haq:

As above.

Sahih al-Bukhari 690b - Book 10, Hadith 85

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Isn't he who raises his head before the Imam afraid that Allah may transform his head into that of a donkey or his figure (face) into that of a donkey?"

Sahih al-Bukhari 691 - Book 10, Hadith 86

Narrated Ibn `Umar:

When the earliest emigrants came to Al-`Usba [??] a place in Quba', before the arrival of the Prophet- Salim, the slave of Abu Hudhaifa, who knew the Qur'an more than the others used to lead them in prayer.

Sahih al-Bukhari 692 - Book 10, Hadith 87

Narrated Anas:

The Prophet (ﷺ) said, "Listen and obey (your chief) even if an Ethiopian whose head is like a raisin were made your chief."

Sahih al-Bukhari 693 - Book 10, Hadith 88

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If the Imam leads the prayer correctly then he and you will receive the rewards but if he makes a mistake (in the prayer) then you will receive the reward for the prayer and the sin will be his."

Sahih al-Bukhari 694 - Book 10, Hadith 89

Narrated 'Ubaid-Ullah bin Adi bin Khiyar:

I went to 'Uthman bin Affan while he was besieged, and said to him, "You are the chief of all Muslims in general and you see what has befallen you. We are led in the Salat (prayer) by a leader of Al-Fitan (trials and afflictions etc.) and we are afraid of being sinful in following him." 'Uthman said. "As-Salat (the prayers) is the best of all deeds so when the people do good deeds do the same with them and when they do bad deeds, avoid those bad deeds." Az-Zuhri said, "In our opinion one should not offer Salat behind an effeminate person unless there is no alternative."

Sahih al-Bukhari 695 - Book 10, Hadith 90

Narrated Anas bin Malik:

The Prophet (ﷺ) said to Abu-Dhar, "Listen and obey (your chief) even if he is an Ethiopian with a head like a raisin."

Sahih al-Bukhari 696 - Book 10, Hadith 91

Narrated Ibn `Abbas:

Once I passed the night in the house of my aunt Maimuna. Allah's Messenger (ﷺ) offered the `Isha' prayer and then came to the house and offered four rak`at an slept. Later on, he woke up and stood for the prayer and I stood on his left side. He drew me to his right and prayed five rak`at and then two. He then slept till I heard him snoring (or heard his breath sounds). Afterwards he went out for the morning prayer.

Sahih al-Bukhari 697 - Book 10, Hadith 92

Narrated Ibn `Abbas:

One night I slept at the house of (my aunt) Maimuna and the Prophet (ﷺ) was there on that night. He performed ablution and stood up for the prayer. I joined him and stood on his left side but he drew me to his right and prayed thirteen rak`at and then slept till I heard his breath sounds. And whenever he slept, he used to breathe with audible sounds. The Mu'adh-dhin came to the Prophet (ﷺ) and he went out and prayed the morning prayer) without repeating the ablution.

Sahih al-Bukhari 698 - Book 10, Hadith 93

Narrated Ibn `Abbas:

Once I passed the night in the house of my aunt Maimuna. The Prophet (ﷺ) stood for the night prayer and I joined him and stood on his left side but he drew me to his right by holding me by the head.

Sahih al-Bukhari 699 - Book 10, Hadith 94

Narrated Mu`adh bin Jabal:

I used to pray the `Isha prayer with the Prophet (ﷺ) and then go to lead my people in the prayer.

Sahih al-Bukhari 700 - Book 10, Hadith 95

Narrated `Amr:

Jabir bin `Abdullah said, "Mu`adh bin Jabal used to pray with the Prophet (ﷺ) and then go to lead his people in prayer Once he led the `Isha' prayer and recited Surat "Al-Baqara." Somebody left the prayer and Mu`adh criticized him. The news reached the Prophet (ﷺ) and he said to Mu`adh, 'You are putting the people to trial,' and repeated it thrice (or said something similar) and ordered him to recite two medium Suras of Mufassal." (`Amr said that he had forgotten the names of those Suras).

Sahih al-Bukhari 701 - Book 10, Hadith 96

Narrated Abu Mas`ud:

A man came and said, "O Allah's Messenger (ﷺ)! By Allah, I keep away from the morning prayer only because So and so prolongs the prayer when he leads us in it." The narrator said, "I never saw Allah's Apostle more furious in giving advice than he was at that time. He then said, "Some of you make people dislike good deeds (the prayer). So whoever among you leads the people in prayer should shorten it because among them are the weak, the old and the needy."

Sahih al-Bukhari 702 - Book 10, Hadith 97

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If anyone of you leads the people in the prayer, he should shorten it for amongst them are the weak, the sick and the old; and if anyone among your prays alone then he may prolong (the prayer) as much as he wishes. "

Sahih al-Bukhari 703 - Book 10, Hadith 98

Narrated Abu Mas`ud:

A man came and said, "O Allah's Messenger (ﷺ)! I keep away from the morning prayer because so-and-so (Imam) prolongs it too much." Allah's Messenger (ﷺ) became furious and I had never seen him more furious than he was on that day. The Prophet (ﷺ) said, "O people! Some of you make others dislike the prayer, so whoever becomes an Imam he should shorten the prayer, as behind him are the weak, the old and the needy."

Sahih al-Bukhari 704 - Book 10, Hadith 99

Narrated Jabir bin `Abdullah Al-Ansari:

Once a man was driving two Nadihas (camels used for agricultural purposes) and night had fallen. He found Mu`adh praying so he made his camel kneel and joined Mu`adh in the prayer. The latter recited Surat 'Al-Baqara" or Surat "An-Nisa", (so) the man left the prayer and went away. When he came to know that Mu`adh had criticized him, he went to the Prophet, and complained against Mu`adh. The Prophet said thrice, "O Mu`adh ! Are you putting the people to trial?" It would have been better if you had recited "Sabbih Isma Rabbika-l-A`la (87)", Wash-shamsi wa duhaha (91)", or "Wal-laili idha yaghsha (92)", for the old, the weak and the needy pray behind you." Jabir said that Mu`adh recited Sura Al-Baqara in the `Isha' prayer.

Sahih al-Bukhari 705 - Book 10, Hadith 100

Narrated Anas:

The Prophet (ﷺ) used to pray a short prayer (in congregation) but used to offer it in a perfect manner.

Sahih al-Bukhari 706 - Book 10, Hadith 101

Narrated `Abdullah bin 'Abi Qatada:

My father said, "The Prophet (ﷺ) said, 'When I stand for prayer, I intend to prolong it but on hearing the cries of a child, I cut it short, as I dislike to trouble the child's mother.' "

Sahih al-Bukhari 707 - Book 10, Hadith 102

Narrated Anas bin Malik:

I never prayed behind any Imam a prayer lighter and more perfect than that behind the Prophet (ﷺ) and he used to cut short the prayer whenever he heard the cries of a child lest he should put the child's mother to trial.

Sahih al-Bukhari 708 - Book 10, Hadith 103

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "When I start the prayer I intend to prolong it, but on hearing the cries of a child, I cut short the prayer because I know that the cries of the child will incite its mother's passions."

Sahih al-Bukhari 709 - Book 10, Hadith 104

Narrated Anas bin Malik:

The Prophet, said, "Whenever I start the prayer I intend to prolong it, but on hearing the cries of a child, I cut short the prayer because I know that the cries of the child will incite its mother's passions."

Sahih al-Bukhari 710 - Book 10, Hadith 105

Narrated Jabir bin `Abdullah:

Mu`adh used to pray with the Prophet (ﷺ) and then go and lead his people (tribe) in the prayer.

Sahih al-Bukhari 711 - Book 10, Hadith 106

Narrated `Aisha:

When the Prophet, became ill in his fatal illness, Someone came to inform him about the prayer, and the Prophet (ﷺ) told him to tell Abu Bakr to lead the people in the prayer. I said, "Abu Bakr is a softhearted man and if he stands for the prayer in your place, he would weep and would not be able to recite the Qur'an." The Prophet (ﷺ) said, "Tell Abu Bakr to lead the prayer." I said the same as before. He (repeated the same order and) on the third or the fourth time he said, "You are the companions of Joseph. Tell Abu Bakr to lead the prayer." So Abu Bakr led the prayer and meanwhile the Prophet (ﷺ) felt better and came out with the help of two men; as if I see him just now dragging his feet on the ground. When Abu Bakr saw him, he tried to retreat but the Prophet (ﷺ) beckoned him to carry on. Abu Bakr retreated a bit and the Prophet (ﷺ) sat on his (left) side. Abu Bakr was repeating the Takbir (Allahu Akbar) of Allah's Messenger (ﷺ) for the people to hear.

Sahih al-Bukhari 712 - Book 10, Hadith 107

Narrated `Aisha:

When Allah's Messenger (ﷺ) became seriously ill, Bilal came to him for the prayer. He said, "Tell Abu Bakr to lead the people in the prayer." I said, "O Allah's Messenger (ﷺ)! Abu Bakr is a softhearted man and if he stands in your place, he would not be able to make the people hear him. Will you order `Umar (to lead the prayer)?" The Prophet (ﷺ) said, "Tell Abu Bakr to lead the people in the prayer." Then I said to Hafsa, "Tell him, Abu i Bakr is a softhearted man and if he stands in his place, he would not be able to make the people hear him. Would you order `Umar to lead the prayer?' " Hafsa did so. The Prophet (ﷺ) said, "Verily you are the companions of Joseph. Tell Abu Bakr to lead the people in the prayer." So Abu- Bakr stood for the prayer. In the meantime Allah's Messenger (ﷺ) felt better and came out with the help of two persons and both of his legs were dragging on the ground till he entered the mosque. When Abu Bakr heard him coming, he tried to retreat but Allah's Messenger (ﷺ) beckoned him to carry on. The Prophet (ﷺ) sat on his left side. Abu Bakr was praying while standing and Allah's Messenger (ﷺ) was leading the prayer while sitting. Abu Bakr was following the Prophet (ﷺ) and the people were following Abu Bakr (in the prayer).

Sahih al-Bukhari 713 - Book 10, Hadith 108

Narrated Abu Huraira:

Once Allah's Messenger (ﷺ) prayed two rak`at (instead of four) and finished his prayer. Dhul-Yadain asked him whether the prayer had been reduced or whether he had forgotten. Allah's Messenger (ﷺ) asked the people whether Dhul-Yadain was telling the truth. The people replied in the affirmative. Then Allah's Apostle stood up, offered the remaining two rak`at and then finished his prayer with Taslim and then said, "Allahu Akbar." He followed it with two prostrations like ordinary prostrations or a bit longer.

Sahih al-Bukhari 714 - Book 10, Hadith 109

Narrated Abu Huraira:

The Prophet (ﷺ) prayed two rak`at of Zuhr prayer (instead of four) and he was told that he had prayed two rak`at only. Then he prayed two more rak`at and finished them with the Taslim followed by two prostrations.

Sahih al-Bukhari 715 - Book 10, Hadith 110

Narrated `Aisha:

the mother of the faithful believers: Allah's Messenger (ﷺ) in his last illness said, "Tell Abu Bakr to lead the people in the prayer." I said, "If Abu Bakr stood in your place, he would not be able to make the people hear him owing to his weeping. So please order `Umar to lead the prayer." He said, "Tell Abu Bakr to lead the people in the prayer." I said to Hafsa, "Say to him, 'Abu Bakr is a softhearted man and if he stood in your place he would not be able to make the people hear him owing to his weeping. So order `Umar to lead the people in the prayer.' " Hafsa did so but Allah's Messenger (ﷺ) said, "Keep quiet. Verily you are the companions of (Prophet) Joseph. Tell Abu Bakr to lead the people in the prayer." Hafsa said to me, "I never got any good from you."

Sahih al-Bukhari 716 - Book 10, Hadith 111

Narrated An-Nu`man bin 'Bashir:

The Prophet (ﷺ) said, "Straighten your rows or Allah will alter your faces."

Sahih al-Bukhari 717 - Book 10, Hadith 112

Narrated Anas:

The Prophet (ﷺ) said, "Straighten your rows, for I see you from behind my back.'

Sahih al-Bukhari 718 - Book 10, Hadith 113

Narrated Anas bin Malik:

Once the Iqama was pronounced and Allah's Messenger (ﷺ) faced us and said, "Straighten your rows and stand closer together, for I see you from behind my back.'

Sahih al-Bukhari 719 - Book 10, Hadith 114

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Martyrs are those who die because of drowning, plague, an Abdominal disease, or of being buried alive by a falling building." And then he added, "If the people knew the Reward for the Zuhr prayer in its early time, they would race for it. If they knew the reward for the `Isha' and the Fajr prayers in congregation, they would join them even if they had to crawl. If they knew the reward for the first row, they would draw lots for it."

Sahih al-Bukhari 720, 721 - Book 10, Hadith 115

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The Imam is (appointed) to be followed. So do not differ from him, bow when he bows, and say, "Rabbana-lakal hamd" if he says "Sami`a l-lahu liman hamidah"; and if he prostrates, prostrate (after him), and if he prays sitting, pray sitting all together, and straighten the rows for the prayer, as the straightening of the rows is amongst those things which make your prayer a correct and perfect one. (See Hadith No. 657).

Sahih al-Bukhari 722 - Book 10, Hadith 116

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "Straighten your rows as the straightening of rows is essential for a perfect and correct prayer. "

Sahih al-Bukhari 723 - Book 10, Hadith 117

Narrated Anas bin Malik:

I arrived at Medina and was asked whether I found any change since the days of Allah's Messenger (ﷺ). I said, "I have not found any change except that you do not stand in alignment in your prayers."

Sahih al-Bukhari 724 - Book 10, Hadith 118

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "Straighten your rows for I see you from behind my back." Anas added, "Everyone of us used to put his shoulder with the shoulder of his companion and his foot with the foot of his companion."

Sahih al-Bukhari 725 - Book 10, Hadith 119

Narrated Ibn `Abbas:

I prayed with the Prophet (ﷺ) one night and stood on his left side. Allah's Messenger (ﷺ) caught hold of my head from behind and drew me to his right and then offered the prayer and slept. Later the Mu'adh-dhin came and the Prophet (ﷺ) stood up for prayer without performing ablution.

Sahih al-Bukhari 726 - Book 10, Hadith 120

Narrated Anas bin Malik:

One night an orphan and I offered the prayers behind the Prophet (ﷺ) in my house and my mother (Um Sulaim) was standing behind us (by herself forming a row).

Sahih al-Bukhari 727 - Book 10, Hadith 121

Narrated Ibn `Abbas:

One night I stood to the left of the Prophet (ﷺ) in the prayer but he caught hold of me by the hand or by the shoulder (arm) till he made me stand on his right and beckoned with his hand (for me) to go from behind (him). (Al-Kashmaihani [??] , Fath-ul-Bari).

Sahih al-Bukhari 728 - Book 10, Hadith 122

Narrated `Aisha:

Allah's Messenger (ﷺ) used to pray in his room at night. As the wall of the room was LOW, the people saw him and some of them stood up to follow him in the prayer. In the morning they spread the news. The following night the Prophet (ﷺ) stood for the prayer and the people followed him. This went on for two or three nights. Thereupon Allah's Messenger (ﷺ) did not stand for the prayer the following night, and did not come out. In the morning, the people asked him about it. He replied, that he way afraid that the night prayer might become compulsory.

Sahih al-Bukhari 729 - Book 10, Hadith 123

Narrated `Aisha:

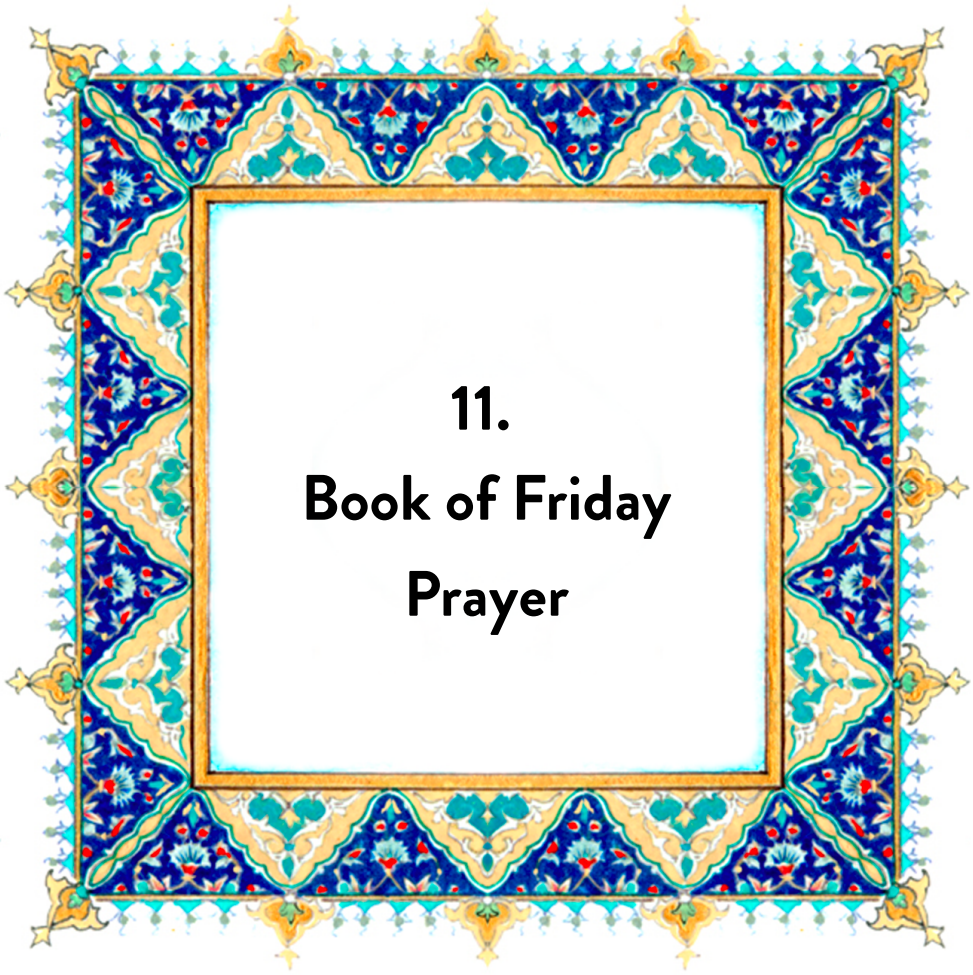
The Prophet (ﷺ) had a mat which he used to spread during the day and use as a curtain at night. So a number of people gathered at night facing it and prayed behind him.

Sahih al-Bukhari 730 - Book 10, Hadith 124

Narrated Zaid bin Thabit:

Allah's Messenger (ﷺ) made a small room in the month of Ramadan (Sa`id said, "I think that Zaid bin Thabit said that it was made of a mat") and he prayed there for a few nights, and so some of his companions prayed behind him. When he came to know about it, he kept on sitting. In the morning, he went out to them and said, "I have seen and understood what you did. You should pray in your houses, for the best prayer of a person is that which he prays in his house except the compulsory prayers."

Sahih al-Bukhari 731 - Book 10, Hadith 125



11.
Book of Friday Prayer

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) (p.b.u.h) saying, "We (Muslims) are the last (to come) but (will be) the foremost on the Day of Resurrection though the former nations were given the Holy Scriptures before us. And this was their day (Friday) the celebration of which was made compulsory for them but they differed about it. So Allah gave us the guidance for it (Friday) and all the other people are behind us in this respect: the Jews' (holy day is) tomorrow (i.e. Saturday) and the Christians' (is) the day after tomorrow (i.e. Sunday)."

Sahih al-Bukhari 876 - Book 11, Hadith 1

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) (p.b.u.h) said, "Anyone of you attending the Friday (prayers) should take a bath."

Sahih al-Bukhari 877 - Book 11, Hadith 2

Narrated Ibn `Umar:

While `Umar bin Al-Khattab was standing and delivering the sermon on a Friday, one of the companions of the Prophet, who was one of the foremost Muhajirs (emigrants) came. `Umar said to him, "What is the time now?" He replied, "I was busy and could not go back to my house till I heard the Adhan. I did not perform more than the ablution." Thereupon `Umar said to him, "Did you perform only the ablution although you know that Allah's Messenger (ﷺ) (p.b.u.h) used to order us to take a bath (on Fridays)?"

Sahih al-Bukhari 878 - Book 11, Hadith 3

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) (p.b.u.h) said, "The taking of a bath on Friday is compulsory for every male (Muslim) who has attained the age of puberty."

Sahih al-Bukhari 879 - Book 11, Hadith 4

Narrated Abu Sa`id:

I testify that Allah's Messenger (ﷺ) said, "The taking of a bath on Friday is compulsory for every male Muslim who has attained the age of puberty and (also) the cleaning of his teeth with Siwak, and the using of perfume if it is available." `Amr (a sub-narrator) said, "I confirm that the taking of a bath is compulsory, but as for the Siwak and the using of perfume, Allah knows better whether it is obligatory or not, but according to the Hadith it is as above.")

Sahih al-Bukhari 880 - Book 11, Hadith 5

Narrated Abu Huraira:

Allah's Messenger (ﷺ) (p.b.u.h) said, "Any person who takes a bath on Friday like the bath of Janaba and then goes for the prayer (in the first hour i.e. early), it is as if he had sacrificed a camel (in Allah's cause); and whoever goes in the second hour it is as if he had sacrificed a cow; and whoever goes in the third hour, then it is as if he had sacrificed a horned ram; and if one goes in the fourth hour, then it is as if he had sacrificed a hen; and whoever goes in the fifth hour then it is as if he had offered an egg. When the Imam comes out (i.e. starts delivering the Khutba), the angels present themselves to listen to the Khutba."

Sahih al-Bukhari 881 - Book 11, Hadith 6

Narrated Abu Huraira:

While `Umar (bin Al-Khattab) was delivering the Khutba on a Friday, a man entered (the mosque). `Umar asked him, "What has detained you from the prayer?" The man said, "It was only that when I heard the Adhan I performed ablution (for the prayer)." On that `Umar said, "Did you not hear the Prophet saying: 'Anyone of you going out for the Jumua prayer should take a bath'?".

Sahih al-Bukhari 882 - Book 11, Hadith 7

Narrated Salman-Al-Farsi:

The Prophet (p.b.u.h) said, "Whoever takes a bath on Friday, purifies himself as much as he can, then uses his (hair) oil or perfumes himself with the scent of his house, then proceeds (for the Jumua prayer) and does not separate two persons sitting together (in the mosque), then prays as much as (Allah has) written for him and then remains silent while the Imam is delivering the Khutba, his sins in-between the present and the last Friday would be forgiven."

Sahih al-Bukhari 883 - Book 11, Hadith 8

Narrated Tawus:

I said to Ibn `Abbas, "The people are narrating that the Prophet (ﷺ) said, 'Take a bath on Friday and wash your heads (i.e. take a thorough bath) even though you were not Junub and use perfume'." On that Ibn `Abbas replied, "I know about the bath, (i.e. it is essential) but I do not know about the perfume (i.e. whether it is essential or not.)

Sahih al-Bukhari 884 - Book 11, Hadith 9

Narrated Tawus:

Ibn `Abbas mentioned the statement of the Prophet (ﷺ) regarding the taking of a bath on Friday and then I asked him whether the Prophet (p.b.u.h) had ordered perfume or (hair) oil to be used if they could be found in one's house. He (Ibn `Abbas) replied that he did not know about it.

Sahih al-Bukhari 885 - Book 11, Hadith 10

Narrated `Abdullah bin `Umar:

`Umar bin Al-Khattab saw a silken cloak (being sold) at the gate of the Mosque and said to Allah's Apostle, "I wish you would buy this to wear on Fridays and also on occasions of the arrivals of the delegations." Allah's Messenger (ﷺ) replied, "This will be worn by a person who will have no share (reward) in the Hereafter." Later on similar cloaks were given to Allah's Messenger (ﷺ) and he gave one of them to `Umar bin Al-Khattab. On that `Umar said, "O Allah's Messenger (ﷺ)! You have given me this cloak although on the cloak of Atarid (a cloak merchant who was selling that silken cloak at the gate of the mosque) you passed such and such a remark." Allah's Messenger (ﷺ) replied, "I have not given you this to wear". And so `Umar bin Al-Khattab gave it to his pagan brother in Mecca to wear.

Sahih al-Bukhari 886 - Book 11, Hadith 11

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If I had not found it hard for my followers or the people, I would have ordered them to clean their teeth with Siwak for every prayer."

Sahih al-Bukhari 887 - Book 11, Hadith 12

Narrated Anas:

Allah's Messenger (ﷺ) said, "I have told you repeatedly to use the Siwak. (The Prophet (ﷺ) put emphasis on the use of the Siwak.)

Sahih al-Bukhari 888 - Book 11, Hadith 13

Narrated Hudhaifa:

When the Prophet (p.b.u.h) got up at night (for the night prayer), he used to clean his mouth .

Sahih al-Bukhari 889 - Book 11, Hadith 14

Narrated `Aisha:

`Abdur-Rahman bin Abi Bakr came holding a Siwak with which he was cleaning his teeth. Allah's Apostle looked at him. I requested `Abdur-Rahman to give the Siwak to me and after he gave it to me I divided it, chewed it and gave it to Allah's Messenger (ﷺ). Then he cleaned his teeth with it and (at that time) he was resting against my chest.

Sahih al-Bukhari 890 - Book 11, Hadith 15

Narrated Abu Huraira:

The Prophet (ﷺ) used to recite the following in the Fajr prayer of Friday, "Alif, Lam, Mim, Tanzil" (Suratas- Sajda #32) and "Hal-ata-ala-l-Insani" (i.e. Surah-Ad-Dahr #76).

Sahih al-Bukhari 891 - Book 11, Hadith 16

Narrated Ibn `Abbas:

The first Jumua prayer which was offered after a Jumua prayer offered at the mosque of Allah's Apostle took place in the mosque of the tribe of `Abdul Qais at Jawathi in Bahrain.

Sahih al-Bukhari 892 - Book 11, Hadith 17

Narrated Ibn `Umar:

I heard Allah's Messenger (ﷺ) saying, "All of you are Guardians." Yunis said: Ruzaiq bin Hukaim wrote to Ibn Shihab while I was with him at Wadi-al-Qura saying, "Shall I lead the Jumua prayer?" Ruzaiq was working on the land (i.e. farming) and there was a group of Sudanese people and some others with him; Ruzaiq was then the Governor of Aila. Ibn Shihab wrote (to Ruzaiq) ordering him to lead the Jumua prayer and telling him that Salim told him that `Abdullah bin `Umar had said, "I heard Allah's Apostle saying, 'All of you are guardians and responsible for your wards and the things under your care. The Imam (i.e. ruler) is the guardian of his subjects and is responsible for them and a man is the guardian of his family and is responsible for them. A woman is the guardian of her husband's house and is responsible for it. A servant is the guardian of his master's belongings and is responsible for them.' I thought that he also said, 'A man is the guardian of his father's property and is responsible for it. All of you are guardians and responsible for your wards and the things under your care."

Sahih al-Bukhari 893 - Book 11, Hadith 18

Narrated `Abdullah bin `Umar:

I heard Allah's Messenger (ﷺ) saying, "Anyone of you coming for the Jumua prayer should take a bath."

Sahih al-Bukhari 894 - Book 11, Hadith 19

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) said, "The taking of a bath on Friday is compulsory for every Muslim who has attained the age of puberty."

Sahih al-Bukhari 895 - Book 11, Hadith 20

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said "We are the last (to come amongst the nations) but (will be) the foremost on the Day of Resurrection. They were given the Holy Scripture before us and we were given the Quran after them. And this was the day (Friday) about which they differed and Allah gave us the guidance (for that). So tomorrow (i.e. Saturday) is the Jews' (day), and the day after tomorrow (i.e. Sunday) is the Christians'." The Prophet (p.b.u.h) remained silent (for a while) and then said, "It is obligatory for every Muslim that he should take a bath once in seven days, when he should wash his head and body."

Sahih al-Bukhari 896, 897 - Book 11, Hadith 21

Narrated Abu Huraira through different narrators that the Prophet (ﷺ) said, "It is Allah's right on every Muslim that he should take a bath (at least) once in seven days."

Sahih al-Bukhari 898 - Book 11, Hadith 22

Narrated Ibn `Umar:

The Prophet (p.b.u.h) said, "Allow women to go to the Mosques at night."

Sahih al-Bukhari 899 - Book 11, Hadith 23

Narrated Ibn `Umar:

One of the wives of `Umar (bin Al-Khattab) used to offer the Fajr and the `Isha' prayer in congregation in the Mosque. She was asked why she had come out for the prayer as she knew that `Umar disliked it, and he has great ghaira (self-respect). She replied, "What prevents him from stopping me from this act?" The other replied, "The statement of Allah's Messenger (ﷺ) (p.b.u.h) : 'Do not stop Allah's women-slave from going to Allah s Mosques' prevents him."

Sahih al-Bukhari 900 - Book 11, Hadith 24

Narrated Muhammad bin Seereen:

On a rainy day Ibn `Abbas said to his Mu'adh-dhin, "After saying, 'Ash-hadu anna Muhammadan Rasulullah' (I testify that Muhammad is Allah's Messenger (ﷺ)), do not say 'Haiya 'Alas-Salat' (come for the prayer) but say 'Pray in your houses'." (The man did so). But the people disliked it. Ibn `Abbas said, "It was done by one who was much better than I (i.e. the Prophet (p.b.u.h)). No doubt, the Jumua prayer is compulsory but I dislike to put you to task by bringing you out walking in mud and slush."

Sahih al-Bukhari 901 - Book 11, Hadith 25

Narrated Aisha:

(the wife of the Prophet) The people used to come from their abodes and from Al-`Awali (i.e. outskirts of Medina up to a distance of four miles or more from Medina). They used to pass through dust and used to be drenched with sweat and covered with dust; so sweat used to trickle from them. One of them came to Allah's Messenger (ﷺ) who was in my house. The Prophet (ﷺ) said to him, "I wish that you keep yourself clean on this day of yours (i.e. take a bath)."

Sahih al-Bukhari 902 - Book 11, Hadith 26

Narrated Yahya bin Sa`id:

I asked `Amra about taking a bath on Fridays. She replied, " Aisha said, 'The people used to work (for their livelihood) and whenever they went for the Jumua prayer, they used to go to the mosque in the same shape as they had been in work. So they were asked to take a bath on Friday.' "

Sahih al-Bukhari 903 - Book 11, Hadith 27

Narrated Anas bin Malik:

The Prophet (ﷺ) used to offer the Jumua prayer immediately after midday.

Sahih al-Bukhari 904 - Book 11, Hadith 28

Narrated Anas bin Malik:

We used to offer the Jumua prayer early and then have an afternoon nap.

Sahih al-Bukhari 905 - Book 11, Hadith 29

Narrated Anas bin Malik:

The Prophet (ﷺ) used to offer the prayer earlier if it was very cold; and if it was very hot he used to delay the prayer, i.e. the Jumua prayer.

Sahih al-Bukhari 906 - Book 11, Hadith 30

Narrated Abu `Abs:

I heard the Prophet (ﷺ) saying, "Anyone whose feet are covered with dust in Allah's cause, shall be saved by Allah from the Hell-Fire."

Sahih al-Bukhari 907 - Book 11, Hadith 31

Narrated Abu Huraira:

heard Allah's Messenger (ﷺ)s (p.b.u.h) saying, "If the prayer is started do not run for it but just walk for it calmly and pray whatever you get, and complete whatever is missed. "

Sahih al-Bukhari 908 - Book 11, Hadith 32

Narrated `Abdullah bin Abi Qatada on the authority of his father:

The Prophet (p.b.u.h) said, "Do not stand up (for prayer) unless you see me, and observe calmness and solemnity".

Sahih al-Bukhari 909 - Book 11, Hadith 33

Narrated Salman Al-Farsi:

Allah's Messenger (ﷺ) (p.b.u.h) said, "Anyone who takes a bath on Friday and cleans himself as much as he can and puts oil (on his hair) or scents himself; and then proceeds for the prayer and does not force his way between two persons (assembled in the mosque for the Friday prayer), and prays as much as is written for him and remains quiet when the Imam delivers the Khutba, all his sins in between the present and the last Friday will be forgiven."

Sahih al-Bukhari 910 - Book 11, Hadith 34

Narrated Ibn Juraij:

I heard Nazi' saying, "Ibn `Umar, said, 'The Prophet (ﷺ) forbade that a man should make another man to get up to sit in his place' ". I said to Nafi`, 'Is it for Jumua prayer only?' He replied, "For Jumua prayer and any other (prayer)."

Sahih al-Bukhari 911 - Book 11, Hadith 35

Narrated As-Saib bin Yazid:

In the lifetime of the Prophet, Abu Bakr and `Umar, the Adhan for the Jumua prayer used to be pronounced when the Imam sat on the pulpit. But during the Caliphate of `Uthman when the Muslims increased in number, a third Adhan at Az-Zaura' was added. Abu `Abdullah said, "Az-Zaura' is a place in the market of Medina."

Sahih al-Bukhari 912 - Book 11, Hadith 36

Narrated As-Saib bin Yazid:

The person who increased the number of Adhans for the Jumua prayers to three was `Uthman bin `Affan and it was when the number of the (Muslim) people of Medina had increased. In the lifetime of the Prophet (ﷺ) there was only one Mu'adh-dhin and the Adhan used to be pronounced only after the Imam had taken his seat (i.e. on the pulpit).

Sahih al-Bukhari 913 - Book 11, Hadith 37

Narrated Abu Umama bin Sahl bin Hunaif:

I heard Muawiya bin Abi Sufyan (repeating the statements of the Adhan) while he was sitting on the pulpit. When the Mu'adh-dhin pronounced the Adhan saying, "Allahu-Akbar, Allahu Akbar", Muawiya said: "Allah Akbar, Allahu Akbar." And when the Mu'adh-dhin said, "Ash-hadu an la ilaha illal-lah (I testify that none has the right to be worshipped but Allah)", Muawiya said, "And (so do) I". When he said, "Ash-hadu anna Muhammadan Rasulullah" (I testify that Muhammad is Allah's Apostle), Muawiya said, "And (so do) I". When the Adhan was finished, Muawiya said, "O people, when the Mu'adh-dhin pronounced the Adhan I heard Allah's Messenger (ﷺ) on this very pulpit saying what you have just heard me saying".

Sahih al-Bukhari 914 - Book 11, Hadith 38

Narrated As-Sa'ib bin Yazid I:

`Uthman bin `Affan introduced the second Adhan on Fridays when the number of the people in the mosque increased. Previously the Adhan on Fridays used to be pronounced only after the Imam had taken his seat (on the pulpit).

Sahih al-Bukhari 915 - Book 11, Hadith 39

Narrated Az-Zuhri:

I heard As-Saib bin Yazid, saying, "In the lifetime of Allah's Messenger (ﷺ), and Abu Bakr and `Umar, the Adhan for the Jumua prayer used to be pronounced after the Imam had taken his seat on the pulpit. But when the people increased in number during the caliphate of `Uthman, he introduced a third Adhan (on Friday for the Jumua prayer) and it was pronounced at Az-Zaura' and that new state of affairs remained so in the succeeding years.

Sahih al-Bukhari 916 - Book 11, Hadith 40

Narrated Abu Hazim bin Dinar:

Some people went to Sahl bin Sa`d As-Sa`idi and told him that they had different opinions regarding the wood of the pulpit. They asked him about it and he said, "By Allah, I know of what wood the pulpit was made, and no doubt I saw it on the very first day when Allah's Messenger (ﷺ) took his seat on it. Allah's Messenger (ﷺ) sent for such and such an Ansari woman (and Sahl mentioned her name) and said to her, 'Order your slave-carpenter to prepare for me some pieces of wood (i.e. pulpit) on which I may sit at the time of addressing the people.' So she ordered her slave-carpenter and he made it from the tamarisk of the forest and brought it (to the woman). The woman sent that (pulpit) to Allah's Messenger (ﷺ) who ordered it to be placed here. Then I saw Allah's Messenger (ﷺ) praying on it and then bowed on it. Then he stepped back, got down and prostrated on the ground near the foot of the pulpit and again ascended the pulpit. After finishing the prayer he faced the people and said, 'I have done this so that you may follow me and learn the way I pray.' "

Sahih al-Bukhari 917 - Book 11, Hadith 41

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) used to stand by a stem of a date-palm tree (while delivering a sermon). When the pulpit was placed for him we heard that stem crying like a pregnant she-camel till the Prophet (ﷺ) got down from the pulpit and placed his hand over it.

Sahih al-Bukhari 918 - Book 11, Hadith 42

Narrated Salim:

My father said , "I heard the Prophet (ﷺ) delivering the Khutba on the pulpit and he said, 'Whoever comes for the Jumua prayer should take a bath (before coming).' "

Sahih al-Bukhari 919 - Book 11, Hadith 43

Narrated Ibn `Umar:

The Prophet (p.b.u.h) used to deliver the Khutba while standing and then he would sit, then stand again as you do now-a-days.

Sahih al-Bukhari 920 - Book 11, Hadith 44

Narrated Abu Sa`id Al-Khudri:

One day the Prophet (ﷺ) sat on the pulpit and we sat around him.

Sahih al-Bukhari 921 - Book 11, Hadith 45

Narrated Fatima bint Al-Mundhir:

Asma' bint Abi Bakr As-Siddiq said, "I went to 'Aishah and the people were offering Salat. I asked her, 'What is wrong with the people ?' She pointed towards the sky with her head. I asked her, 'Is there a sign ?' 'Aishah nodded with her head meaning 'Yes'." Asma' added, "Allah's Messenger (ﷺ) prolonged the Salat to such an extent that I fainted. There was a waterskin by my side and I opened it and poured some water on my head. When Allah's Messenger (ﷺ) finished Salat, and the solar eclipse had cleared, the Prophet (ﷺ) addressed the people and praised Allah as He deserves and said, 'Amma ba'du'." Asma' further said, "Some Ansari women started talking, so I turned to them in order to make them quiet. I asked 'Aishah what the Prophet (ﷺ) had said. 'Aishah said: 'He said, 'I have seen things at this place of mine which were never shown to me before; (I have seen) even Paradise and Hell. And, no doubt it has been revealed to me that you (people) will be put in trial in your graves like or nearly like the trial of Masih Ad-Dajjal. (The angels) will come to everyone of you and ask him, 'What do you know about this man (Prophet Muhammad (ﷺ)) ?" The faithful believer or firm believer (Hisham was in doubt which word the Prophet (ﷺ) used), will say, 'He is Allah's Messenger (ﷺ) and he is Muhammad (ﷺ) who came to us with clear evidences and guidance. So we believed him, accepted his teachings and followed and trusted his teaching.' Then the angels will tell him to sleep (in peace) as they have come to know that he was a believer. But the hypocrite or a doubtful person (Hisham is not sure as to which word the Prophet (ﷺ) used), will be asked what he knew about this man (Prophet Muhammed (ﷺ)). He will say, 'I do not know but I heard the people saying something (about him) so I said the same' " Hisham added, "Fatima told me that she remembered that narration completely by heart except that she said about the hypocrite or a doubtful person that he will be punished severely."

Sahih al-Bukhari 922 - Book 11, Hadith 46

Narrated `Amr bin Taghlib:

Some property or something was brought to Allah's Messenger (ﷺ) and he distributed it. He gave to some men and ignored the others. Later he got the news of his being admonished by those whom he had ignored. So he glorified and praised Allah and said, "Amma ba'du. By Allah, I may give to a man and ignore another, although the one whom I ignore is more beloved to me than the one whom I give. But I give to some people as I feel that they have no patience and no contentment in their hearts and I leave those who are patient and self-content with the goodness and wealth which Allah has put into their hearts and `Amr bin Taghlib is one of them." `Amr added, By Allah! Those words of Allah's Apostle are more beloved to me than the best red camels.

Sahih al-Bukhari 923 - Book 11, Hadith 47

Narrated Aisha:

Once in the middle of the night Allah's Messenger (ﷺ) (p.b.u.h) went out and prayed in the mosque and some men prayed with him. The next morning the people spoke about it and so more people gathered and prayed with him (in the second night). They circulated the news in the morning, and so, on the third night the number of people increased greatly. Allah's Messenger (ﷺ) (p.b.u.h) came out and they prayed behind him. On the fourth night the mosque was overwhelmed by the people till it could not accommodate them. Allah's Messenger (ﷺ) came out only for the Fajr prayer and when he finished the prayer, he faced the people and recited "Tashah-hud" (I testify that none has the right to be worshipped but Allah and that Muhammad is His Apostle), and then said, "Amma ba'du. Verily your presence (in the mosque at night) was not hidden from me, but I was afraid that this prayer (Prayer of Tahajjud) might be made compulsory and you might not be able to carry it out."

Sahih al-Bukhari 924 - Book 11, Hadith 48

Narrated Abu Hummaid As-Sa`idi:

One night Allah's Messenger (ﷺ) (p.b.u.h) stood up after the prayer and recited "Tashah-hud" and then praised Allah as He deserved and said, "Amma ba'du."

Sahih al-Bukhari 925 - Book 11, Hadith 49

Narrated Al-Miswar bin Makhrama:

Once Allah's Messenger (ﷺ) got up for delivering the Khutba and I heard him after "Tashah-hud" saying "Amma ba'du."

Sahih al-Bukhari 926 - Book 11, Hadith 50

Narrated Ibn `Abbas:

Once the Prophet (ﷺ) ascended the pulpit and it was the last gathering in which he took part. He was covering his shoulder with a big cloak and binding his head with an oily bandage. He glorified and praised Allah and said, "O people! Come to me." So the people came and gathered around him and he then said, "Amma ba'du." "From now onward the Ansar will decrease and other people will increase. So anybody who becomes a ruler of the followers of Muhammad and has the power to harm or benefit people then he should accept the good from the benevolent amongst them (Ansar) and overlook the faults of their wrong-doers."

Sahih al-Bukhari 927 - Book 11, Hadith 51

Narrated `Abdullah Ibn `Umar:

The Prophet (ﷺ) used to deliver two Khutbas and sit in between them.

Sahih al-Bukhari 928 - Book 11, Hadith 52

Narrated Abu Huraira:

The Prophet (ﷺ) said, "When it is a Friday, the angels stand at the gate of the mosque and keep on writing the names of the persons coming to the mosque in succession according to their arrivals. The example of the one who enters the mosque in the earliest hour is that of one offering a camel (in sacrifice). The one coming next is like one offering a cow and then a ram and then a chicken and then an egg respectively. When the Imam comes out (for Jumua prayer) they (i.e. angels) fold their papers and listen to the Khutba."

Sahih al-Bukhari 929 - Book 11, Hadith 53

Narrated Jabir bin `Abdullah:

A person entered the mosque while the Prophet (ﷺ) was delivering the Khutba on a Friday. The Prophet (ﷺ) said to him, "Have you prayed?" The man replied in the negative. The Prophet (ﷺ) said, "Get up and pray two rak`at."

Sahih al-Bukhari 930 - Book 11, Hadith 54

Narrated Jabir:

A man entered the Mosque while the Prophet (ﷺ) was delivering the Khutba. The Prophet (ﷺ) said to him, "Have you prayed?" The man replied in the negative. The Prophet (ﷺ) said, "Pray two rak`at."

Sahih al-Bukhari 931 - Book 11, Hadith 55

Narrated Anas:

While the Prophet (ﷺ) was delivering the Khutba on a Friday, a man stood up and said, "O, Allah's Apostle! The livestock and the sheep are dying, so pray to Allah for rain." So he (the Prophet) raised both his hands and invoked Allah (for it).

Sahih al-Bukhari 932 - Book 11, Hadith 56

Narrated Anas bin Malik:

Once in the lifetime of the Prophet (p.b.u.h) the people were afflicted with drought (famine). While the Prophet (ﷺ) was delivering the Khutba on a Friday, a Bedouin stood up and said, "O, Allah's Messenger (ﷺ)! Our possessions are being destroyed and the children are hungry; Please invoke Allah (for rain)". So the Prophet (ﷺ) raised his hands. At that time there was not a trace of cloud in the sky. By Him in Whose Hands my soul is as soon as he lowered his hands, clouds gathered like mountains, and before he got down from the pulpit, I saw the rain falling on the beard of the Prophet. It rained that day, the next day, the third day, the fourth day till the next Friday. The same Bedouin or another man stood up and said, "O Allah's Messenger (ﷺ)! The houses have collapsed, our possessions and livestock have been drowned; Please invoke Allah (to protect us)". So the Prophet (ﷺ) raised both his hands and said, "O Allah! Round about us and not on us". So, in whatever direction he pointed with his hands, the clouds dispersed and cleared away, and Medina's (sky) became clear as a hole in between the clouds. The valley of Qanat remained flooded, for one month, none came from outside but talked about the abundant rain.

Sahih al-Bukhari 933 - Book 11, Hadith 57

Narrated Abu Huraira:

Allah's Messenger (ﷺ) (p.b.u.h) said, "When the Imam is delivering the Khutba, and you ask your companion to keep quiet and listen, then no doubt you have done an evil act."

Sahih al-Bukhari 934 - Book 11, Hadith 58

Narrated Abu Huraira:

Allah's Messenger (ﷺ) (p.b.u.h) talked about Friday and said, "There is an hour (opportune time) on Friday and if a Muslim gets it while praying and asks something from Allah, then Allah will definitely meet his demand." And he (the Prophet) pointed out the shortness of that time with his hands.

Sahih al-Bukhari 935 - Book 11, Hadith 59

Narrated Jabir bin `Abdullah:

While we were praying (Jumua Khutba & prayer) with the Prophet (p.b.u.h), some camels loaded with food, arrived (from Sham). The people diverted their attention towards the camels (and left the mosque), and only twelve persons remained with the Prophet. So this verse was revealed: "But when they see Some bargain or some amusement, They disperse headlong to it, And leave you standing." (62.11)

Sahih al-Bukhari 936 - Book 11, Hadith 60

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) used to pray two rak`at before the Zuhr prayer and two rak`at after it. He also used to pray two rak`at after the Maghrib prayer in his house, and two rak`at after the `Isha' prayer. He never prayed after Jumua prayer till he departed (from the Mosque), and then he would pray two rak`at at home.

Sahih al-Bukhari 937 - Book 11, Hadith 61

Narrated Sahl bin Sa`d:

There was a woman amongst us who had a farm and she used to sow Silq (a kind of vegetable) on the edges of streams in her farm. On Fridays she used to pull out the Silq from its roots and put the roots in a utensil. Then she would put a handful of powdered barley over it and cook it. The roots of the Silq were a substitute for meat. After finishing the Jumua prayer we used to greet her and she would give us that food which we would eat with our hands, and because of that meal, we used to look forward to Friday.

Sahih al-Bukhari 938 - Book 11, Hadith 62

Narrated Sahl:

As above with the addition: We never had an afternoon nap nor meals except after offering the Jumua prayer.

Sahih al-Bukhari 939 - Book 11, Hadith 63

Narrated Anas:

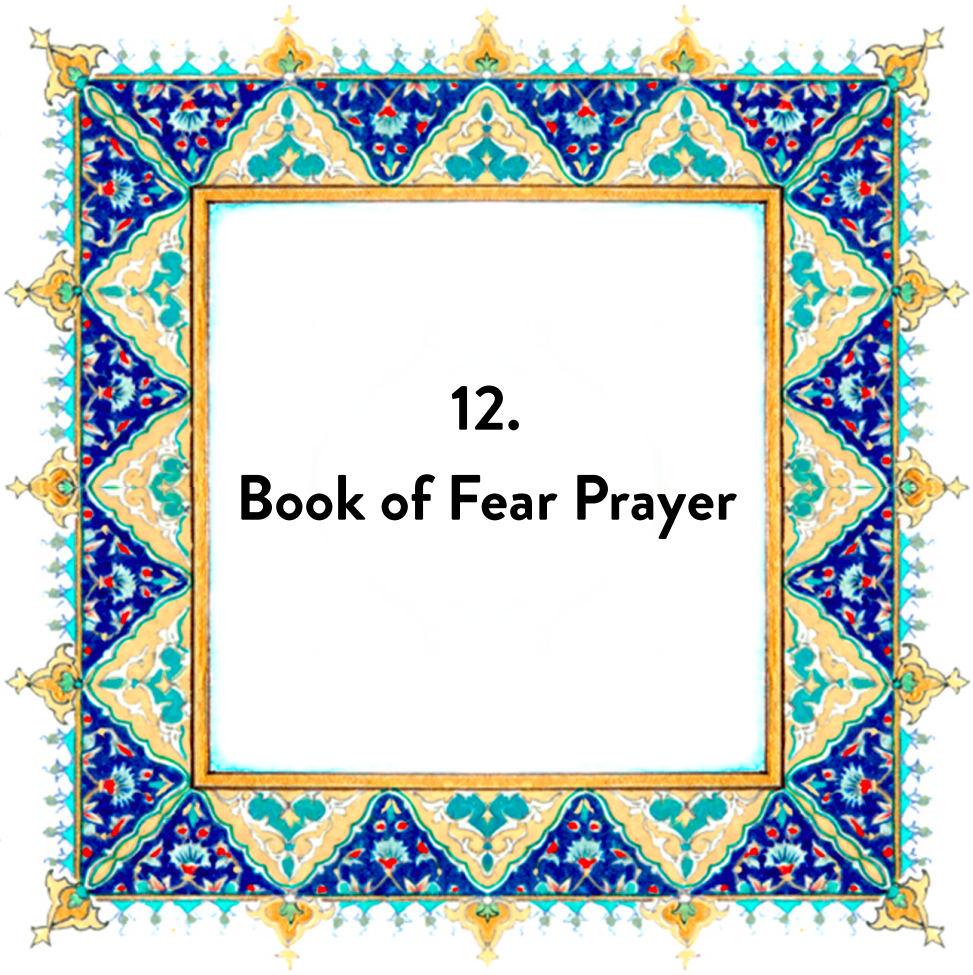
We used to offer the Jumua prayer early and then have the afternoon nap.

Sahih al-Bukhari 940 - Book 11, Hadith 64

Narrated Sahl:

We used to offer the Jumua prayer with the Prophet (ﷺ) and then take the afternoon nap.

Sahih al-Bukhari 941 - Book 11, Hadith 65



12.
Book of Fear Prayer

Narrated Shu'aib:

I asked Az-Zuhri, "Did the Prophet (ﷺ) ever offer the Fear Prayer?" Az-Zuhri said, "I was told by Salim that `Abdullah bin `Umar I had said, 'I took part in a holy battle with Allah's Messenger (ﷺ) I in Najd. We faced the enemy and arranged ourselves in rows. Then Allah's Messenger (ﷺ) (p.b.u.h) stood up to lead the prayer and one party stood to pray with him while the other faced the enemy. Allah's Messenger (ﷺ) (p.b.u.h) and the former party bowed and performed two prostrations. Then that party left and took the place of those who had not prayed. Allah's Messenger (ﷺ) prayed one rak`a (with the latter) and performed two prostrations and finished his prayer with Taslim. Then everyone of them bowed once and performed two prostrations individually.' "

Sahih al-Bukhari 942 - Book 12, Hadith 1

Narrated Nafi`:

Ibn `Umar said something similar to Mujahid's saying: Whenever (Muslims and non-Muslims) stand face to face in battle, the Muslims can pray while standing. Ibn `Umar added, "The Prophet (ﷺ) said, 'If the number of the enemy is greater than the Muslims, they can pray while standing or riding (individually).' "

Sahih al-Bukhari 943 - Book 12, Hadith 2

Narrated Ibn `Abbas:

Once the Prophet (p.b.u.h) led the fear prayer and the people stood behind him. He said Takbir (Allahu-Akbar) and the people said the same. He bowed and some of them bowed. Then he prostrated and they also prostrated. Then he stood for the second rak`a and those who had prayed the first rak`a left and guarded their brothers. The second party joined him and performed bowing and prostration with him. All the people were in prayer but they were guarding one another during the prayer.

Sahih al-Bukhari 944 - Book 12, Hadith 3

Narrated Jabir bin `Abdullah:

On the day of the Khandaq `Umar came, cursing the disbelievers of Quraish and said, "O Allah's Apostle! I have not offered the `Asr prayer and the sun has set." The Prophet (ﷺ) replied, "By Allah! I too, have not offered the prayer yet. "The Prophet (ﷺ) then went to Buthan, performed ablution and performed the `Asr prayer after the sun had set and then offered the Maghrib prayer after it."

Sahih al-Bukhari 945 - Book 12, Hadith 4

Narrated Ibn `Umar:

When the Prophet (ﷺ) returned from the battle of Al-Ahzab (The confederates), he said to us, "None should offer the 'Asr prayer but at Bani Quraiza." The 'Asr prayer became due for some of them on the way. Some of them decided not to offer the Salat but at Bani Quraiza while others decided to offer the Salat on the spot and said that the intention of the Prophet (ﷺ) was not what the former party had understood. And when that was told to the Prophet (ﷺ) he did not blame anyone of them.

Sahih al-Bukhari 946 - Book 12, Hadith 5

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) (p.b.u.h) offered the Fajr prayer when it was still dark, then he rode and said, 'Allah Akbar! Khaibar is ruined. When we approach near to a nation, the most unfortunate is the morning of those who have been warned." The people came out into the streets saying, "Muhammad and his army." Allah's Messenger (ﷺ) vanquished them by force and their warriors were killed; the children and women were taken as captives. Safiya was taken by Dihya Al-Kalbi and later she belonged to Allah's Apostle go who married her and her Mahr was her manumission.

Sahih al-Bukhari 947 - Book 12, Hadith 6



13.
The Two Festivals (Eids)

Narrated `Abdullah bin `Umar:

`Umar bought a silk cloak from the market, took it to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! Take it and adorn yourself with it during the `Id and when the delegations visit you." Allah's Messenger (ﷺ) (p.b.u.h) replied, "This dress is for those who have no share (in the Hereafter)." After a long period Allah's Messenger (ﷺ) (p.b.u.h) sent to `Umar a cloak of silk brocade. `Umar came to Allah's Messenger (ﷺ) (p.b.u.h) with the cloak and said, "O Allah's Messenger (ﷺ)! You said that this dress was for those who had no share (in the Hereafter); yet you have sent me this cloak." Allah's Messenger (ﷺ) said to him, "Sell it and fulfill your needs by it."

Sahih al-Bukhari 948 - Book 13, Hadith 1

Narrated Aisha:

Allah's Messenger (ﷺ) (p.b.u.h) came to my house while two girls were singing beside me the songs of Buath (a story about the war between the two tribes of the Ansar, the Khazraj and the Aus, before Islam). The Prophet (p.b.u.h) lay down and turned his face to the other side. Then Abu Bakr came and spoke to me harshly saying, "Musical instruments of Satan near the Prophet (p.b.u.h) ?" Allah's Messenger (ﷺ) (p.b.u.h) turned his face towards him and said, "Leave them." When Abu Bakr became inattentive, I signaled to those girls to go out and they left. It was the day of `Id, and the Black people were playing with shields and spears; so either I requested the Prophet (p.b.u.h) or he asked me whether I would like to see the display. I replied in the affirmative. Then the Prophet (p.b.u.h) made me stand behind him and my cheek was touching his cheek and he was saying, "Carry on! O Bani Arfida," till I got tired. The Prophet (p.b.u.h) asked me, "Are you satisfied (Is that sufficient for you)?" I replied in the affirmative and he told me to leave.

Sahih al-Bukhari 949, 950 - Book 13, Hadith 2

Narrated Al-Bara':

I heard the Prophet (p.b.u.h) delivering a Khutba saying, "The first thing to be done on this day (first day of `Id ul Adha) is to pray; and after returning from the prayer we slaughter our sacrifices (in the name of Allah) and whoever does so, he acted according to our Sunna (traditions)."

Sahih al-Bukhari 951 - Book 13, Hadith 3

Narrated Aisha:

Abu Bakr came to my house while two small Ansari girls were singing beside me the stories of the Ansar concerning the Day of Buath. And they were not singers. Abu Bakr said protestingly, "Musical instruments of Satan in the house of Allah's Messenger (ﷺ) !" It happened on the `Id day and Allah's Messenger (ﷺ) said, "O Abu Bakr! There is an `Id for every nation and this is our `Id."

Sahih al-Bukhari 952 - Book 13, Hadith 4

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) never proceeded (for the prayer) on the Day of `Id-ul-Fitr unless he had eaten some dates. Anas also narrated: The Prophet (ﷺ) used to eat odd number of dates.

Sahih al-Bukhari 953 - Book 13, Hadith 5

Narrated Anas:

The Prophet (ﷺ) said, "Whoever slaughtered (his sacrifice) before the `Id prayer, should slaughter again." A man stood up and said, "This is the day on which one has desire for meat," and he mentioned something about his neighbors. It seemed that the Prophet (ﷺ) I believed him. Then the same man added, "I have a young she-goat which is dearer to me than the meat of two sheep." The Prophet (ﷺ) permitted him to slaughter it as a sacrifice. I do not know whether that permission was valid only for him or for others as well.

Sahih al-Bukhari 954 - Book 13, Hadith 6

Narrated Al-Bara' bin `Azib:

The Prophet (ﷺ) delivered the Khutba after offering the prayer on the Day of Nahr and said, "Whoever offers the prayer like us and slaughters like us then his Nusuk (sacrifice) will be accepted by Allah. And whoever slaughters his sacrifice before the `Id prayer then he has not done the sacrifice." Abi Burda bin Niyar, the uncle of Al-Bara' said, "O Allah's Messenger (ﷺ)! I have slaughtered my sheep before the `Id prayer and I thought today as a day of eating and drinking (not alcoholic drinks), and I liked that my sheep should be the first to be slaughtered in my house. So slaughtered my sheep and took my food before coming for the prayer." The Prophet (ﷺ) said, "The sheep which you have slaughtered is just mutton (not a Nusuk)." He (Abu Burda) said, "O Allah's Messenger (ﷺ)! I have a young she-goat which is dearer to me than two sheep. Will that be sufficient as a Nusuk on my behalf? "The Prophet (p.b.u.h) said, "Yes, it will be sufficient for you but it will not be sufficient (as a Nusuk) for anyone else after you."

Sahih al-Bukhari 955 - Book 13, Hadith 7

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) used to proceed to the Musalla on the days of Id-ul-Fitr and Id-ul-Adha; the first thing to begin with was the prayer and after that he would stand in front of the people and the people would keep sitting in their rows. Then he would preach to them, advise them and give them orders, (i.e. Khutba). And after that if he wished to send an army for an expedition, he would do so; or if he wanted to give and order, he would do so, and then depart. The people followed this tradition till I went out with Marwan, the Governor of Medina, for the prayer of Id-ul-Adha or Id-ul-Fitr. When we reached the Musalla, there was a pulpit made by Kathir bin As-Salt. Marwan wanted to get up on that pulpit before the prayer. I got hold of his clothes but he pulled them and ascended the pulpit and delivered the Khutba before the prayer. I said to him, "By Allah, you have changed (the Prophet's tradition)." He replied, "O Abu Sa`id! Gone is that which you know." I said, "By Allah! What I know is better than what I do not know." Marwan said, "People do not sit to listen to our Khutba after the prayer, so I delivered the Khutba before the prayer."

Sahih al-Bukhari 956 - Book 13, Hadith 8

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) used to offer the prayer of `Id-ul-Adha and `Id-ul-Fitr and then deliver the Khutba after the prayer.

Sahih al-Bukhari 957 - Book 13, Hadith 9

Narrated Ibn Juraij:

`Ata' said, "Jabir bin `Abdullah said, 'The Prophet (ﷺ) went out on the Day of `Id-ul-Fitr and offered the prayer before delivering the Khutba, Ata told me that during the early days of Ibn Az-Zubair, Ibn `Abbas had sent a message to him telling him that the Adhan for the `Id Prayer was never pronounced (in the life time of Allah's Messenger (ﷺ)) and the Khutba used to be delivered after the prayer. Ata told me that Ibn `Abbas and Jabir bin `Abdullah, had said, "There was no Adhan for the prayer of `Id-ul-Fitr and `Id-ul-Aqha." `Ata' said, "I heard Jabir bin `Abdullah saying, 'The Prophet (ﷺ) stood up and started with the prayer, and after it he delivered the Khutba. When the Prophet (ﷺ) of Allah (p.b.u.h) finished (the Khutba), he went to the women and preached to them, while he was leaning on Bilal's hand. Bilal was spreading his garment and the ladies were putting alms in it.' " I said to Ata, "Do you think it incumbent upon an Imam to go to the women and preach to them after finishing the prayer and Khutba?" `Ata' said, "No doubt it is incumbent on Imams to do so, and why should they not do so?"

Sahih al-Bukhari 958, 959, 960, 961 - Book 13, Hadith 10

Narrated Ibn `Abbas:

I offered the `Id prayer with Allah's Messenger (ﷺ), Abu Bakr, `Umar and `Uthman and all of them offered the prayer before delivering the Khutba.

Sahih al-Bukhari 962 - Book 13, Hadith 11

Narrated Ibn `Umar:

Allah's Messenger (ﷺ), Abu Bakr and `Umar! used to offer the two `Id prayers before delivering the Khutba.

Sahih al-Bukhari 963 - Book 13, Hadith 12

Narrated Ibn `Abbas:

The Prophet (ﷺ) offered a two rak`at prayer on the Day of Id ul Fitr and he did not pray before or after it. Then he went towards women along with Bilal and ordered them to pay alms and so they started giving their earrings and necklaces (in charity).

Sahih al-Bukhari 964 - Book 13, Hadith 13

Narrated Al-Bara' bin `Azib:

The Prophet (p.b.u.h) said, "The first thing that we should do on this day of ours is to pray and then return to slaughter the sacrifice. So anyone who does so, he acted according to our Sunna (tradition), and whoever slaughtered the sacrifice before the prayer, it was just meat which he presented to his family and would not be considered as Nusuk." A person from the Ansar named Abu Burda bin Niyyar said, "O Allah's Messenger (ﷺ)! I slaughtered the Nusuk (before the prayer) but I have a young shegoat which is better than an older sheep." The Prophet (ﷺ) I said, "Sacrifice it in lieu of the first, but it will be not sufficient (as a sacrifice) for anybody else after you."

Sahih al-Bukhari 965 - Book 13, Hadith 14

Narrated Sa`id bin Jubair:

I was with Ibn `Umar when a spear head pierced the sole of his foot and his foot stuck to the paddle of the saddle and I got down and pulled his foot out, and that happened in Mina. Al-Hajjaj got the news and came to inquire about his health and said, "Alas! If we could only know the man who wounded you!" Ibn `Umar said, "You are the one who wounded me." Al-Hajjaj said, "How is that?" Ibn `Umar said, "You have allowed the arms to be carried on a day on which nobody used to carry them and you allowed arms to be carried in the Haram even though it was not allowed before."

Sahih al-Bukhari 966 - Book 13, Hadith 15

Narrated Sa`id bin `Amr bin Sa`id bin Al-`Aas:

Al-Hajjaj went to Ibn `Umar while I was present there. Al-Hajjaj asked Ibn `Umar, "How are you?" Ibn `Umar replied, "I am all right," Al-Hajjaj asked, "Who wounded you?" Ibn `Umar replied, "The person who allowed arms to be carried on the day on which it was forbidden to carry them (he meant Al-Hajjaj)."

Sahih al-Bukhari 967 - Book 13, Hadith 16

Narrated Al-Bara':

The Prophet (ﷺ) delivered the Khutba on the day of Nahr (`Id-ul-Adha) and said, "The first thing we should do on this day of ours is to pray and then return and slaughter (our sacrifices). So anyone who does so he acted according to our Sunna; and whoever slaughtered before the prayer then it was just meat that he offered to his family and would not be considered as a sacrifice in any way. My uncle Abu Burda bin Niyyar got up and said, "O, Allah's Messenger (ﷺ)! I slaughtered the sacrifice before the prayer but I have a young she-goat which is better than an older sheep." The Prophet (ﷺ) said, "Slaughter it in lieu of the first and such a goat will not be considered as a sacrifice for anybody else after you."

Sahih al-Bukhari 968 - Book 13, Hadith 17

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "No good deeds done on other days are superior to those done on these (first ten days of Dhul Hijja)." Then some companions of the Prophet (ﷺ) said, "Not even Jihad?" He replied, "Not even Jihad, except that of a man who does it by putting himself and his property in danger (for Allah's sake) and does not return with any of those things."

Sahih al-Bukhari 969 - Book 13, Hadith 18

Narrated Muhammad bin Abi Bakr Al-Thaqafi:

While we were going from Mina to `Arafat, I asked Anas bin Malik, about Talbiya, "How did you use to say Talbiya in the company of the Prophet?" Anas said: "People used to say Talbiya and their saying was not objected to and they used to say Takbir and that was not objected to either. "

Sahih al-Bukhari 970 - Book 13, Hadith 19

Narrated Um `Atiya:

We used to be ordered to come out on the Day of `Id and even bring out the virgin girls from their houses and menstruating women so that they might stand behind the men and say Takbir along with them and invoke Allah along with them and hope for the blessings of that day and for purification from sins.

Sahih al-Bukhari 971 - Book 13, Hadith 20

Narrated Ibn `Umar On the day of `Id-ul-Fitr and `Id-ul-Adha a spear used to be planted in front of:

the Prophet (ﷺ) I (as a Sutra for the prayer) and then he would pray.

Sahih al-Bukhari 972 - Book 13, Hadith 21

Narrated Ibn `Umar:

The Prophet (ﷺ) used to proceed to the Musalla and an 'Anaza used to be carried before him and planted in the Musalla in front of him and he would pray facing it (as a Sutra).

Sahih al-Bukhari 973 - Book 13, Hadith 22

Narrated Muhammad:

Um 'Atiyya said: "Our Prophet ordered us to come out (on `Id day) with the mature girls and the virgins staying in seclusion." Hafsa narrated the above mentioned Hadith and added, "The mature girls or virgins staying in seclusion but the menstruating women had to keep away from the Musalla."

Sahih al-Bukhari 974 - Book 13, Hadith 23

Narrated Ibn `Abbas:

I (in my boyhood) went out with the Prophet (ﷺ) on the day of `Id ul Fitr or Id-ul-Adha. The Prophet (ﷺ) prayed and then delivered the Khutba and then went towards the women, preached and advised them and ordered them to give alms.

Sahih al-Bukhari 975 - Book 13, Hadith 24

Narrated Al-Bara':

The Prophet (ﷺ) went towards Al-Baqi (the graveyard at Medina) on the day of Id-ul-Adha and offered a two-rak`at prayer (of `Id-ul-Adha) and then faced us and said, "On this day of ours, our first act of worship is the offering of prayer and then we will return and slaughter the sacrifice, and whoever does this concords with our Sunna; and whoever slaughtered his sacrifice before that (i.e. before the prayer) then that was a thing which he prepared earlier for his family and it would not be considered as a Nusuk (sacrifice.)" A man stood up and said, "O, Allah's Messenger (ﷺ)! I slaughtered (the animal before the prayer) but I have a young she-goat which is better than an older sheep." The Prophet (p.b.u.h) said to him, "Slaughter it. But a similar sacrifice will not be sufficient for anybody else after you."

Sahih al-Bukhari 976 - Book 13, Hadith 25

Narrated `Abdur Rahman bin `Abis:

Ibn `Abbas was asked whether he had joined the Prophet (ﷺ) in the `Id prayer. He said, "Yes. And I could not have joined him had I not been young. (The Prophet (ﷺ) came out) till he reached the mark which was near the house of Kathir bin As-Salt, offered the prayer, delivered the Khutba and then went towards the women. Bilal was accompanying him. He preached to them and advised them and ordered them to give alms. I saw the women putting their ornaments with their outstretched hands into Bilal's garment. Then the Prophet (ﷺ) along with Bilal returned home.

Sahih al-Bukhari 977 - Book 13, Hadith 26

Narrated Ibn Juraij:

`Ata' told me that he had heard Jabir bin `Abdullah saying, "The Prophet (ﷺ) stood up to offer the prayer of the `Id ul Fitr. He first offered the prayer and then delivered the Khutba. After finishing it he got down (from the pulpit) and went towards the women and advised them while he was leaning on Bilal's hand. Bilal was spreading out his garment where the women were putting their alms." I asked `Ata' whether it was the Zakat of `Id ul Fitr. He said, "No, it was just alms given at that time. Some lady put her finger ring and the others would do the same." I said, (to `Ata'), "Do you think that it is incumbent upon the Imam to give advice to the women (on `Id day)?" He said, "No doubt, it is incumbent upon the Imams to do so and why should they not do so?"

Sahih al-Bukhari 978 - Book 13, Hadith 27

Al-Hasan bin Muslim told me that Ibn `Abbas had said, "I joined the Prophet, Abu Bakr, `Umar and `Uthman in the `Id ul Fitr prayers. They used to offer the prayer before the Khutba and then they used to deliver the Khutba afterwards. Once the Prophet (ﷺ) I came out (for the `Id prayer) as if I were just observing him waving to the people to sit down. He, then accompanied by Bilal, came crossing the rows till he reached the women. He recited the following verse:

'O Prophet! When the believing women come to you to take the oath of fealty to you . . . (to the end of the verse) (60.12).' After finishing the recitation he said, "O ladies! Are you fulfilling your covenant?" None except one woman said, "Yes." Hasan did not know who was that woman. The Prophet (ﷺ) said, "Then give alms." Bilal spread his garment and said, "Keep on giving alms. Let my father and mother sacrifice their lives for you (ladies)." So the ladies kept on putting their Fatkhs (big rings) and other kinds of rings in Bilal's garment." `Abdur-Razaq said, " 'Fatkhs' is a big ring which used to be worn in the (Pre-Islamic) period of ignorance.

Sahih al-Bukhari 979 - Book 13, Hadith 28

Narrated Aiyub:

Hafsa bint Seereen said, "On Id we used to forbid our girls to go out for `Id prayer. A lady came and stayed at the palace of Bani Khalaf and I went to her. She said, 'The husband of my sister took part in twelve holy battles along with the Prophet (ﷺ) and my sister was with her husband in six of them. My sister said that they used to nurse the sick and treat the wounded. Once she asked, 'O Allah's Messenger (ﷺ)! If a woman has no veil, is there any harm if she does not come out (on `Id day)?' The Prophet (ﷺ) said, 'Her companion should let her share her veil with her, and the women should participate in the good deeds and in the religious gatherings of the believers.' " Hafsa added, "When Um-`Atiya came, I went to her and asked her, 'Did you hear anything about so-and-so?' Um-`Atiya said, 'Yes, let my father be sacrificed for the Prophet (p.b.u.h). (And whenever she mentioned the name of the Prophet (ﷺ) she always used to say, 'Let my father be' sacrificed for him). He said, 'Virgin mature girls staying often screened (or said, 'Mature girls and virgins staying often screened--Aiyub is not sure as which was right) and menstruating women should come out (on the `Id day). But the menstruating women should keep away from the Musalla. And all the women should participate in the good deeds and in the religious gatherings of the believers'." Hafsa said, "On that I said to Um-`Atiya, 'Also those who are menstruating?' " Um-`Atiya replied, "Yes. Do they not present themselves at `Arafat and elsewhere?".

Sahih al-Bukhari 980 - Book 13, Hadith 29

Narrated Um-`Atiya:

We were ordered to go out (for `Id) and also to take along with us the menstruating women, mature girls and virgins staying in seclusion. (Ibn `Aun said, "Or mature virgins staying in seclusion)." The menstruating women could present themselves at the religious gathering and invocation of Muslims but should keep away from their Musalla.

Sahih al-Bukhari 981 - Book 13, Hadith 30

Narrated Ibn `Umar:

The Prophet (p.b.u.h) used to Nahr or slaughter sacrifices at the Musalla (on `Id-ul-Adha).

Sahih al-Bukhari 982 - Book 13, Hadith 31

Narrated Al-Bara' bin `Azib:

On the day of Nahr Allah's Messenger (ﷺ) delivered the Khutba after the `Id prayer and said, "Anyone who prayed like us and slaughtered the sacrifice like we did then he acted according to our (Nusuk) tradition of sacrificing, and whoever slaughtered the sacrifice before the prayer, then that was just mutton (i.e. not sacrifice)." Abu Burda bin Naiyar stood up and said, "O Allah's Messenger (ﷺ)! By Allah, I slaughtered my sacrifice before I offered the (Id) prayer and thought that today was the day of eating and drinking (nonalcoholic drinks) and so I made haste (in slaughtering) and ate and also fed my family and neighbors." Allah's Messenger (ﷺ) said, "That was just mutton (not a sacrifice)." Then Abu Burda said, "I have a young she-goat and no doubt, it is better than two sheep. Will that be sufficient as a sacrifice for me?" The Prophet (ﷺ) replied, "Yes. But it will not be sufficient for anyone else (as a sacrifice), after you."

Sahih al-Bukhari 983 - Book 13, Hadith 32

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) offered the prayer on the day of Nahr and then delivered the Khutba and ordered that whoever had slaughtered his sacrifice before the prayer should repeat it, that is, should slaughter another sacrifice. Then a person from the Ansar stood up and said, "O Allah's Messenger (ﷺ)! because of my neighbors (he described them as being very needy or poor) I slaughtered before the prayer. I have a young she-goat which, in my opinion, is better than two sheep." The Prophet (ﷺ) gave him the permission for slaughtering it as a sacrifice.

Sahih al-Bukhari 984 - Book 13, Hadith 33

Narrated Jundab:

On the day of Nahr the Prophet (ﷺ) offered the prayer and delivered the Khutba and then slaughtered the sacrifice and said, "Anybody who slaughtered (his sacrifice) before the prayer should slaughter another animal in lieu of it, and the one who has not yet slaughtered should slaughter the sacrifice mentioning Allah's name on it."

Sahih al-Bukhari 985 - Book 13, Hadith 34

Narrated Jabir bin `Abdullah:

On the Day of `Id the Prophet (ﷺ) used to return (after offering the `Id prayer) through a way different from that by which he went.

Sahih al-Bukhari 986 - Book 13, Hadith 35

Narrated `Urwa on the authority of `Aisha:

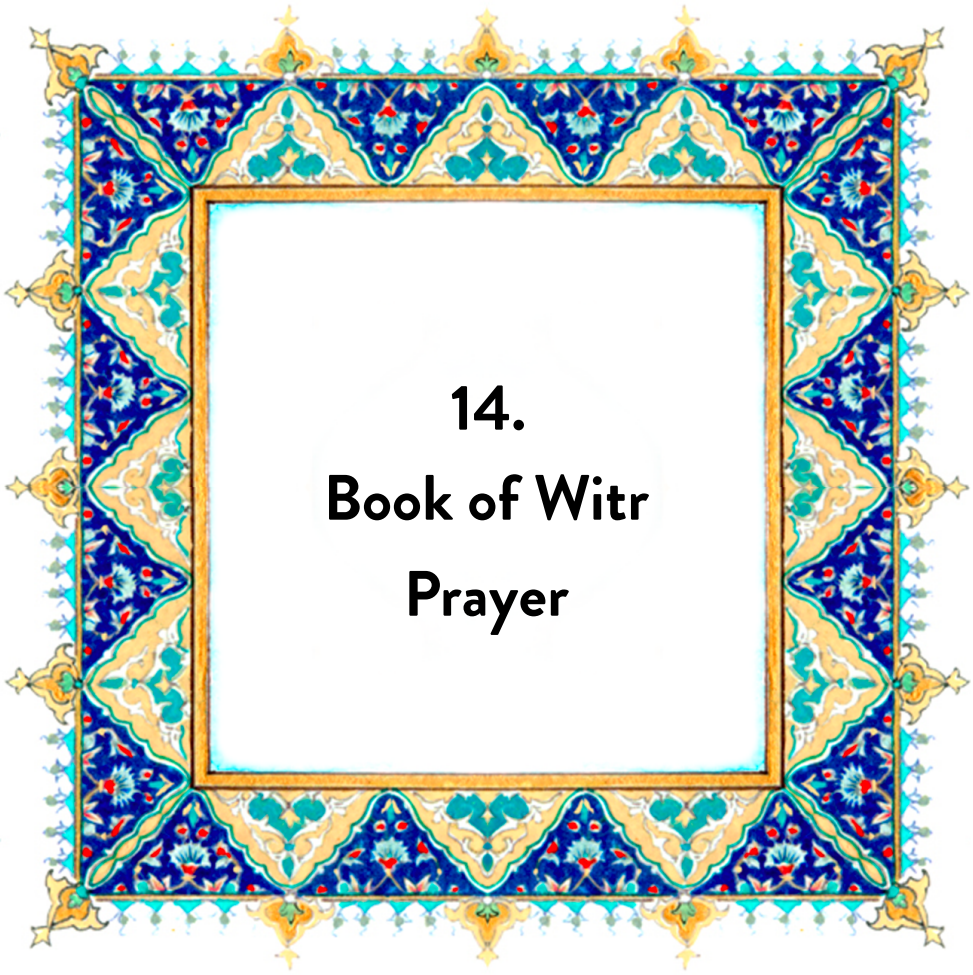
On the days of Mina, (11th, 12th, and 13th of Dhul-Hijjah) Abu Bakr came to her while two young girls were beating the tambourine and the Prophet (ﷺ) was lying covered with his clothes. Abu Bakr scolded them and the Prophet (ﷺ) uncovered his face and said to Abu Bakr, "Leave them, for these days are the days of `Id and the days of Mina." `Aisha further said, "Once the Prophet (ﷺ) was screening me and I was watching the display of black slaves in the Mosque and (`Umar) scolded them. The Prophet (ﷺ) said, 'Leave them. O Bani Arfida! (carry on), you are safe (protected)'."

Sahih al-Bukhari 987, 988 - Book 13, Hadith 36

Narrated Ibn `Abbas:

The Prophet (ﷺ) went out and offered a two rak`at prayer on the Day of `Id ul Fitr and did not offer any other prayer before or after it and at that time Bilal was accompanying him.

Sahih al-Bukhari 989 - Book 13, Hadith 37



14.
Book of Witr Prayer

Narrated Ibn `Umar:

Once a person asked Allah's Messenger (ﷺ) (ﷺ) about the night prayer. Allah's Apostle (ﷺ) replied, "The night prayer is offered as two Rak`at followed by two Rak`at and so on and if anyone is afraid of the approaching dawn (Fajr prayer) he should pray one Rak`ah and this will be a Witr for all the Rak`at which he has prayed before."

Sahih al-Bukhari 990 - Book 14, Hadith 1

Nafi` told that `Abdullah bin `Umar used to say Taslim between (the first) two Rak`at and (the third) odd one in the Witr prayer, when he wanted to attend to a certain matter (during that interval between the Rak`at).

Sahih al-Bukhari 991 - Book 14, Hadith 2

Narrated Ibn `Abbas:

Once I passed the night in the house of Maimuna (his aunt). I slept across the bed while Allah's Apostle and his wife slept length-wise. The Prophet (ﷺ) slept till midnight or nearly so and woke up rubbing his face and recited ten verses from Surat "Al-`Imran." Allah's Messenger (ﷺ) went towards a leather skin and performed ablution in the most perfect way and then stood for the prayer. I did the same and stood beside him. The Prophet (ﷺ) put his right hand on my head, twisted my ear and then prayed two rak`at five times and then ended his prayer with witr. He laid down till the Mu'adh-dhin came then he stood up and offered two rak`at (Sunnah of Fajr prayer) and then went out and offered the Fajr prayer. (See Hadith 183)

Sahih al-Bukhari 992 - Book 14, Hadith 3

Narrated `Abdullah bin `Umar:

The Prophet (ﷺ) said, "Night prayer is offered as two rak`at followed by two rak`at and so on, and if you want to finish it, pray only one rak`a which will be witr for all the previous rak`at." Al-Qasim said, "Since we attained the age of puberty we have seen some people offering a three-rak`at prayer as witr and all that is permissible. I hope there will be no harm in it."

Sahih al-Bukhari 993 - Book 14, Hadith 4

Narrated `A'isha:

Allah's Messenger (ﷺ) used to pray eleven rak`at at night and that was his night prayer and each of his prostrations lasted for a period enough for one of you to recite fifty verses before Allah's Messenger (ﷺ) raised his head. He also used to pray two rak`at (Sunnah) before the (compulsory) Fajr prayer and then lie down on his right side till the Mu'adh-dhin came to him for the prayer.

Sahih al-Bukhari 994 - Book 14, Hadith 5

Narrated Anas bin Seereen:

I asked Ibn `Umar, "What is your opinion about the two rak`at before the Fajr (compulsory) prayer, as to prolonging the recitation in them?" He said, "The Prophet (ﷺ) used to pray at night two rak`at followed by two and so on, and end the prayer by one rak`ah witr. He used to offer two rak`at before the Fajr prayer immediately after the Adhan." (Hammad, the sub-narrator said, "That meant (that he prayed) quickly.)"

Sahih al-Bukhari 995 - Book 14, Hadith 6

Narrated `Aisha:

Allah's Messenger (ﷺ) offered witr prayer at different nights at various hours extending (from the `Isha' prayer) up to the last hour of the night.

Sahih al-Bukhari 996 - Book 14, Hadith 7

Narrated `A'isha:

The Prophet (ﷺ) used to offer his night prayer while I was sleeping across in his bed. Whenever he intended to offer the witr prayer, he used to wake me up and I would offer the witr prayer too.

Sahih al-Bukhari 997 - Book 14, Hadith 8

Narrated `Abdullah bin `Umar:

The Prophet (ﷺ) said, "Make witr as your last prayer at night."

Sahih al-Bukhari 998 - Book 14, Hadith 9

Narrated Sa`id bin Yasar:

I was going to Mecca in the company of `Abdullah bin `Umar and when I apprehended the approaching dawn, I dismounted and offered the witr prayer and then joined him. `Abdullah bin `Umar said, "Where have you been?" I replied, "I apprehended the approaching dawn so I dismounted and prayed the witr prayer." `Abdullah said, "Isn't it sufficient for you to follow the good example of Allah's Messenger (ﷺ)?" I replied, "Yes, by Allah." He said, "Allah's Messenger (ﷺ) used to pray witr on the back of the camel (while on a journey)."

Sahih al-Bukhari 999 - Book 14, Hadith 10

Narrated Ibn `Umar:

The Prophet (ﷺ) used to offer (Nawafil) prayers on his Rahila (mount) facing its direction by signals, but not the compulsory prayer. He also used to pray witr on his (mount) Rahila.

Sahih al-Bukhari 1000 - Book 14, Hadith 11

Narrated Muhammad bin Seereen:

Anas was asked, "Did the Prophet (ﷺ) recite Qunut in the Fajr prayer?" Anas replied in the affirmative. He was further asked, "Did he recite Qunut before bowing?" Anas replied, "He recited Qunut after bowing for some time (for one month)."

Sahih al-Bukhari 1001 - Book 14, Hadith 12

Narrated `Asim:

I asked Anas bin Malik about the Qunut. Anas replied, "Definitely it was (recited)". I asked, "Before bowing or after it?" Anas replied, "Before bowing." I added, "So and so has told me that you had informed him that it had been after bowing." Anas said, "He told an untruth (i.e. "was mistaken," according to the Hijazi dialect). Allah's Messenger (ﷺ) recited Qunut after bowing for a period of one month." Anas added, "The Prophet (ﷺ) sent about seventy men (who knew the Qur'an by heart) towards the pagans (of Najd) who were less than they in number and there was a peace treaty between them and Allah's Messenger (ﷺ) (but the Pagans broke the treaty and killed the seventy men). So Allah's Messenger (ﷺ) recited Qunut for a period of one month asking Allah to punish them."

Sahih al-Bukhari 1002 - Book 14, Hadith 13

Narrated Anas bin Malik:

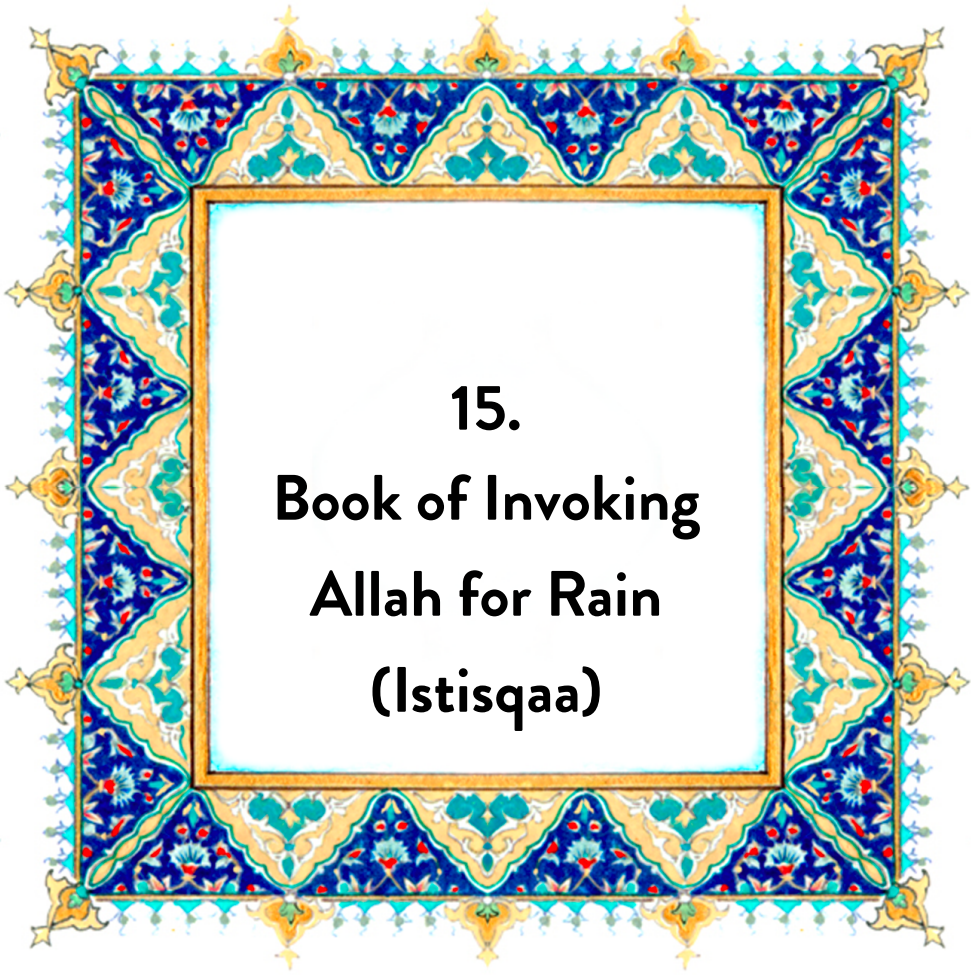
The Prophet (ﷺ) recited Qunut for one month (in the Fajr prayer) asking Allah to punish the tribes of Ral and Dhakwan.

Sahih al-Bukhari 1003 - Book 14, Hadith 14

Narrated Anas:

The Qunut used to be recited in the Maghrib and the Fajr prayers.

Sahih al-Bukhari 1004 - Book 14, Hadith 15



15.
Book of Invoking Allah for Rain (Istisqaa)

Narrated `Abbas bin Tamim's uncle:

The Prophet (p.b.u.h) went out to offer the Istisqa' prayer and turned (and put on) his cloak inside out.

Sahih al-Bukhari 1005 - Book 15, Hadith 1

Narrated Abu Huraira;:

Whenever the Prophet (p.b.u.h) lifted his head from the bowing in the last rak`a he used to say: "O Allah! Save `Aiyash bin Abi Rabi`a. O Allah! Save Salama bin Hisham. O Allah! Save Walid bin Walid. O Allah! Save the weak faithful believers. O Allah! Be hard on the tribes of Mudar and send (famine) years on them like the famine years of (Prophet) Joseph ." The Prophet (ﷺ) further said, "Allah forgive the tribes of Ghifar and save the tribes of Aslam." Abu Az-Zinad (a sub-narrator) said, "The Qunut used to be recited by the Prophet (ﷺ) in the Fajr prayer."

Sahih al-Bukhari 1006 - Book 15, Hadith 2

Narrated Masruq:

We were with `Abdullah and he said, "When the Prophet (ﷺ) saw the refusal of the people to accept Islam he said, "O Allah! Send (famine) years on them for (seven years) like the seven years (of famine during the time) of (Prophet) Joseph." So famine overtook them for one year and destroyed every kind of life to such an extent that the people started eating hides, carcasses and rotten dead animals. Whenever one of them looked towards the sky, he would (imagine himself to) see smoke because of hunger. So Abu Sufyan went to the Prophet (ﷺ) and said, "O Muhammad! You order people to obey Allah and to keep good relations with kith and kin. No doubt the people of your tribe are dying, so please pray to Allah for them." So Allah revealed: "Then watch you For the day that The sky will bring forth a kind Of smoke Plainly visible ... Verily! You will return (to disbelief) On the day when We shall seize You with a mighty grasp. (44.10-16) Ibn Mas`ud added, "Al-Batsha (i.e. grasp) happened in the battle of Badr and no doubt smoke, Al-Batsha, Al-Lizam, and the verse of Surat Ar-Rum have all passed .

Sahih al-Bukhari 1007 - Book 15, Hadith 3

Narrated `Abdullah bin Dinar:

My father said, "I heard Ibn `Umar reciting the poetic verses of Abu Talib: And a white (person) (i.e. the Prophet) who is requested to pray for rain and who takes care of the orphans and is the guardian of widows." Salim's father (Ibn `Umar) said, "The following poetic verse occurred to my mind while I was looking at the face of the Prophet (p.b.u.h) while he was praying for rain. He did not get down till the rain water flowed profusely from every roof-gutter: And a white (person) who is requested to pray for rain and who takes care of the orphans and is the guardian of widows . . . And these were the words of Abu Talib."

Sahih al-Bukhari 1008, 1009 - Book 15, Hadith 4

Narrated Anas:

Whenever drought threatened them, `Umar bin Al-Khattab, used to ask Al-Abbas bin `Abdul Muttalib to invoke Allah for rain. He used to say, "O Allah! We used to ask our Prophet to invoke You for rain, and You would bless us with rain, and now we ask his uncle to invoke You for rain. O Allah ! Bless us with rain."(1) And so it would rain.

Sahih al-Bukhari 1010 - Book 15, Hadith 5

Narrated `Abdullah bin Zaid:

The Prophet (ﷺ) turned his cloak inside out on Istisqa.

Sahih al-Bukhari 1011 - Book 15, Hadith 6

Narrated `Abdullah bin Zaid:

The Prophet (ﷺ) went towards the Musalla and invoked Allah for rain. He faced the Qibla and wore his cloak inside out, and offered two rak`at.

Sahih al-Bukhari 1012 - Book 15, Hadith 7

Narrated Sharik bin `Abdullah bin Abi Namir:

I heard Anas bin Malik saying, "On a Friday a person entered the main Mosque through the gate facing the pulpit while Allah's Messenger (ﷺ) was delivering the Khutba. The man stood in front of Allah's Apostle and said, 'O Allah's Messenger (ﷺ)! The livestock are dying and the roads are cut off; so please pray to Allah for rain.' " Anas added, "Allah's Messenger (ﷺ) (p.b.u.h) raised both his hands and said, 'O Allah! Bless us with rain! O Allah! Bless us with rain! O Allah! Bless us with rain!' " Anas added, "By Allah, we could not see any trace of cloud in the sky and there was no building or a house between us and (the mountains of) Sila." Anas added, "A heavy cloud like a shield appeared from behind it (i.e. Sila' Mountain). When it came in the middle of the sky, it spread and then rained." Anas further said, "By Allah! We could not see the sun for a week. Next Friday a person entered through the same gate and at that time Allah's Messenger (ﷺ) was delivering the Friday's Khutba. The man stood in front of him and said, 'O Allah's Messenger (ﷺ)! The livestock are dying and the roads are cut off, please pray to Allah to withhold rain.' " Anas added, "Allah's Messenger (ﷺ) I raised both his hands and said, 'O Allah! Round about us and not on us. O Allah! On the plateaus, on the mountains, on the hills, in the valleys and on the places where trees grow.' So the rain stopped and we came out walking in the sun." Sharik asked Anas whether it was the same person who had asked for the rain (the last Friday). Anas replied that he did not know.

Sahih al-Bukhari 1013 - Book 15, Hadith 8

Narrated Sharik:

Anas bin Malik said, "A person entered the Mosque on a Friday through the gate facing the Daril- Qada' and Allah's Messenger (ﷺ) was standing delivering the Khutba (sermon). The man stood in front of Allah's Messenger (ﷺ) and said, 'O Allah's Messenger (ﷺ), livestock are dying and the roads are cut off; please pray to Allah for rain.' So Allah's Messenger (ﷺ) (p.b.u.h) raised both his hands and said, 'O Allah! Bless us with rain. O Allah! Bless us with rain. O Allah! Bless us with rain!" Anas added, "By Allah, there were no clouds in the sky and there was no house or building between us and the mountain of Sila'. Then a big cloud like a shield appeared from behind it (i.e. Silas Mountain) and when it came in the middle of the sky, it spread and then rained. By Allah! We could not see the sun for a week. The next Friday, a person entered through the same gate and Allah's Messenger (ﷺ) was delivering the Friday Khutba and the man stood in front of him and said, 'O Allah's Messenger (ﷺ)! The livestock are dying and the roads are cut off; Please pray to Allah to withhold rain.' " Anas added, "Allah's Messenger (ﷺ) raised both his hands and said, 'O Allah! Round about us and not on us. O Allah!' On the plateaus, on the mountains, on the hills, in the valleys and on the places where trees grow.' " Anas added, "The rain stopped and we came out, walking in the sun." Sharik asked Anas whether it was the same person who had asked for rain the previous Friday. Anas replied that he did not know.

Sahih al-Bukhari 1014 - Book 15, Hadith 9

Narrated Qatada:

Anas I said, "While Allah's Messenger (ﷺ) (p.b.u.h) was delivering the Friday Khutba (sermon) a man came and said, 'O Allah's Messenger (ﷺ)! Rain is scarce; please ask Allah to bless us with rain.' So he invoked Allah for it, and it rained so much that we could hardly reach our homes and it continued raining till the next Friday." Anas further said, "Then the same or some other person stood up and said, 'O Allah's Apostle! Invoke Allah to withhold the rain.' On that, Allah's Messenger (ﷺ) I said, 'O Allah! Round about us and not on us.' " Anas added, "I saw the clouds dispersing right and left and it continued to rain but not over Medina."

Sahih al-Bukhari 1015 - Book 15, Hadith 10

Narrated Anas:

A man came to the Prophet (p.b.u.h) and said, "Livestock are destroyed and the roads are cut off." So Allah's Messenger (ﷺ) invoked Allah for rain and it rained from that Friday till the next Friday. The same person came again and said, "Houses have collapsed, roads are cut off, and the livestock are destroyed. Please pray to Allah to withhold the rain." Allah's Messenger (ﷺ) (stood up and) said, "O Allah! (Let it rain) on the plateaus, on the hills, in the valleys and over the places where trees grow." So the clouds cleared away from Medina as clothes are taken off .

Sahih al-Bukhari 1016 - Book 15, Hadith 11

Narrated Anas bin Malik:

A man came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! Livestock are destroyed and the roads are cut off. So please invoke Allah." So Allah's Messenger (ﷺ) prayed and it rained from that Friday to the next Friday. Then he came to Allah's Messenger (ﷺ) I and said, "O Allah's Messenger (ﷺ)! Houses have collapsed, roads are cut off and the livestock are destroyed." So Allah's Messenger (ﷺ) (p.b.u.h) prayed, "O Allah! (Let it rain) on the tops of mountains, on the plateaus, in the valleys and over the places where trees grow." So the clouds cleared away from Medina as clothes are taken off.

Sahih al-Bukhari 1017 - Book 15, Hadith 12

Narrated Anas bin Malik:

I p man complained to the Prophet (ﷺ) about the destruction of livestock and property and the hunger of the offspring. So he invoked (Allah for rain. The narrator (Anas) did not mention that the Prophet (ﷺ) had worn his cloak inside out or faced the Qibla.

Sahih al-Bukhari 1018 - Book 15, Hadith 13

Narrated Anas bin Malik:

A man came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! Livestock are destroyed and the roads are cut off; so please invoke Allah." So Allah's Messenger (ﷺ) prayed for rain and it rained from that Friday till the next Friday. Then a man came to the Prophet (p.b.u.h) and said, "O Allah's Messenger (ﷺ)! The houses have collapsed, roads are cut off and the livestock are destroyed." So Allah's Messenger (ﷺ) said, "O Allah ! (Let it rain) on the tops of the mountains, on the plateaus, in the valleys and over the places where trees grow." So the clouds cleared away from Medina as clothes are taken off.

Sahih al-Bukhari 1019 - Book 15, Hadith 14

Narrated Masruq:

One day I went to Ibn Mas`ud who said, "When Quraish delayed in embracing Islam, the Prophet (ﷺ) I invoked Allah to curse them, so they were afflicted with a (famine) year because of which many of them died and they ate the carcasses and Abu Sufyan came to the Prophet (ﷺ) and said, 'O Muhammad! You came to order people to keep good relation with kith and kin and your nation is being destroyed, so invoke Allah I ? So the Prophet (ﷺ) I recited the Holy verses of Sirat-Ad-Dukhan: 'Then watch you For the day that The sky will Bring forth a kind Of smoke Plainly visible.' (44.10) When the famine was taken off, the people renegade once again as nonbelievers. The statement of Allah, (in Sura "Ad- Dukhan"-44) refers to that: 'On the day when We shall seize You with a mighty grasp.' (44.16) And that was what happened on the day of the battle of Badr." Asbath added on the authority of Mansur, "Allah's Messenger (ﷺ) prayed for them and it rained heavily for seven days. So the people complained of the excessive rain. The Prophet (ﷺ) said, 'O Allah! (Let it rain) around us and not on us.' So the clouds dispersed over his head and it rained over the surroundings."

Sahih al-Bukhari 1020 - Book 15, Hadith 15

Narrated Anas:

Allah's Messenger (ﷺ) I was delivering the Khutba (sermon) on a Friday when the people stood up, shouted and said, "O Allah's Messenger (ﷺ)! There is no rain (drought), the trees have dried and the livestock are destroyed; Please pray to Allah for rain." So Allah's Messenger (ﷺ) said twice, "O Allah! Bless us with rain." By Allah, there was no trace of cloud in the sky and suddenly the sky became overcast with clouds and it started raining. The Prophet (ﷺ) came down the pulpit and offered the prayer. When he came back from the prayer (to his house) it was raining and it rained continuously till the next Friday. When the Prophet started delivering the Friday Khutba (sermon), the people started shouting and said to him, "The houses have collapsed and the roads are cut off; so please pray to Allah to withhold the rain." So the Prophet (ﷺ) smiled and said, "O Allah! Round about us and not on us." So the sky became clear over Medina but it kept on raining over the outskirts (of Medina) and not a single drop of rain fell over Median. I looked towards the sky which was as bright and clear as a crown.

Sahih al-Bukhari 1021 - Book 15, Hadith 16

Narrated 'Abdullah bin Yazid Al-Ansari that he went out with Al-Bara' bin 'Azib, and Zaid bin Arqam and invoked for rain. He ('Abdullah bin Yazid) stood up but not on a pulpit and invoked Allah for rain and then offered two Rak'a prayers with loud recitation without pronouncing Adhan or Iqama. Abu Ishaq said that 'Adbullah bin Yazid had seen the Prophet (ﷺ) (doing the same)

Sahih al-Bukhari 1022 - Book 15, Hadith 17

Narrated `Abbas bin Tamim:

that his uncle (who was one of the companions of the Prophet) had told him, "The Prophet (ﷺ) went out with the people to invoke Allah for rain for them. He stood up and invoked Allah for rain, then faced the Qibla and turned his cloak (inside out) and it rained."

Sahih al-Bukhari 1023 - Book 15, Hadith 18

Narrated `Abbas bin Tamim:

from his uncle who said, "The Prophet (ﷺ) went out to invoke Allah for rain. He faced the Qibla invoking Allah. He turned over his cloak (inside out) and then offered two rak`at and recited the Qur'an aloud in them."

Sahih al-Bukhari 1024 - Book 15, Hadith 19

Narrated `Abbas bin Tamim from his uncle:

"I saw the Prophet (ﷺ) on the day when he went out to offer the Istisqa' prayer. He turned his back towards the people and faced the Qibla and asked Allah for rain. Then he turned his cloak inside out and led us in a two rak`at prayer and recited the Qur'an aloud in them."

Sahih al-Bukhari 1025 - Book 15, Hadith 20

Narrated `Abbas bin Tamim from his uncle who said:

"The Prophet (ﷺ) invoked Allah for rain and offered a two rak`at prayer and he put his cloak inside out."

Sahih al-Bukhari 1026 - Book 15, Hadith 21

Narrated `Abbas bin Tamim from his uncle who said:

"The Prophet (ﷺ) went out to the Musalla to offer the Istisqa' prayer, faced the Qibla and offered a tworak` at prayer and turned his cloak inside out." Narrated Abu Bakr, "The Prophet (ﷺ) put the right side of his cloak on his left side."

Sahih al-Bukhari 1027 - Book 15, Hadith 22

Narrated `Abdullah bin Zaid Al-Ansari:

The Prophet (ﷺ) went out towards the Musalla in order to offer the Istisqa' prayer and when he intended to invoke (Allah) or started invoking, he faced the Qibla and turned his cloak inside out.

Sahih al-Bukhari 1028 - Book 15, Hadith 23

Narrated Anas bin Malik:

A bedouin came to Allah's Messenger (ﷺ) on a Friday and said, "O Allah's Messenger ! The livestock, the offspring, and the people have perished." So, Allah's Messenger (ﷺ) raised both his hands invoking Allah (for rain) and the people too raised their hands with Allah's Messenger (ﷺ) invoking Allah (for rain). We had not left the mosque when it started raining. It rained till the next Friday when the same man came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger! The travelers are compelled to postpone their journeys (because of excessive rain) and the roads are overflowed."

Sahih al-Bukhari 1029 - Book 15, Hadith 24

The narrator Anas added that the Prophet (ﷺ) raised his hands (during the invocation) to such an extent that the whiteness of his armpits was visible.

Sahih al-Bukhari 1030 - Book 15, Hadith 25

Narrated Anas bin Malik:

The Prophet (ﷺ) never raised his hands for any invocation except for that of Istisqa' and he used to raise them so much that the whiteness of his armpits became visible. (Note: It may be that Anas did not see the Prophet (ﷺ) raising his hands, but it is narrated that the Prophet (ﷺ) used to raise his hands for invocations other than Istisqa. See Hadith No. 807 & 808 and also see Hadith No. 612, Vol. 5).

Sahih al-Bukhari 1031 - Book 15, Hadith 26

Narrated Aisha:

Whenever Allah's Messenger (ﷺ) saw the rain, he used to say, "O Allah! Let it be a strong fruitful rain."

Sahih al-Bukhari 1032 - Book 15, Hadith 27

Narrated Anas bin Malik:

In the lifetime of Allah's Messenger (ﷺ) (p.b.u.h) the people were afflicted with a (famine) year. While the Prophet was delivering the Khutba (sermon) on the pulpit on a Friday, a Bedouin stood up and said, "O Allah's Messenger (ﷺ)! The livestock are dying and the families (offspring) are hungry: please pray to Allah to bless us with rain." Allah's Messenger (ﷺ) raised both his hands towards the sky and at that time there was not a trace of cloud in they sky. Then the clouds started gathering like mountains. Before he got down from the pulpit I saw rainwater trickling down his beard. It rained that day, the next day, the third day, the fourth day and till the next Friday, when the same Bedouin or some other person stood up (during the Friday Khutba) and said, "O Allah's Messenger (ﷺ)! The houses have collapsed and the livestock are drowned. Please invoke Allah for us." So Allah's Messenger (ﷺ) raised both his hands and said, "O Allah! Around us and not on us." Whichever side the Prophet (ﷺ) directed his hand, the clouds dispersed from there till a hole (in the clouds) was formed over Medina. The valley of Qanat remained flowing (with water) for one month and none, came from outside who didn't talk about the abundant rain.

Sahih al-Bukhari 1033 - Book 15, Hadith 28

Narrated Anas:

Whenever a strong wind blew, anxiety appeared on the face of the Prophet (fearing that wind might be a sign of Allah's wrath).

Sahih al-Bukhari 1034 - Book 15, Hadith 29

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "I was granted victory with As-Saba and the nation of 'Ad was destroyed by Ad- Dabur (westerly wind) .

Sahih al-Bukhari 1035 - Book 15, Hadith 30

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The Hour (Last Day) will not be established until (religious) knowledge will be taken away (by the death of religious learned men), earthquakes will be very frequent, time will pass quickly, afflictions will appear, murders will increase and money will overflow amongst you." (See Hadith No. 85 Vol 1).

Sahih al-Bukhari 1036 - Book 15, Hadith 31

Narrated Ibn `Umar:

(The Prophet) said, "O Allah! Bless our Sham and our Yemen." People said, "Our Najd as well." The Prophet again said, "O Allah! Bless our Sham and Yemen." They said again, "Our Najd as well." On that the Prophet (ﷺ) said, "There will appear earthquakes and afflictions, and from there will come out the side of the head of Satan."

Sahih al-Bukhari 1037 - Book 15, Hadith 32

Narrated Zaid bin Khalid Al-Juhani:

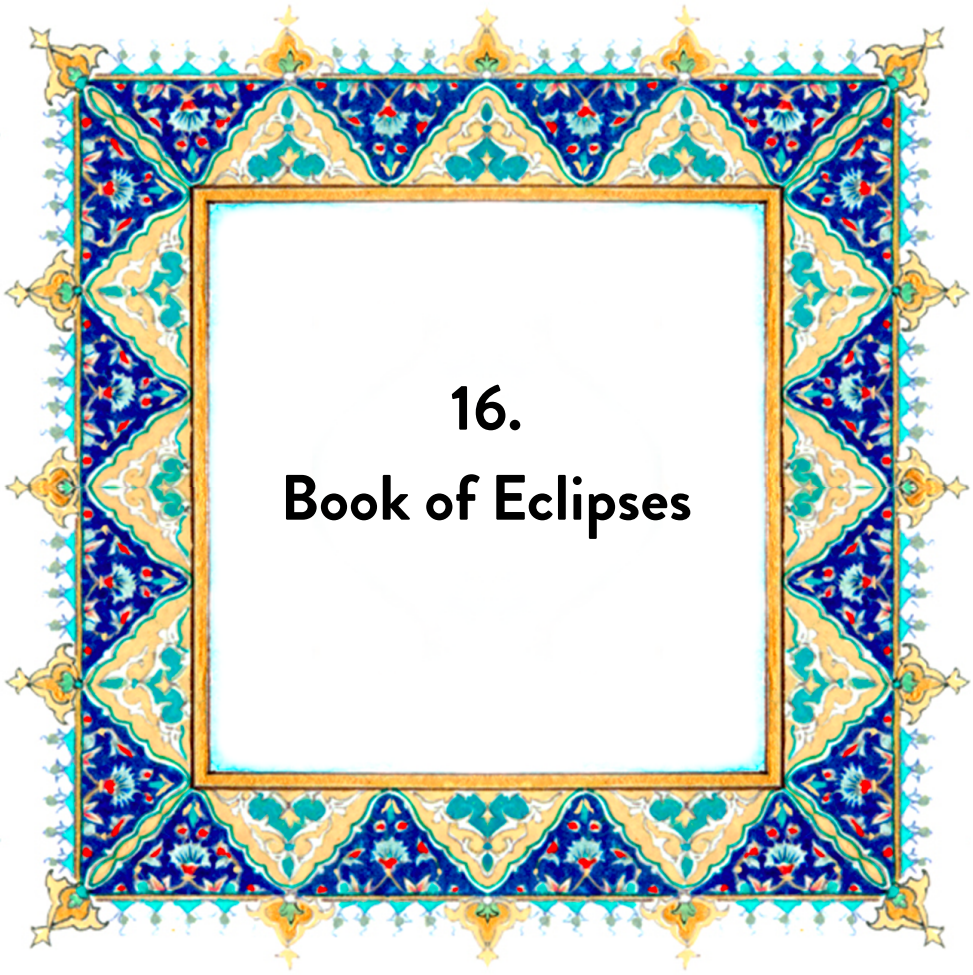
Allah's Messenger (ﷺ) led the morning prayer in Al-Hudaibiya and it had rained the previous night. When the Prophet (p.b.u.h) had finished the prayer he faced the people and said, "Do you know what your Lord has said?" They replied, "Allah and His Apostle know better." (The Prophet (ﷺ) said), "Allah says, 'In this morning some of My worshipers remained as true believers and some became non-believers; he who said that it had rained with the blessing and mercy of Allah is the one who believes in Me and does not believe in star, but he who said it had rained because of such and such (star) is a disbeliever in Me and is a believer in star.' "

Sahih al-Bukhari 1038 - Book 15, Hadith 33

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) (p.b.u.h) said, "Keys of the unseen knowledge are five which nobody knows but Allah . . . nobody knows what will happen tomorrow; nobody knows what is in the womb; nobody knows what he will gain tomorrow; nobody knows at what place he will die; and nobody knows when it will rain."

Sahih al-Bukhari 1039 - Book 15, Hadith 34



16.
Book of Eclipses

Narrated Abu Bakra:

We were with Allah's Messenger (ﷺ) when the sun eclipsed. Allah's Messenger (ﷺ) stood up dragging his cloak till he entered the Mosque. He led us in a two-rak`at prayer till the sun (eclipse) had cleared. Then the Prophet (p.b.u.h) said, "The sun and the moon do not eclipse because of someone's death. So whenever you see these eclipses pray and invoke (Allah) till the eclipse is over."

Sahih al-Bukhari 1040 - Book 16, Hadith 1

Narrated Abu Mas`ud:

The Prophet (ﷺ) said, "The sun and the moon do not eclipse because of the death of someone from the people but they are two signs amongst the signs of Allah. When you see them stand up and pray."

Sahih al-Bukhari 1041 - Book 16, Hadith 2

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "The sun and the moon do not eclipse because of the death or life (i.e. birth) of someone but they are two signs amongst the signs of Allah. When you see them offer the prayer."

Sahih al-Bukhari 1042 - Book 16, Hadith 3

Narrated Al-Mughira bin Shu`ba:

"The sun eclipsed in the lifetime of Allah's Messenger (ﷺ) on the day when (his son) Ibrahim died. So the people said that the sun had eclipsed because of the death of Ibrahim. Allah's Messenger (ﷺ) said, "The sun and the moon do not eclipse because of the death or life (i.e. birth) of someone. When you see the eclipse pray and invoke Allah."

Sahih al-Bukhari 1043 - Book 16, Hadith 4

Narrated `Aisha:

In the lifetime of Allah's Messenger (ﷺ) (p.b.u.h) the sun eclipsed, so he led the people in prayer, and stood up and performed a long Qiyam, then bowed for a long while. He stood up again and performed a long Qiyam but this time the period of standing was shorter than the first. He bowed again for a long time but shorter than the first one, then he prostrated and prolonged the prostration. He did the same in the second rak`a as he did in the first and then finished the prayer; by then the sun (eclipse) had cleared. He delivered the Khutba (sermon) and after praising and glorifying Allah he said, "The sun and the moon are two signs against the signs of Allah; they do not eclipse on the death or life of anyone. So when you see the eclipse, remember Allah and say Takbir, pray and give Sadaqa." The Prophet then said, "O followers of Muhammad! By Allah! There is none who has more ghaira (selfrespect) than Allah as He has forbidden that His slaves, male or female commit adultery (illegal sexual intercourse). O followers of Muhammad! By Allah! If you knew that which I know you would laugh little and weep much.

Sahih al-Bukhari 1044 - Book 16, Hadith 5

Narrated `Abdullah bin `Amr:

"When the sun eclipsed in the lifetime of Allah's Messenger (ﷺ) an announcement was made that a prayer was to be offered in congregation."

Sahih al-Bukhari 1045 - Book 16, Hadith 6

Narrated `Aisha:

(the wife of the Prophet (p.b.u.h) In the lifetime of the Prophet (ﷺ) the sun eclipsed and he went to the Mosque and the people aligned behind him. He said the Takbir (starting the prayer) and prolonged the recitation (from the Qur'an) and then said Takbir and performed a prolonged bowing; then he (lifted his head and) said, "Sami allahu liman hamidah" (Allah heard him who sent his praises to Him). He then did not prostrate but stood up and recited a prolonged recitation which was shorter than the first recitation. He again said Takbir and then bowed a prolonged bowing but shorter than the first one and then said, "Sami`a l-lahu Lyman hamidah Rabbana walak-lhamd, (Allah heard him who sent his praises to Him. O our Sustainer! All the praises are for You)" and then prostrated and did the same in the second rak`a; thus he completed four bowing and four prostrations. The sun (eclipse) had cleared before he finished the prayer. (After the prayer) he stood up, glorified and praised Allah as He deserved and then said, "The sun and the moon are two of the signs of Allah. They do not eclipse because of the death or the life (i.e. birth) of someone. When you see them make haste for the prayer." Narrated Az-Zuhri: I said to 'Urwa, "When the sun eclipsed at Medina your brother (`Abdullah bin Az-Zubair) offered only a two-rak`at prayer like that of the morning (Fajr) prayer." 'Urwa replied, "Yes, for he missed the Prophet's tradition (concerning this matter)."

Sahih al-Bukhari 1046 - Book 16, Hadith 7

Narrated Aisha:

(the wife of the Prophet) On the day when the sun Khasafat (eclipsed) Allah's Messenger (ﷺ) prayed; he stood up and said Takbir and recited a prolonged recitation, then he performed a prolonged bowing, then he raised his head and said, "Sami`a l-lahu Lyman Hamidah," and then remained standing and recited a prolonged recitation which was shorter than the first. Then he performed a prolonged bowing which was shorter than the first. Then he prostrated and prolonged the prostration and he did the same in the second rak`a as in the first and then finished the prayer with Taslim. By that time the sun (eclipse) had cleared He addressed the people and said, "The sun and the moon are two of the signs of Allah; they do not eclipse (Yakhsifan) because of the death or the life (i.e. birth) of someone. So when you see them make haste for the prayer."

Sahih al-Bukhari 1047 - Book 16, Hadith 8

Narrated Abu Bakra:

Allah's Messenger (ﷺ) said: "The sun and the moon are two signs amongst the signs of Allah and they do not eclipse because of the death of someone but Allah frightens His devotees with them."

Sahih al-Bukhari 1048 - Book 16, Hadith 9

Narrated `Amra bint `Abdur-Rahman:

A Jewess came to ask `Aisha (the wife of the Prophet) about something. She said to her, "May Allah give you refuge from the punishment of the grave." So `Aisha ' asked Allah's Messenger (ﷺ) "Would the people be punished in their graves?" Allah's Messenger (ﷺ) after seeking refuge with Allah from the punishment of the grave (and thus replied in the affirmative). Then one day, Allah's Messenger (ﷺ) rode to go to some place but the sun eclipsed. He returned in the forenoon and passed through the rear of the dwellings (of his wives) and stood for the (eclipse) prayer, and the people stood behind him. He stood up for a long period and then performed a prolonged bowing which was shorter than the first bowing. Then he raised his head and prostrated. Then he stood up (for the second rak`a) for a long while but the standing was shorter than that of the first rak`a. Then he performed a prolonged bowing which was shorter than the first one. Then he raised his head and prostrated. Then he stood up for a long time but shorter than the first. Then he performed a prolonged bowing but shorter than the first. Then he raised his head and prostrated and finished the prayer and (then delivered the sermon and) said as much as Allah wished. And then he ordered the people to seek refuge with Allah from the punishment of the grave.

Sahih al-Bukhari 1049, 1050 - Book 16, Hadith 10

Narrated `Abdullah bin `Amr:

When the sun eclipsed in the lifetime of Allah's Messenger (ﷺ) and an announcement was made that the prayer was to be held in congregation. The Prophet (ﷺ) performed two bowing in one rak`a. Then he stood up and performed two bowing in one rak`a. Then he sat down and finished the prayer; and by then the (eclipse) had cleared `Aisha said, "I had never performed such a long prostration."

Sahih al-Bukhari 1051 - Book 16, Hadith 11

Narrated `Abdullah bin `Abbas:

The sun eclipsed in the lifetime of the Prophet (p.b.u.h) . Allah's Messenger (ﷺ) offered the eclipse prayer and stood for a long period equal to the period in which one could recite Surat-al-Baqara. Then he bowed for a long time and then stood up for a long period which was shorter than that of the first standing, then bowed again for a long time but for a shorter period than the first; then he prostrated twice and then stood up for a long period which was shorter than that of the first standing; then he bowed for a long time which was shorter than the previous one, and then he raised his head and stood up for a long period which was shorter than the first standing, then he bowed for a long time which was shorter than the first bowing, and then prostrated (twice) and finished the prayer. By then, the sun (eclipse) had cleared. The Prophet (ﷺ) then said, "The sun and the moon are two of the signs of Allah. They eclipse neither because of the death of somebody nor because of his life (i.e. birth). So when you see them, remember Allah." The people say, "O Allah's Messenger (ﷺ)! We saw you taking something from your place and then we saw you retreating." The Prophet (ﷺ) replied, "I saw Paradise and stretched my hands towards a bunch (of its fruits) and had I taken it, you would have eaten from it as long as the world remains. I also saw the Hell-fire and I had never seen such a horrible sight. I saw that most of the inhabitants were women." The people asked, "O Allah's Messenger (ﷺ)! Why is it so?" The Prophet (ﷺ) replied, "Because of their ungratefulness." It was asked whether they are ungrateful to Allah. The Prophet said, "They are ungrateful to their companions of life (husbands) and ungrateful to good deeds. If you are benevolent to one of them throughout the life and if she sees anything (undesirable) in you, she will say, 'I have never had any good from you.' "

Sahih al-Bukhari 1052 - Book 16, Hadith 12

Narrated Fatima bint Al-Mundhir:

Asma' bint Al Bakr said, "I came to `Aisha the wife of the Prophet (p.b.u.h) during the solar eclipse. The people were standing and offering the prayer and she was also praying too. I asked her, 'What has happened to the people?' She pointed out with her hand towards the sky and said, 'Subhan-Allah'. I said, 'Is there a sign?' She pointed out in the affirmative." Asma' further said, "I too then stood up for the prayer till I fainted and then poured water on my head. When Allah's Messenger (ﷺ) had finished his prayer, he thanked and praised Allah and said, 'I have seen at this place of mine what I have never seen even Paradise and Hell. No doubt, it has been inspired to me that you will be put to trial in the graves like or nearly like the trial of (Masih) Ad-Dajjal. (I do not know which one of the two Asma' said.) (The angels) will come to everyone of you and will ask what do you know about this man (i.e. Muhammad). The believer or a firm believer (I do not know which word Asma' said) will reply, 'He is Muhammad, Allah's Messenger (ﷺ) (p.b.u.h) who came to us with clear evidences and guidance, so we accepted his teachings, believed and followed him.' The angels will then say to him, 'Sleep peacefully as we knew surely that you were a firm believer.' The hypocrite or doubtful person (I do not know which word Asma' said) will say, 'I do not know. I heard the people saying something so I said it (the same).' "

Sahih al-Bukhari 1053 - Book 16, Hadith 13

Narrated Asma:

No doubt the Prophet (ﷺ) ordered people to manumit slaves during the solar eclipse.

Sahih al-Bukhari 1054 - Book 16, Hadith 14

Narrated `Amra bint `Abdur-Rahman:

A Jewess came to `Aisha to ask her about something and then she said, "May Allah give you refuge from the punishment of the grave." So `Aisha asked Allah's Messenger (ﷺ), "Would the people be punished in their graves?" Allah's Messenger (ﷺ) asked Allah's refuge from the punishment of the grave (indicating an affirmative reply). Then one day Allah's Messenger (ﷺ) rode (to leave for some place) but the sun eclipsed. He returned on the forenoon and passed through the rear of the dwellings (of his wives) and stood up and started offering the (eclipse) prayer and the people stood behind him. He stood for a long period and then performed a long bowing and then stood straight for a long period which was shorter than that of the first standing, then he performed a prolonged bowing which was shorter than the first bowing, then he raised his head and prostrated for a long time and then stood up (for the second rak`a) for a long while, but the standing was shorter than the standing of the first rak`a. Then he performed a prolonged bowing which was shorter than that of the first one. He then stood up for a long time but shorter than the first, then again performed a long bowing which was shorter than the first and then prostrated for a shorter while than that of the first prostration. Then he finished the prayer and delivered the sermon and) said what Allah wished; and ordered the people to seek refuge with Allah from the punishment of the grave.

Sahih al-Bukhari 1055, 1056 - Book 16, Hadith 15

Narrated Abu Mas`ud:

Allah's Messenger (ﷺ) said, "The sun and the moon do not eclipse because of someone's death or life but they are two signs amongst the signs of Allah, so pray whenever you see them."

Sahih al-Bukhari 1057 - Book 16, Hadith 16

Narrated `Aisha:

In the lifetime of the Prophet (ﷺ) the sun eclipsed and the Prophet (p.b.u.h) stood up to offer the prayer with the people and recited a long recitation, then he performed a prolonged bowing, and then lifted his head and recited a prolonged recitation which was shorter than the first. Then he performed a prolonged bowing which was shorter than the first and then lifted his head and performed two prostrations. He then stood up for the second rak`a and offered it like the first. Then he stood up and said, "The sun and the moon do not eclipse because of someone's life or death but they are two signs amongst the signs of Allah which He shows to His worshipers. So whenever you see them, make haste for the prayer."

Sahih al-Bukhari 1058 - Book 16, Hadith 17

Narrated Abu Musa:

The sun eclipsed and the Prophet (ﷺ) got up, being afraid that it might be the Hour (i.e. Day of Judgment). He went to the Mosque and offered the prayer with the longest Qiyam, bowing and prostration that I had ever seen him doing. Then he said, "These signs which Allah sends do not occur because of the life or death of somebody, but Allah makes His worshipers afraid by them. So when you see anything thereof, proceed to remember Allah, invoke Him and ask for His forgiveness."

Sahih al-Bukhari 1059 - Book 16, Hadith 18

Narrated Al-Mughira bin Shu`ba:

On the day of Ibrahim's death, the sun eclipsed and the people said that the eclipse was due to the death of Ibrahim (the son of the Prophet). Allah's Messenger (ﷺ) said, "The sun and the moon are two signs amongst the signs of Allah. They do not eclipse because of someone's death or life. So when you see them, invoke Allah and pray till the eclipse is clear."

Sahih al-Bukhari 1060 - Book 16, Hadith 19

And this was narrated by Asma' who said, "Allah's Messenger (ﷺ) finished the eclipse prayer and by then the sun (eclipse) had cleared. Then he delivered the Khutba (religious talk) and praised Allah as He deserved and then said Amma ba'du."

Sahih al-Bukhari 1061 - Book 16, Hadith 20

Narrated Abu Bakra:

In the lifetime of the Prophet (ﷺ) the sun eclipsed and then he offered a two rak`at prayer.

Sahih al-Bukhari 1062 - Book 16, Hadith 21

Narrated Abu Bakra:

In the lifetime of the Allah's Messenger (ﷺ) (p.b.u.h) the sun eclipsed and he went out dragging his clothes till he reached the Mosque. The people gathered around him and he led them and offered two rak`at. When the sun (eclipse) cleared, he said, "The sun and the moon are two signs amongst the signs of Allah; they do not eclipse because of the death of someone, and so when an eclipse occurs, pray and invoke Allah till the eclipse is over." It happened that a son of the Prophet (ﷺ) called Ibrahim died on that day and the people were talking about that (saying that the eclipse was caused by his death).

Sahih al-Bukhari 1063 - Book 16, Hadith 22

Narrated Aisha:

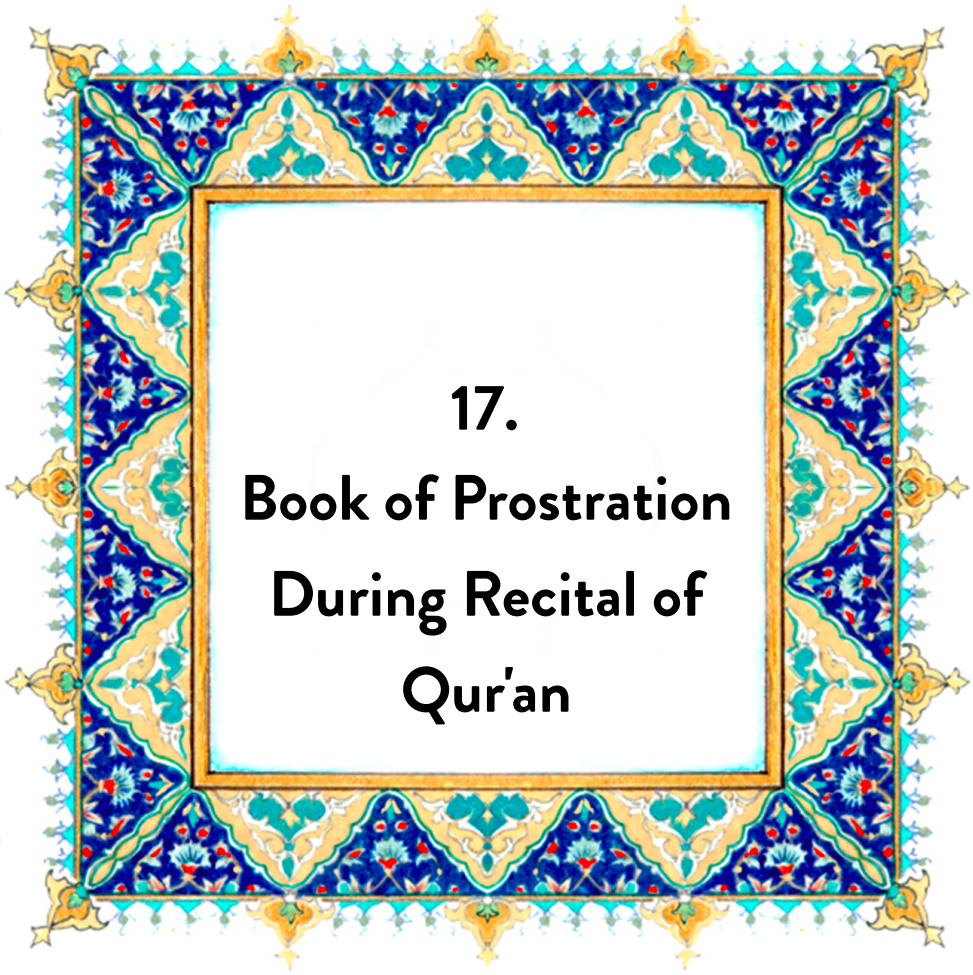
The Prophet (ﷺ) led us and performed four bowing in two rak`at during the solar eclipse and the first rak`a was longer.

Sahih al-Bukhari 1064 - Book 16, Hadith 23

Narrated `Aisha:

The Prophet (p.b.u.h) recited (the Qur'an) aloud during the eclipse prayer and when he had finished the eclipse prayer he said the Takbir and bowed. When he stood straight from bowing he would say "Sami 'allahu liman hamidah Rabbana wa laka l-hamd." And he would again start reciting. In the eclipse prayer there are four bowing and four prostrations in two rak`at. Al-Auza'i and others said that they had heard Az-Zuhri from 'Urwa from `Aisha saying, "In the lifetime of Allah's Messenger (ﷺ) the sun eclipsed, and he made a person to announce: 'Prayer in congregation.' He led the prayer and performed four bowing and four prostrations in two rak`at." Narrated Al-Walid that `Abdur-Rahman bin Namir had informed him that he had heard the same. Ibn Shihab heard the same. Az-Zuhri said, "I asked ('Urwa), 'What did your brother `Abdullah bin Az-Zubair do? He prayed two rak`at (of the eclipse prayer) like the morning prayer, when he offered the (eclipse) prayer in Medina.' 'Urwa replied that he had missed (i.e. did not pray according to) the Prophet's tradition." Sulaiman bin Kathir and Sufyan bin Husain narrated from Az-Zuhri that the prayer for the eclipse used to be offered with loud recitation.

Sahih al-Bukhari 1065, 1066 - Book 16, Hadith 24



17.
Book of Prostration During Recital of Qur'an

Narrated `Abdullah bin Mas`ud:

The Prophet (ﷺ) recited Suratan-Najm (103) at Mecca and prostrated while reciting it and those who were with him did the same except an old man who took a handful of small stones or earth and lifted it to his forehead and said, "This is sufficient for me." Later on, I saw him killed as a non-believer.

Sahih al-Bukhari 1067 - Book 17, Hadith 1

Narrated Abu Huraira:

On Fridays the Prophet (ﷺ) used to recite Alf Lam Mim Tanzil-As-Sajda (in the first rak`a) and Hal ata'alal-lnsani i.e. Suratad-Dahr (LXXVI) (in the second rak`a), in the Fajr prayer.

Sahih al-Bukhari 1068 - Book 17, Hadith 2

Narrated Ibn `Abbas:

The prostration of Sa`d is not a compulsory one but I saw the Prophet (ﷺ) prostrating while reciting it.

Sahih al-Bukhari 1069 - Book 17, Hadith 3

Narrated `Abdullah bin Mas`ud:

The Prophet (ﷺ) recited Surat-an-Najm (53) and prostrated while reciting it and all the people prostrated and a man amongst the people took a handful of stones or earth and raised it to his face and said, "This is sufficient for me. Later on I saw him killed as a non-believer."

Sahih al-Bukhari 1070 - Book 17, Hadith 4

Narrated Ibn `Abbas:

The Prophet (ﷺ) I prostrated while reciting An-Najm and with him prostrated the Muslims, the pagans, the jinns, and all human beings.

Sahih al-Bukhari 1071 - Book 17, Hadith 5

Narrated `Ata' bin Yasar:

I asked Zaid bin Thabit about prostration on which he said that he had recited An-Najm before the Prophet, yet he (the Prophet) had not performed a prostration.

Sahih al-Bukhari 1072 - Book 17, Hadith 6

Narrated Zaid bin Thabit:

I recited An-Najm before the Prophet, yet he did not perform a prostration.

Sahih al-Bukhari 1073 - Book 17, Hadith 7

Narrated Abu Salma:

I saw Abu Huraira reciting Idha-Sama' un-Shaqqat and he prostrated during its recitation. I asked Abu Huraira, "Didn't I see you prostrating?" Abu Huraira said, "Had I not seen the Prophet (ﷺ) prostrating, I would not have prostrated."

Sahih al-Bukhari 1074 - Book 17, Hadith 8

Narrated Ibn `Umar:

When the Prophet (ﷺ) recited a Sura that contained the prostration he would prostrate and we would do the same and some of us (because of the heavy rush) could not find a place for prostration.

Sahih al-Bukhari 1075 - Book 17, Hadith 9

Narrated Ibn `Umar:

When the Prophet (ﷺ) recited Surat As-Sajda and we were with him, he would prostrate and we also would prostrate with him and some of us (because of the heavy rush) would not find a place (for our foreheads) to prostrate on.

Sahih al-Bukhari 1076 - Book 17, Hadith 10

Narrated Rabi`a:

`Umar bin Al-Khattab recited Surat-an-Nahl on a Friday on the pulpit and when he reached the verse of Sajda he got down from the pulpit and prostrated and the people also prostrated. The next Friday `Umar bin Al-Khattab recited the same Sura and when he reached the verse of Sajda he said, "O people! When we recite the verses of Sajda (during the sermon) whoever prostrates does the right thing, yet it is no sin for the one who does not prostrate." And `Umar did not prostrate (that day). Added Ibn `Umar "Allah has not made the prostration of recitation compulsory but if we wish we can do it."

Sahih al-Bukhari 1077 - Book 17, Hadith 11

Narrated Abu Rafi`:

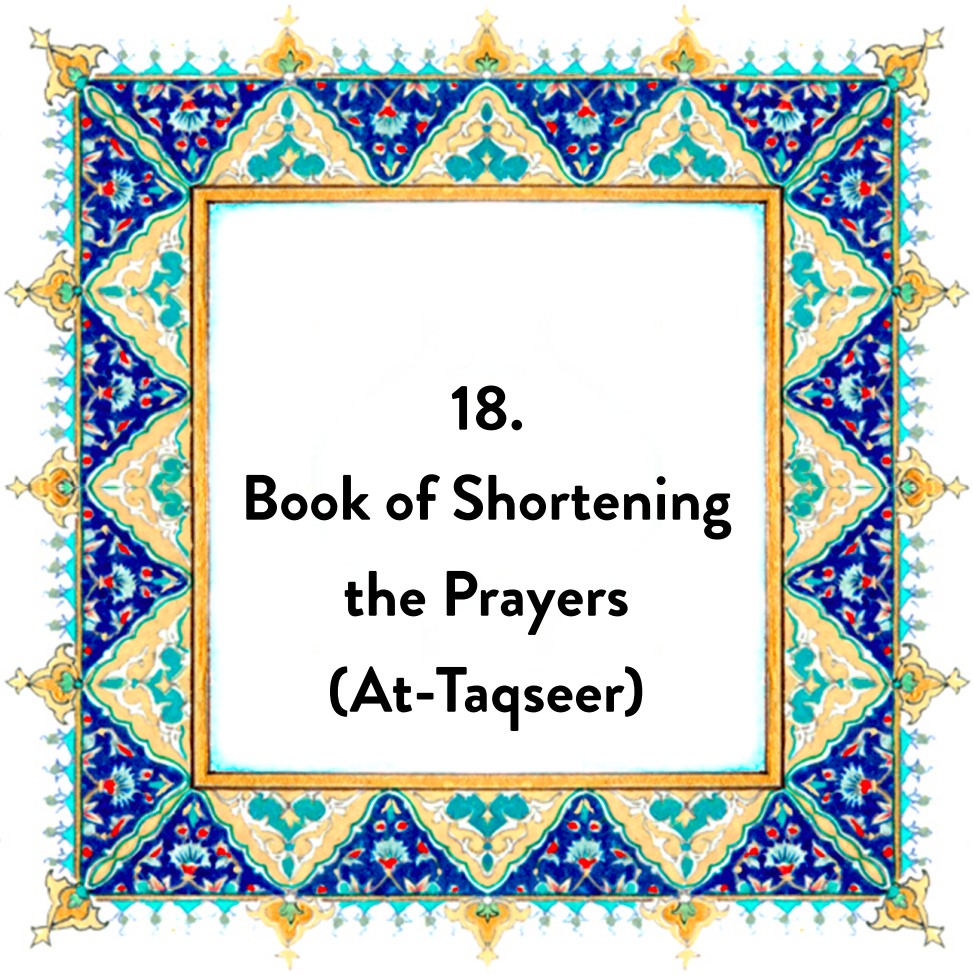
I offered the `Isha' prayer behind Abu Huraira and he recited Idhas-Sama' Un-Shaqqat, and prostrated. I said, "What is this?" Abu Huraira said, "I prostrated behind Abul-Qasim and I will do the same till I meet him."

Sahih al-Bukhari 1078 - Book 17, Hadith 12

Narrated Ibn `Umar.:

Whenever the Prophet (ﷺ) recited the Sura which contained the prostration of recitation he used to prostrate and then, we, too, would prostrate and some of us did not find a place for prostration.

Sahih al-Bukhari 1079 - Book 17, Hadith 13



18.
Book of Shortening the Prayers (At-Taqseer)

Narrated Ibn `Abbas:

The Prophet (ﷺ) once stayed for nineteen days and prayed shortened prayers. So when we travel led (and stayed) for nineteen days, we used to shorten the prayer but if we traveled (and stayed) for a longer period we used to offer the full prayer.

Sahih al-Bukhari 1080 - Book 18, Hadith 1

Narrated Yahya bin 'Is-haq:

I heard Anas saying, "We traveled with the Prophet (ﷺ) from Medina to Mecca and offered two rak`at (for every prayer) till we returned to Medina." I said, "Did you stay for a while in Mecca?" He replied, "We stayed in Mecca for ten days."

Sahih al-Bukhari 1081 - Book 18, Hadith 2

Narrated `Abdullah bin `Umar:

I offered the prayer with the Prophet, Abu Bakr and `Umar at Mina and it was of two rak`at. `Uthman in the early days of his caliphate did the same, but later on he started praying the full prayer.

Sahih al-Bukhari 1082 - Book 18, Hadith 3

Narrated Haritha bin Wahab:

The Prophet (ﷺ) I led us in the prayer at Mina during the peace period by offering two rak`at.

Sahih al-Bukhari 1083 - Book 18, Hadith 4

Narrated `Abdur Rahman bin Yazid:

We offered a four rak`at prayer at Mina behind Ibn `Affan . `Abdullah bin Mas`ud was informed about it. He said sadly, "Truly to Allah we belong and truly to Him we shall return." And added, "I prayed two rak`at with Allah's Messenger (ﷺ) at Mina and similarly with Abu Bakr and with `Umar (during their caliphates)." He further said, "May I be lucky enough to have two of the four rak`at accepted (by Allah)."

Sahih al-Bukhari 1084 - Book 18, Hadith 5

Narrated Ibn `Abbas:

The Prophet (ﷺ) and his companions reached Mecca in the morning of the 4th Dhul-Hijja reciting Talbiya (O Allah! We are obedient to your orders, we respond 4 to your call) . . . intending to perform Hajj. The Prophet (ﷺ) ordered his companions to assume the lhram for Umra instead of Hajj, excepting those who had Hadi (sacrifice) with them.

Sahih al-Bukhari 1085 - Book 18, Hadith 6

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "A woman should not travel for more than three days except with a Dhi-Mahram (i.e. a male with whom she cannot marry at all, e.g. her brother, father, grandfather, etc.) or her own husband.)"

Sahih al-Bukhari 1086 - Book 18, Hadith 7

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "A woman should not travel for more than three days except with a Dhi-Mahram."

Sahih al-Bukhari 1087 - Book 18, Hadith 8

Narrated Abu Huraira:

The Prophet (p.b.u.h) said, "It is not permissible for a woman who believes in Allah and the Last Day to travel for one day and night except with a Mahram."

Sahih al-Bukhari 1088 - Book 18, Hadith 9

Narrated Anas bin Malik:

offered four rak`at of Zuhr prayer with the Prophet (p.b.u.h) at Medina and two rak`at at Dhul-Hulaifa. (i.e. shortened the `Asr prayer).

Sahih al-Bukhari 1089 - Book 18, Hadith 10

Narrated `Aisha:

"When the prayers were first enjoined they were of two rak`at each. Later the prayer in a journey was kept as it was but the prayers for non-travelers were completed." Az-Zuhri said, "I asked `Urwa what made Aisha pray the full prayers (in journey)." He replied, "She did the same as `Uthman did."

Sahih al-Bukhari 1090 - Book 18, Hadith 11

Narrated `Abdullah bin `Umar:

"I saw Allah's Messenger (ﷺ) delaying the Maghrib prayer till he offered it along with the `Isha' prayer whenever he was in a hurry during the journey." Salim narrated, "Ibn `Umar used to do the same whenever he was in a hurry during the journey." And Salim added, "Ibn `Umar used to pray the Maghrib and `Isha' prayers together in Al-Muzdalifa." Salim said, "Ibn `Umar delayed the Maghrib prayer because at that time he heard the news of the death of his wife Safiya bint Abi `Ubaid. I said to him, 'The prayer (is due).' He said, 'Go on.' Again I said, 'The prayer (is due).' He said, 'Go on,' till we covered two or three miles. Then he got down, prayed and said, 'I saw the Prophet (ﷺ) praying in this way, whenever he was in a hurry during the journey.' `Abdullah (bin `Umar) added, "Whenever the Prophet was in a hurry, he used to delay the Maghrib prayer and then offer three rak`at (of the Maghrib) and perform Taslim, and after waiting for a short while, Iqama used to be pronounced for the `Isha' prayer when he would offer two rak`at and perform Taslim. He would never offer any optional prayer till the middle of the night (when he used to pray the Tahajjud)."

Sahih al-Bukhari 1091, 1092 - Book 18, Hadith 12

Narrated `Abdullah bin 'Amir from his father who said:

I saw the Prophet (p.b.u.h) offering the prayer on his mount (Rahila) whatever direction it took.

Sahih al-Bukhari 1093 - Book 18, Hadith 13

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) used to offer the Nawafil, while riding, facing a direction other than that of the Qibla.

Sahih al-Bukhari 1094 - Book 18, Hadith 14

Narrated Nafi`:

Ibn `Umar (while on a journey) used to offer the prayer and the witr on his mount (Rahila). He said that the Prophet (ﷺ) used to do so.

Sahih al-Bukhari 1095 - Book 18, Hadith 15

Narrated `Abdullah bin Dinar:

On traveling, `Abdullah bin `Umar used to offer the prayer on his Mount by signs whatever direction it took. `Abdullah said that the Prophet (ﷺ) used to do so.

Sahih al-Bukhari 1096 - Book 18, Hadith 16

Narrated 'Amir bin Rabi`a:

I saw the Prophet (ﷺ) on his Mount praying Nawafil by nodding his head, whatever direction he faced, but Allah's Messenger (ﷺ) never did the same in offering the compulsory prayers.

Sahih al-Bukhari 1097 - Book 18, Hadith 17

Narrated Salim:

At night `Abdullah bin `Umar used to offer the prayer on the back of his animal during the journey and never cared about the direction he faced. Ibn `Umar said, "Allah's Messenger (ﷺ) used to offer the optional prayer on the back of his Mount facing any direction and also used to pray the witr on it but never offered the compulsory prayer on it."

Sahih al-Bukhari 1098 - Book 18, Hadith 18

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) used to pray (the Nawafil) on his Mount facing east and whenever he wanted to offer the compulsory prayer, he used to dismount and face the Qibla.

Sahih al-Bukhari 1099 - Book 18, Hadith 19

Narrated Anas bin Seereen:

We went to receive Anas bin Malik when he returned from Sham and met him at a place called 'Ainat- Tamr. I saw him praying riding the donkey, with his face to this direction, i.e. to the left of the Qibla. I said to him, "I have seen you offering the prayer in a direction other than that of the Qibla." He replied, "If I had not seen Allah's Messenger (ﷺ) doing it, I would not have done it."

Sahih al-Bukhari 1100 - Book 18, Hadith 20

Narrated Hafs bin `Asim:

Ibn `Umar went on a journey and said, "I accompanied the Prophet (ﷺ) and he did not offer optional prayers during the journey, and Allah says: 'Verily! In Allah's Messenger (ﷺ) you have a good example to follow.' " (33.21)

Sahih al-Bukhari 1101 - Book 18, Hadith 21

Narrated Ibn `Umar:

I accompanied Allah's Messenger (ﷺ) and he never offered more than two rak`at during the journey. Abu Bakr, `Umar and `Uthman used to do the same.

Sahih al-Bukhari 1102 - Book 18, Hadith 22

Narrated Ibn Abu Laila:

Only Um Hani told us that she had seen the Prophet (p.b.u.h) offering the Duha (forenoon prayer). She said, "On the day of the conquest of Mecca, the Prophet (ﷺ) took a bath in my house and offered eight rak`at. I never saw him praying such a light prayer but he performed perfect prostration and bowing.

Sahih al-Bukhari 1103 - Book 18, Hadith 23

Narrated `Abdullah bin Amir that his father had told him that he had seen the Prophet (p.b.u.h) praying Nawafil at night on the back of his Mount on a journey, facing whatever direction it took.

Sahih al-Bukhari 1104 - Book 18, Hadith 24

Narrated Salim bin `Abdullah:

Ibn `Umar said, "Allah's Messenger (ﷺ) used to pray the Nawafil on the back of his Mount (carriage) by signs facing any direction." Ibn `Umar used to do the same.

Sahih al-Bukhari 1105 - Book 18, Hadith 25

Narrated Salim's father:

The Prophet (ﷺ) used to offer the Maghrib and `Isha' prayers together whenever he was in a hurry on a journey.

Sahih al-Bukhari 1106 - Book 18, Hadith 26

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) used to offer the Zuhr and `Asr prayers together on journeys, and also used to offer the Maghrib and `Isha' prayers together. Narrated Anas bin Malik: The Prophet (ﷺ) used to offer the Maghrib and the `Isha' prayers together on journeys.

Sahih al-Bukhari 1107 - Book 18, Hadith 27

Narrated Anas:

Allah's Messenger (ﷺ) used to offer these two prayers together on journeys i.e. the Maghrib and the `Isha'.

Sahih al-Bukhari 1108 - Book 18, Hadith 28

Narrated Az-Zuhri:

Salim told me, "`Abdullah bin `Umar said, 'I saw Allah's Messenger (ﷺ) delaying the Maghrib prayer till he offered it along with the `Isha prayer whenever he was in a hurry during the journey.' " Salim said, "Abdullah bin `Umar used to do the same whenever he was in a hurry during the journey. After making the call for Iqama, for the Maghrib prayer he used to offer three rak`at and then perform Taslim. After waiting for a short while, he would pronounce the Iqama for the `Isha' prayer and offer two rak`at and perform Taslim. He never prayed any Nawafil in between the two prayers or after the `Isha' prayers till he got up in the middle of the night (for Tahajjud prayer)."

Sahih al-Bukhari 1109 - Book 18, Hadith 29

Narrated Anas bin Malik:

Whenever the Prophet (ﷺ) started a journey before noon, he used to delay the Zuhr prayer till the time of `Asr and then offer them together; and if the sun declined (at noon) he used to offer the Zuhr prayer and then ride (for the journey).

Sahih al-Bukhari 1110 - Book 18, Hadith 30

Narrated Anas bin Malik:

Whenever the Prophet (ﷺ) started the journey before noon, he used to delay the Zuhr prayer till the time for the `Asr prayer and then he would dismount and pray them together; and whenever the sun declined before he started the journey he used to offer the Zuhr prayer and then ride (for the journey).

Sahih al-Bukhari 1111 - Book 18, Hadith 31

Narrated Anas bin Malik:

Whenever the Prophet (ﷺ) started on a journey before noon, he used to delay the Zuhr prayers till the time for the 'Asr prayer and then he would dismount and offer them together; and whenever the sun declined before he started on a journey he used to offer the Zuhr prayers and then ride (for journey).

Sahih al-Bukhari 1112 - Book 18, Hadith 32

Narrated `Aisha:

Allah's Messenger (ﷺ) prayed in his house while sitting during his illness and the people prayed behind him standing and he pointed to them to sit down. When he had finished the prayer, he said, "The Imam is to be followed and so when he bows you should bow; and when he lifts his head you should also do the same."

Sahih al-Bukhari 1113 - Book 18, Hadith 33

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) (p.b.u.h) fell down from a horse and his right side was either injured or scratched, so we went to inquire about his health. The time for the prayer became due and he offered the prayer while sitting and we prayed while standing. He said, "The Imam is to be followed; so if he says Takbir, you should also say Takbir, and if he bows you should also bow; and when he lifts his head you should also do the same and if he says: Sami`a l-lahu liman hamidah (Allah hears whoever sends his praises to Him) you should say: Rabbana walakal-Hamd (O our Lord! All the praises are for You.") (See Hadith No. 656 Vol. 1).

Sahih al-Bukhari 1114 - Book 18, Hadith 34

Narrated `Imran bin Husain:

(who had piles) I asked Allah's Messenger (ﷺ) about the praying of a man while sitting. He said, "If he prays while standing it is better and he who prays while sitting gets half the reward of that who prays standing; and whoever prays while Lying gets half the reward of that who prays while sitting."

Sahih al-Bukhari 1115 - Book 18, Hadith 35

Narrated `Abdullah bin Buraida:

`Imran bin Husain had piles. Once Abu Ma mar narrated from `Imran bin Husain had said, "I asked the Prophet (p.b.u.h) about the prayer of a person while sitting. He said, 'It is better for one to pray standing; and whoever prays sitting gets half the reward of that who prays while standing; and whoever prays while Lying gets half the reward of that who prays while sitting.' "

Sahih al-Bukhari 1116 - Book 18, Hadith 36

Narrated `Imran bin Husain:

had piles, so I asked the Prophet (ﷺ) about the prayer. He said, "Pray while standing and if you can't, pray while sitting and if you cannot do even that, then pray Lying on your side."

Sahih al-Bukhari 1117 - Book 18, Hadith 37

Narrated Aisha:

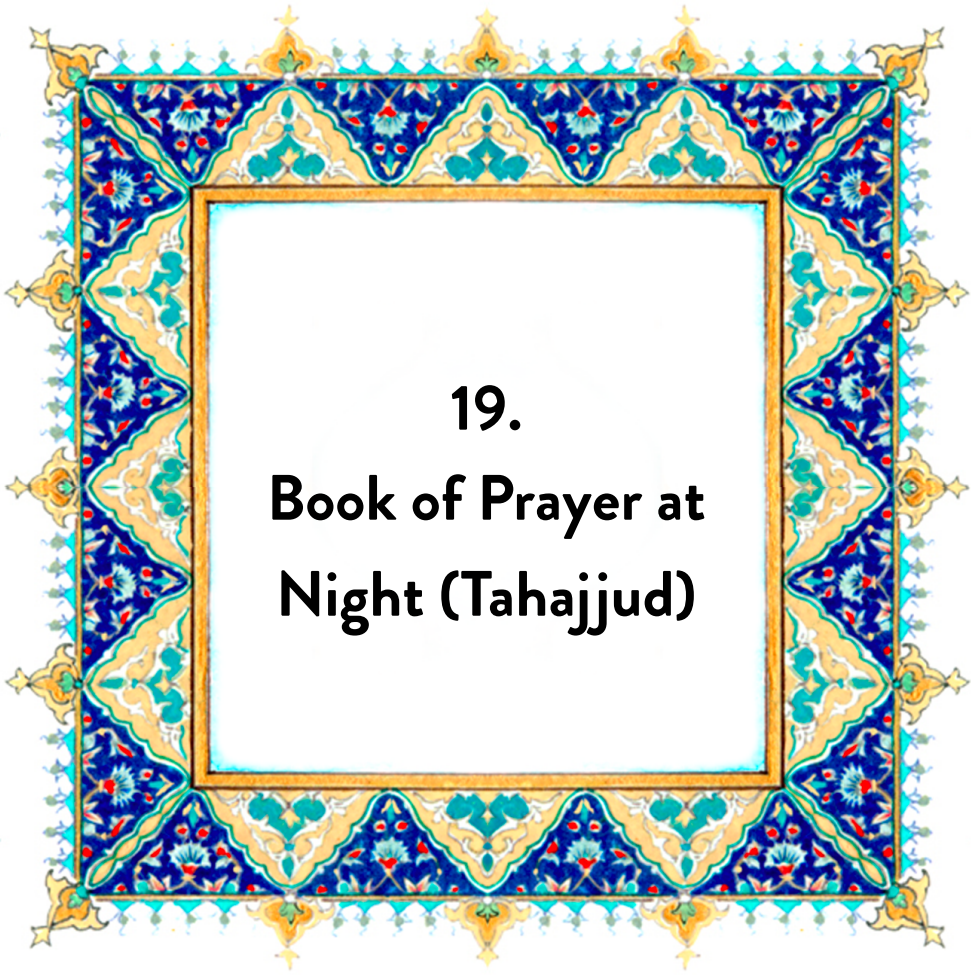
(the mother of the faithful believers) I never saw Allah's Messenger (ﷺ) offering the night prayer while sitting except in his old age and then he used to recite while sitting and whenever he wanted to bow he would get up and recite thirty or forty verses (while standing) and then bow.

Sahih al-Bukhari 1118 - Book 18, Hadith 38

Narrated `Aisha:

(the mother of the faithful believers) Allah's Messenger (ﷺ) (in his last days) used to pray sitting. He would recite while sitting, and when thirty or forty verses remained from the recitation he would get up and recite them while standing and then he would bow and prostrate. He used to do the same in the second rak`a. After finishing the Prayer he used to look at me and if I was awake he would talk to me and if I was asleep, he would lie down.

Sahih al-Bukhari 1119 - Book 18, Hadith 39



19.
Book of Prayer at Night (Tahajjud)

Narrated Ibn `Abbas:

When the Prophet (ﷺ) got up at night to offer the Tahajjud prayer, he used to say: Allahumma lakal-hamd. Anta qaiyyimus-samawati wal-ard wa man fihinna. Walakal-hamd, Laka mulkus-samawati wal-ard wa man fihinna. Walakal-hamd, anta nurus-samawati wal-ard. Wa lakal-hamd, anta-l-haq wa wa'duka-lhaq, wa liqa'uka Haq, wa qauluka Haq, wal-jannatu Han wan-naru Haq wannabiyuna Haq. Wa Muhammadun, sallal-lahu'alaihi wasallam, Haq, was-sa'atu Haq. Allahumma aslamtu Laka wabika amantu, wa 'Alaika tawakkaltu, wa ilaika anabtu wa bika khasamtu, wa ilaika hakamtu faghfir li ma qaddamtu wama akh-khartu wama as-rartu wama'a lantu, anta-l-muqaddim wa anta-l-mu akh-khir, la ilaha illa anta (or la ilaha ghairuka). (O Allah! All the praises are for you, You are the Holder of the Heavens and the Earth, And whatever is in them. All the praises are for You; You have the possession of the Heavens and the Earth And whatever is in them. All the praises are for You; You are the Light of the Heavens and the Earth And all the praises are for You; You are the King of the Heavens and the Earth; And all the praises are for You; You are the Truth and Your Promise is the truth, And to meet You is true, Your Word is the truth And Paradise is true And Hell is true And all the Prophets (Peace be upon them) are true; And Muhammad is true, And the Day of Resurrection is true. O Allah ! I surrender (my will) to You; I believe in You and depend on You. And repent to You, And with Your help I argue (with my opponents, the non-believers) And I take You as a judge (to judge between us). Please forgive me my previous And future sins; And whatever I concealed or revealed And You are the One who make (some people) forward And (some) backward. There is none to be worshipped but you . Sufyan said that `Abdul Karim Abu Umaiya added to the above, 'Wala haula Wala quwata illa billah' (There is neither might nor power except with Allah).

Sahih al-Bukhari 1120 - Book 19, Hadith 1

Narrated Salim's father:

In the lifetime of the Prophet (ﷺ) whosoever saw a dream would narrate it to Allah's Messenger (ﷺ). I had a wish of seeing a dream to narrate it to Allah's Messenger (ﷺ) (p.b.u.h) I was a grown up boy and used to sleep in the Mosque in the lifetime of the Prophet. I saw in the dream that two angels caught hold of me and took me to the Fire which was built all round like a built well and had two poles in it and the people in it were known to me. I started saying, "I seek refuge with Allah from the Fire." Then I met another angel who told me not to be afraid. I narrated the dream to Hafsa who told it to Allah's Messenger (ﷺ). The Prophet said, "Abdullah is a good man. I wish he prayed Tahajjud." After that `Abdullah (i.e. Salim's father) used to sleep but a little at night.

Sahih al-Bukhari 1121, 1122 - Book 19, Hadith 2

Narrated `Aisha:

Allah's Messenger (ﷺ) used to offer eleven rak`at and that was his prayer. He used to prolong the prostration to such an extent that one could recite fifty verses (of the Qur'an) before he would lift his head. He used to pray two rak`at (Sunna) before the Fajr prayer and then used to lie down on his right side till the call-maker came and informed him about the prayer.

Sahih al-Bukhari 1123 - Book 19, Hadith 3

Narrated Jundab:

The Prophet (ﷺ) became sick and did not get up (for Tahajjud prayer) for a night or two.

Sahih al-Bukhari 1124 - Book 19, Hadith 4

Narrated Jundab bin `Abdullah:

Gabriel did not come to the Prophet (for some time) and so one of the Quraish women said, "His Satan has deserted him." So came the Divine Revelation: "By the forenoon And by the night When it is still! Your Lord (O Muhammad) has neither Forsaken you Nor hated you." (93.1-3)

Sahih al-Bukhari 1125 - Book 19, Hadith 5

Narrated Um Salama:

One night the Prophet (ﷺ) got up and said, "Subhan Allah! How many afflictions Allah has revealed tonight and how many treasures have been sent down (disclosed). Go and wake the sleeping lady occupants of these dwellings up (for prayers), perhaps a well dressed in this world may be naked in the Hereafter."

Sahih al-Bukhari 1126 - Book 19, Hadith 6

Narrated `Ali bin Abi Talib:

One night Allah's Messenger (ﷺ) came to me and Fatima, the daughter of the Prophet (ﷺ) and asked, "Won't you pray (at night)?" I said, "O Allah's Messenger (ﷺ)! Our souls are in the hands of Allah and if He wants us to get up He will make us get up." When I said that, he left us without saying anything and I heard that he was hitting his thigh and saying, "But man is more quarrelsome than anything." (18.54)

Sahih al-Bukhari 1127 - Book 19, Hadith 7

Narrated `Aisha:

Allah's Messenger (ﷺ) used to give up a good deed, although he loved to do it, for fear that people might act on it and it might be made compulsory for them. The Prophet (ﷺ) never prayed the Duha prayer, but I offer it.

Sahih al-Bukhari 1128 - Book 19, Hadith 8

Narrated `Aisha the mother of the faithful believers:

One night Allah's Messenger (ﷺ) offered the prayer in the Mosque and the people followed him. The next night he also offered the prayer and too many people gathered. On the third and the fourth nights more people gathered, but Allah's Messenger (ﷺ) did not come out to them. In the morning he said, "I saw what you were doing and nothing but the fear that it (i.e. the prayer) might be enjoined on you, stopped me from coming to you." And that happened in the month of Ramadan.

Sahih al-Bukhari 1129 - Book 19, Hadith 9

Narrated Al-Mughira:

The Prophet (ﷺ) used to stand (in the prayer) or pray till both his feet or legs swelled. He was asked why (he offered such an unbearable prayer) and he said, "should I not be a thankful slave."

Sahih al-Bukhari 1130 - Book 19, Hadith 10

Narrated `Abdullah bin `Amr bin Al-`As:

Allah's Messenger (ﷺ) told me, "The most beloved prayer to Allah is that of David and the most beloved fasts to Allah are those of David. He used to sleep for half of the night and then pray for one third of the night and again sleep for its sixth part and used to fast on alternate days."

Sahih al-Bukhari 1131 - Book 19, Hadith 11

Narrated Masruq:

I asked `Aisha which deed was most loved by the Prophet. She said, "A deed done continuously." I further asked, "When did he used to get up (in the night for the prayer)." She said, "He used to get up on hearing the crowing of a cock."

Sahih al-Bukhari 1132 - Book 19, Hadith 12

Narrated Al-Ashath:

He (the Prophet (p.b.u.h)) used to get up for the prayer on hearing the crowing of a cock.

Sahih al-Bukhari 1132 - Book 19, Hadith 13

Narrated `Aisha:

In my house he (Prophet (p.b.u.h)) never passed the last hours of the night but sleeping.

Sahih al-Bukhari 1133 - Book 19, Hadith 14

Narrated Qatada:

Anas bin Malik said, "The Prophet (p.b.u.h) and Zaid bin Thabit took their Suhur together. When they finished it, the Prophet (ﷺ) stood for the (Fajr) prayer and offered it." We asked Anas, "What was the interval between their finishing the Suhur and the starting of the morning prayer?" Anas replied, "It was equal to the time taken by a person in reciting fifty verses of the Qur'an."

Sahih al-Bukhari 1134 - Book 19, Hadith 15

Narrated Abu-Wail:

`Abdullah said, "One night I offered the Tahajjud prayer with the Prophet (ﷺ) and he kept on standing till an ill-thought came to me." We said, "What was the ill-thought?" He said, "It was to sit down and leave the Prophet (standing)."

Sahih al-Bukhari 1135 - Book 19, Hadith 16

Narrated Hudhaifa:

Whenever the Prophet (ﷺ) got up for Tahajjud prayer he used to clean his mouth (and teeth) with Siwak.

Sahih al-Bukhari 1136 - Book 19, Hadith 17

Narrated `Abdullah bin `Umar:

A man said, "O Allah's Messenger (ﷺ)! How is the prayer of the night?" He said, "Two rak`at followed by two rak`at and so on, and when you apprehend the approaching dawn, offer one rak`a as witr."

Sahih al-Bukhari 1137 - Book 19, Hadith 18

Narrated Ibn `Abbas:

The prayer of the Prophet (ﷺ) used to be of thirteen rak`at, i.e. of the night prayer.

Sahih al-Bukhari 1138 - Book 19, Hadith 19

Narrated Masruq:

I asked Aisha about the night prayer of Allah's Messenger (ﷺ) and she said, "It was seven, nine or eleven rak`at besides the two rak`at of the Fajr prayer (i.e. Sunna). "

Sahih al-Bukhari 1139 - Book 19, Hadith 20

Narrated `Aisha:

The Prophet (p.b.u.h) used to offer thirteen rak`at of the night prayer and that included the witr and two rak`at (Sunna) of the Fajr prayer.

Sahih al-Bukhari 1140 - Book 19, Hadith 21

Narrated Anas bin Malik:

Sometimes Allah's Messenger (ﷺ) would not fast (for so many days) that we thought that he would not fast that month and he sometimes used to fast (for so many days) that we thought he would not leave fasting throughout that month and (as regards his prayer and sleep at night), if you wanted to see him praying at night, you could see him praying and if you wanted to see him sleeping, you could see him sleeping.

Sahih al-Bukhari 1141 - Book 19, Hadith 22

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Satan puts three knots at the back of the head of any of you if he is asleep. On every knot he reads and exhales the following words, 'The night is long, so stay asleep.' When one wakes up and remembers Allah, one knot is undone; and when one performs ablution, the second knot is undone, and when one prays the third knot is undone and one gets up energetic with a good heart in the morning; otherwise one gets up lazy and with a mischievous heart."

Sahih al-Bukhari 1142 - Book 19, Hadith 23

Narrated Samura bin Jundab:

The Prophet (ﷺ) said in his narration of a dream that he saw, "He whose head was being crushed with a stone was one who learnt the Qur'an but never acted on it, and slept ignoring the compulsory prayers."

Sahih al-Bukhari 1143 - Book 19, Hadith 24

Narrated `Abdullah:

A person was mentioned before the Prophet (p.b.u.h) and he was told that he had kept on sleeping till morning and had not got up for the prayer. The Prophet (ﷺ) said, "Satan urinated in his ears."

Sahih al-Bukhari 1144 - Book 19, Hadith 25

Narrated Abu Huraira:

Allah's Messenger (ﷺ) (p.b.u.h) said, "Our Lord, the Blessed, the Superior, comes every night down on the nearest Heaven to us when the last third of the night remains, saying: "Is there anyone to invoke Me, so that I may respond to invocation? Is there anyone to ask Me, so that I may grant him his request? Is there anyone seeking My forgiveness, so that I may forgive him?"

Sahih al-Bukhari 1145 - Book 19, Hadith 26

Narrated Al-Aswad:

I asked `Aisha "How is the night prayer of the Prophet?" She replied, "He used to sleep early at night, and get up in its last part to pray, and then return to his bed. When the Mu'adh-dhin pronounced the Adhan, he would get up. If he was in need of a bath he would take it; otherwise he would perform ablution and then go out (for the prayer)."

Sahih al-Bukhari 1146 - Book 19, Hadith 27

Narrated Abu Salma bin `Abdur Rahman:

I asked `Aisha, "How is the prayer of Allah's Messenger (ﷺ) during the month of Ramadan." She said, "Allah's Messenger (ﷺ) never exceeded eleven rak`at in Ramadan or in other months; he used to offer four rak`at-- do not ask me about their beauty and length, then four rak`at, do not ask me about their beauty and length, and then three rak`at." Aisha further said, "I said, 'O Allah's Messenger (ﷺ)! Do you sleep before offering the witr prayer?' He replied, 'O `Aisha! My eyes sleep but my heart remains awake'!"

Sahih al-Bukhari 1147 - Book 19, Hadith 28

Narrated `Aisha:

I did not see the Prophet (ﷺ) reciting (the Qur'an) in the night prayer while sitting except when he became old; when he used to recite while sitting, and when thirty or forty verses remained from the Sura, he would get up and recite them and then bow.

Sahih al-Bukhari 1148 - Book 19, Hadith 29

Narrated Abu Huraira:

At the time of the Fajr prayer the Prophet (ﷺ) asked Bilal, "Tell me of the best deed you did after embracing Islam, for I heard your footsteps in front of me in Paradise." Bilal replied, "I did not do anything worth mentioning except that whenever I performed ablution during the day or night, I prayed after that ablution as much as was written for me."

Sahih al-Bukhari 1149 - Book 19, Hadith 30

Narrated Anas bin Malik Once the Prophet (p.b.u.h) entered the Mosque and saw a rope hanging in between its two pillars. He said, "What is this rope?" The people said, "This rope is for Zainab who, when she feels tired, holds it (to keep standing for the prayer.)" The Prophet (ﷺ) said, "Don't use it. Remove the rope. You should pray as long as you feel active, and when you get tired, sit down."

Sahih al-Bukhari 1150 - Book 19, Hadith 31

Narrated 'Aisha:

A woman from the tribe of Bani Asad was sitting with me and Allah's Apostle (p.b.u.h) came to my house and said, "Who is this?" I said, "(She is) So and so. She does not sleep at night because she is engaged in prayer." The Prophet (ﷺ) said disapprovingly: Do (good) deeds which is within your capacity as Allah never gets tired of giving rewards till you get tired of doing good deeds."

Sahih al-Bukhari 1151 - Book 19, Hadith 32

Narrated `Abdullah bin `Amr bin Al-`As:

Allah's Messenger (ﷺ) said to me, "O `Abdullah! Do not be like so and so who used to pray at night and then stopped the night prayer."

Sahih al-Bukhari 1152 - Book 19, Hadith 33

Narrated 'Abdullah bin 'Amr:

Once Allah's Messenger (ﷺ) said to me, "I have been informed that you offer Salat (prayer) all the night and observe Saum (fast) during the day." I said, "(Yes) I do so." He said, "If you do so, your eye sight will become weak and you will become weak. No doubt, your body has right on you, and your family has right on you, so observe Saum (for some days) and do not observe it (for some days), offer Salat (for sometime) and then sleep."

Sahih al-Bukhari 1153 - Book 19, Hadith 34

Narrated 'Ubada bin As-Samit:

The Prophet (ﷺ) "Whoever gets up at night and says: -- 'La ilaha il-lallah Wahdahu la Sharika lahu Lahu-lmulk, waLahu-l-hamd wahuwa 'ala kullishai'in Qadir. Al hamdu lil-lahi wa subhanal-lahi wa la-ilaha il-lal-lah wa-l-lahu akbar wa la hawla Wala Quwata il-la-bil-lah.' (None has the right to be worshipped but Allah. He is the Only One and has no partners . For Him is the Kingdom and all the praises are due for Him. He is Omnipotent. All the praises are for Allah. All the glories are for Allah. And none has the right to be worshipped but Allah, And Allah is Great And there is neither Might nor Power Except with Allah). And then says: -- Allahumma, Ighfir li (O Allah! Forgive me). Or invokes (Allah), he will be responded to and if he performs ablution (and prays), his prayer will be accepted."

Sahih al-Bukhari 1154 - Book 19, Hadith 35

Narrated Abu Huraira:

That once Allah's Messenger (ﷺ) (p.b.u.h) said, "Your brother, i.e. `Abdullah bin Rawaha does not say obscene (referring to his verses): Amongst us is Allah's Messenger (ﷺ), who recites His Book when it dawns. He showed us the guidance, after we were blind. We believe that whatever he says will come true. And he spends his nights in such a way as his sides do not touch his bed. While the pagans were deeply asleep."

Sahih al-Bukhari 1155 - Book 19, Hadith 36

Narrated Nafi`:

Ibn `Umar said, "In the lifetime of the Prophet (ﷺ) I dreamt that a piece of silk cloth was in my hand and it flew with me to whichever part of Paradise I wanted. I also saw as if two persons (i.e. angels) came to me and wanted to take me to Hell. Then an angel met us and told me not to be afraid. He then told them to leave me. Hafsa narrated one of my dreams to the Prophet (ﷺ) and the Prophet (ﷺ) said, "Abdullah is a good man. Would that he offer the night prayer (Tahajjud)!" So after that day `Abdullah (bin `Umar) started offering Tahajjud. The companions of the Prophet (p.b.u.h) used to tell him their dreams that (Laila-tul-Qadr) was on the 27th of the month of Ramadan. The Prophet (ﷺ) said, "I see that your dreams agree on the last ten nights of Ramadan and so whoever is in search of it should seek it in the last ten nights of Ramadan."

Sahih al-Bukhari 1156, 1157, 1158 - Book 19, Hadith 37

Narrated `Aisha;:

Allah's Messenger (ﷺ) offered the `Isha' prayer (and then got up at the Tahajjud time) and offered eight rak`at and then offered two rak`at while sitting. He then offered two rak`at in between the Adhan and Iqama (of the Fajr prayer) and he never missed them.

Sahih al-Bukhari 1159 - Book 19, Hadith 38

Narrated `Aisha:

The Prophet (ﷺ) used to lie down on his right side, after offering two rak`at (Sunna) of the Fajr prayer.

Sahih al-Bukhari 1160 - Book 19, Hadith 39

Narrated `Aisha:

After offering the Sunna of the Fajr prayer, the Prophet (ﷺ) used to talk to me, if I happen to be awake; otherwise he would lie down till the Iqama call was proclaimed (for the Fajr prayer).

Sahih al-Bukhari 1161 - Book 19, Hadith 40

Narrated `Aisha:

After offering the two rak`at (Sunna) the Prophet (p.b.u.h) used to talk to me, if I happen to be awake; otherwise he would lie down.

Sahih al-Bukhari 1162 - Book 19, Hadith 41

Narrated `Aisha:

The Prophet (ﷺ) was never more regular and particular in offering any Nawafil than the two rak`at (Sunna) of the Fajr prayer.

Sahih al-Bukhari 1163 - Book 19, Hadith 42

Narrated `Aisha:

Allah's Messenger (ﷺ) used to offer thirteen rak`at in the night prayer and on hearing the Adhan for the morning prayer, he used to offer two light rak`at.

Sahih al-Bukhari 1164 - Book 19, Hadith 43

Narrated `Aisha:

The Prophet (p.b.u.h) used to make the two rak`at before the Fajr prayer so light that I would wonder whether he recited Al-Fatiha (or not).

Sahih al-Bukhari 1165 - Book 19, Hadith 44

Narrated Jabir bin `Abdullah:

The Prophet (p.b.u.h) used to teach us the way of doing Istikhara (Istikhara means to ask Allah to guide one to the right sort of action concerning any job or a deed), in all matters as he taught us the Suras of the Qur'an. He said, "If anyone of you thinks of doing any job he should offer a two rak`at prayer other than the compulsory ones and say (after the prayer): -- 'Allahumma inni astakhiruka bi'ilmika, Wa astaqdiruka bi-qudratika, Wa as'alaka min fadlika Al-`azlm Fa-innaka taqdiru Wala aqdiru, Wa ta'lamu Wala a'lamu, Wa anta 'allamu l-ghuyub. Allahumma, in kunta ta'lam anna hadha-lamra Khairun li fi dini wa ma'ashi wa'aqibati `Amri (or 'ajili `Amri wa'ajilihi) Faqdirhu wa yas-sirhu li thumma barik li Fihi, Wa in kunta ta'lamu anna hadha-lamra shar-run li fi dini wa ma'ashi wa'aqibati `Amri (or fi'ajili `Amri wa ajilihi) Fasrifhu anni was-rifni anhu. Waqdir li al-khaira haithu kana Thumma ardini bihi.' (O Allah! I ask guidance from Your knowledge, And Power from Your Might and I ask for Your great blessings. You are capable and I am not. You know and I do not and You know the unseen. O Allah! If You know that this job is good for my religion and my subsistence and in my Hereafter--(or said: If it is better for my present and later needs)--Then You ordain it for me and make it easy for me to get, And then bless me in it, and if You know that this job is harmful to me In my religion and subsistence and in the Hereafter--(or said: If it is worse for my present and later needs)--Then keep it away from me and let me be away from it. And ordain for me whatever is good for me, And make me satisfied with it). The Prophet (ﷺ) added that then the person should name (mention) his need.

Sahih al-Bukhari 1166 - Book 19, Hadith 45

Narrated Abu Qatada bin Rabi Al-Ansari;:

The Prophet (ﷺ) said, "If anyone of you enters a Mosque, he should not sit until he has offered a tworak` at prayer."

Sahih al-Bukhari 1167 - Book 19, Hadith 46

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) led us and offered a two rak`at prayer and then went away.

Sahih al-Bukhari 1168 - Book 19, Hadith 47

Narrated `Abdullah bin `Umar Abu:

I offered with Allah's Messenger (ﷺ) a two rak`at prayer before the Zuhr prayer and two rak`at after the Zuhr prayer, two rak`at after Jumua, Maghrib and `Isha' prayers.

Sahih al-Bukhari 1169 - Book 19, Hadith 48

Narrated Jabir bin `Abdullah:

While delivering a sermon, Allah's Messenger (ﷺ) said, "If anyone of you comes while the Imam is delivering the sermon or has come out for it, he should offer a two rak`at prayer."

Sahih al-Bukhari 1170 - Book 19, Hadith 49

Narrated Mujahid:

Somebody came to the house of Ibn `Umar and told him that Allah's Messenger (ﷺ)s had entered the Ka`ba. Ibn `Umar said, "I went in front of the Ka`ba and found that Allah's Messenger (ﷺ) had come out of the Ka`ba and I saw Bilal standing by the side of the gate of the Ka`ba. I said, 'O Bilal! Has Allah's Apostle (p.b.u.h) prayed inside the Ka`ba?' Bilal replied in the affirmative. I said, 'Where (did he pray)?' He replied, '(He prayed) Between these two pillars and then he came out and offered a two rak`at prayer in front of the Ka`ba.' " Abu `Abdullah said: Abu Huraira said, "The Prophet (p.b.u.h) advised me to offer two rak`at of Duha prayer (prayer to be offered after sunrise and before midday). " Itban (bin Malik) said, "Allah's Messenger (ﷺ) (p.b.u.h) and Abu Bakr, came to me after sunrise and we aligned behind the Prophet (p.b.u.h) and offered two rak`at."

Sahih al-Bukhari 1171 - Book 19, Hadith 50

Narrated Ibn `Umar:

I offered with the Prophet (ﷺ) two rak`at before the Zuhr and two rak`at after the Zuhr prayer; two rak`at after Maghrib, `Isha' and the Jumua prayers. Those of the Maghrib and `Isha' were offered in his house. My sister Hafsa told me that the Prophet (ﷺ) used to offer two light rak`at after dawn and it was the time when I never went to the Prophet."

Sahih al-Bukhari 1172, 1173 - Book 19, Hadith 51

Narrated `Amr:

I heard Abu Ash-sha'tha' Jabir saying, "I heard Ibn `Abbas saying, 'I offered with Allah's Messenger (ﷺ) eight rak`at (of Zuhr and `Asr prayers) together and seven rak`at (the Maghrib and the `Isha' prayers) together.' " I said, "O Abu Ash-shatha! I think he must have prayed the Zuhr late and the `Asr early; the `Isha early and the Maghrib late." Abu Ash-sha'tha' said, "I also think so." (See Hadith No. 518 Vol. 1).

Sahih al-Bukhari 1174 - Book 19, Hadith 52

Narrated Muwarriq:

I asked Ibn `Umar "Do you offer the Duha prayer?" He replied in the negative. I further asked, "Did `Umar use to pray it?" He (Ibn `Umar) replied in the negative. I again asked, "Did Abu Bakr use to pray it?" He replied in the negative. I again asked, "Did the Prophet (ﷺ) use to pray it?" Ibn `Umar replied, "I don't think he did."

Sahih al-Bukhari 1175 - Book 19, Hadith 53

Narrated `Abdur Rahman bin Abi Laila:

Only Um Hani narrated to me that she had seen the Prophet (ﷺ) offering the Duha prayer. She said, "On the day of the conquest of Mecca, the Prophet (ﷺ) entered my house, took a bath and offered eight rak`at (of Duha prayers. I had never seen the Prophet (ﷺ) offering such a light prayer but he performed bowing and prostrations perfectly .

Sahih al-Bukhari 1176 - Book 19, Hadith 54

Narrated `Aisha:

I never saw the Prophet (ﷺ) offering the Duha prayer but I always offer it.

Sahih al-Bukhari 1177 - Book 19, Hadith 55

Narrated Abu Huraira:

My friend (the Prophet) advised me to do three things and I shall not leave them till I die, these are: To fast three days every month, to offer the Duha prayer, and to offer witr before sleeping.

Sahih al-Bukhari 1178 - Book 19, Hadith 56

Narrated Anas bin Sirin:

I heard Anas bin Malik al-Ansari saying, "An Ansari man, who was very fat, said to the Prophet, 'I am unable to present myself for the prayer with you.' He prepared a meal for the Prophet (ﷺ) and invited him to his house. He washed one side of a mat with water and the Prophet (ﷺ) offered two Rakat on it." So and so, the son of so and so, the son of Al-Jarud asked Anas, "Did the Prophet (ﷺ) use to offer the Duha prayer?" Anas replied, "I never saw him praying (the Duha prayer) except on that day."

Sahih al-Bukhari 1179 - Book 19, Hadith 57

Narrated Ibn 'Umar:

I remember ten Rakat of Nawafil from the Prophet, two Rakat before the Zuhr prayer and two after it; two Rakat after Maghrib prayer in his house, and two Rakat after 'Isha' prayer in his house, and two Rakat before the Fajr prayer and at that time nobody would enter the house of the Prophet. Hafsa told me that the Prophet (ﷺ) used to offer two Rakat after the call maker had made the Adhan and the day had dawned.

Sahih al-Bukhari 1180, 1181 - Book 19, Hadith 58

Narrated Aisha:

The Prophet (ﷺ) never missed four rak`at before the Zuhr prayer and two rak`at before the Fajr prayer.

Sahih al-Bukhari 1182 - Book 19, Hadith 59

Narrated `Abdullah Al-Muzni:

The Prophet (ﷺ) said, "Pray before the Maghrib (compulsory) prayer." He (said it thrice) and in the third time, he said, "Whoever wants to offer it can do so." He said so because he did not like the people to take it as a tradition.

Sahih al-Bukhari 1183 - Book 19, Hadith 60

Narrated Marthad bin `Abdullah Al-Yazani:

I went to `Uqba bin 'Amir Al-Juhani and said, "Is it not surprising that Abi Tamim offers two rak`at before the Maghrib prayer?" `Uqba said, "We used to do so in the lifetime of Allah's Messenger (ﷺ)." I asked him, "What prevents you from offering it now?" He replied, "Business."

Sahih al-Bukhari 1184 - Book 19, Hadith 61

Narrated Mahmud bin Ar-rabi' Al-Ansari:

that he remembered Allah's Messenger (ﷺ) and he also remembered a mouthful of water which he had thrown on his face, after taking it from a well that was in their house. Mahmud said that he had heard `Itban bin Malik, who was present with Allah's Messenger (ﷺ) in the battle of Badr saying, "I used to lead my people at Bani Salim in the prayer and there was a valley between me and those people. Whenever it rained it used to be difficult for me to cross it to go to their mosque. So I went to Allah's Messenger (ﷺ) and said, 'I have weak eyesight and the valley between me and my people flows during the rainy season and it becomes difficult for me to cross it; I wish you would come to my house and pray at a place so that I could take that place as a praying place.' Allah's Messenger (ﷺ) said, 'I will do so.' So Allah's Messenger (ﷺ) and Abu Bakr came to my house in the (next) morning after the sun had risen high. Allah's Messenger (ﷺ) asked my permission to let him in and I admitted him. He did not sit before saying, 'Where do you want us to offer the prayer in your house?' I pointed to the place where I wanted him to pray. So Allah's Messenger (ﷺ) stood up for the prayer and started the prayer with Takbir and we aligned in rows behind him; and he offered two rak`at, and finished them with Taslim, and we also performed Taslim with him. I detained him for a meal called "Khazir" which I had prepared for him.-- ("Khazir" is a special type of dish prepared from barley flour and meat soup)-- When the neighbors got the news that Allah's Messenger (ﷺ) was in my house, they poured it till there were a great number of men in the house. One of them said, 'What is wrong with Malik, for I do not see him?' One of them replied, 'He is a hypocrite and does not love Allah and His Apostle.' On that Allah's Apostle said, 'Don't say this. Haven't you seen that he said, 'None has the right to be worshipped but Allah for Allah's sake only.' The man replied, 'Allah and His Apostle know better; but by Allah, we never saw him but helping and talking with the hypocrites.' Allah's Messenger (ﷺ) replied, 'No doubt, whoever says. None has the right to be worshipped but Allah, and by that he wants the pleasures of Allah, then Allah will save him from Hell." Mahmud added, "I told the above narration to some people, one of whom was Abu Aiyub, the companion of Allah's Messenger (ﷺ) in the battle in which he (Abu Aiyub) died and Yazid bin Mu'awiya was their leader in Roman Territory. Abu Aiyub denounced the narration and said, 'I doubt that Allah's Messenger (ﷺ) ever said what you have said.' I felt that too much, and I vowed to Allah that if I remained alive in that holy battle, I would (go to Medina and) ask `Itban bin Malik if he was still living in the mosque of his people. So when he returned, I assumed Ihram for Hajj or `Umra and then I

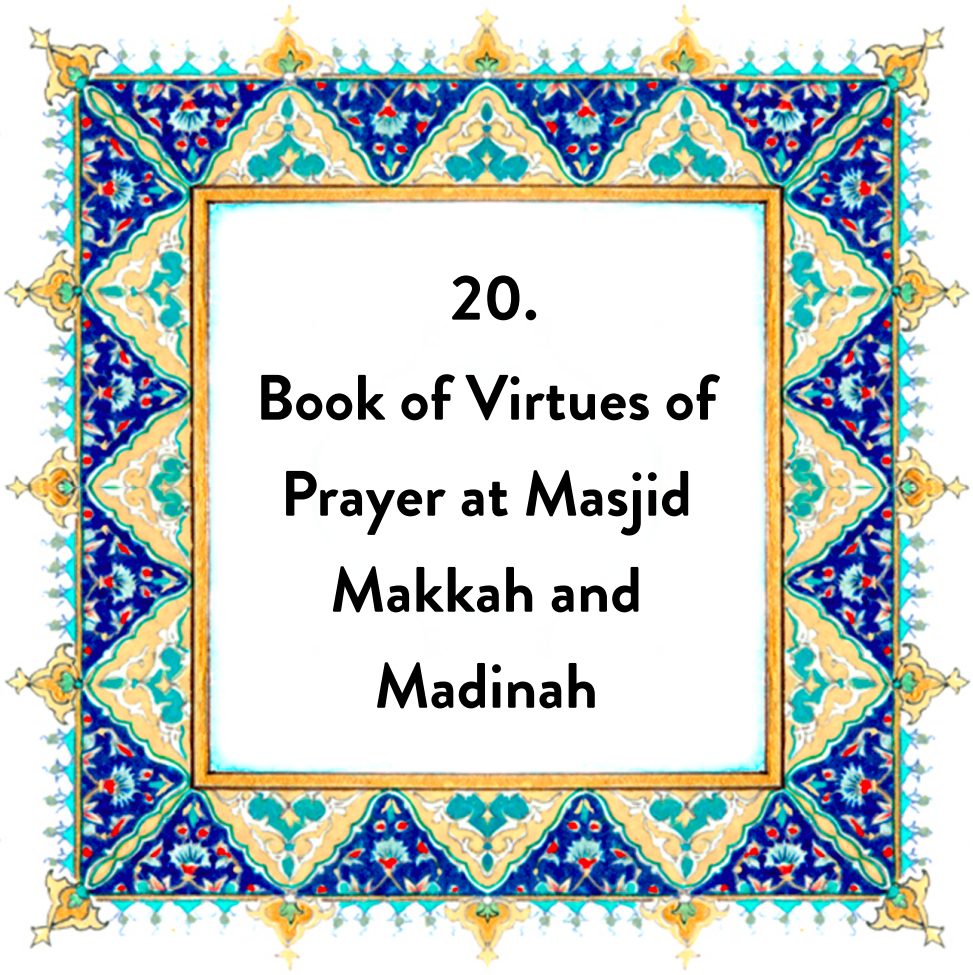
proceeded on till I reached Medina. I went to Bani Salim and `Itban bin Malik, who was by then an old blind man, was leading his people in the prayer. When he finished the prayer, I greeted him and introduced myself to him and then asked him about that narration. He told that narration again in the same manner as he had narrated it the first time."

Sahih al-Bukhari 1185 - Book 19, Hadith 62

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "Offer some of your prayers in your houses and do not make them graves."

Sahih al-Bukhari 1187 - Book 19, Hadith 63



20.
Book of Virtues of Prayer at Masjid Makkah and Madinah

Narrated Quza'a:

I heard Abu Said saying four words. He said, "I heard the Prophet (ﷺ) (saying the following narrative)." He had participated in twelve holy battles with the Prophet.

Sahih al-Bukhari 1188 - Book 20, Hadith 1

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Do not set out on a journey except for three Mosques i.e. Al-Masjid-AI-Haram, the Mosque of Allah's Messenger (ﷺ) , and the Mosque of Al-Aqsa, (Mosque of Jerusalem)."

Sahih al-Bukhari 1189 - Book 20, Hadith 2

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "One prayer in my Mosque is better than one thousand prayers in any other mosque excepting Al-Masjid-AI-Haram."

Sahih al-Bukhari 1190 - Book 20, Hadith 3

Narrated Nafi`:

Ibn `Umar never offered the Duha prayer except on two occasions: (1) Whenever he reached Mecca; and he always used to reach Mecca in the forenoon. He would perform Tawaf round the Ka`ba and then offer two rak`at at the rear of Maqam Ibrahim. (2) Whenever he visited Quba, for he used to visit it every Saturday. When he entered the Mosque, he disliked to leave it without offering a prayer. Ibn `Umar narrated that Allah's Messenger (ﷺ) used to visit the Mosque of Quba (sometime) walking and (sometime) riding. And he (i.e. Ibn `Umar) used to say, "I do only what my companions used to do and I don't forbid anybody to pray at any time during the day or night except that one should not intend to pray at sunrise or sunset."

Sahih al-Bukhari 1191, 1192 - Book 20, Hadith 4

Narrated `Abdullah bin Dinar:

Ibn `Umar said, "The Prophet (ﷺ) used to go to the Mosque of Quba every Saturday (sometimes) walking and (sometimes) riding." `Abdullah (Ibn `Umar) used to do the same.

Sahih al-Bukhari 1193 - Book 20, Hadith 5

Narrated Ibn `Umar:

The Prophet (ﷺ) used to go to the Mosque of Quba (sometimes) walking and sometimes riding. Added Nafi` (in another narration), "He then would offer two rak`at (in the Mosque of Quba)."

Sahih al-Bukhari 1194 - Book 20, Hadith 6

Narrated `Abdullah bin Zaid Al-Mazini:

Allah's Messenger (ﷺ) said, "Between my house and the pulpit there is a garden of the gardens of Paradise."

Sahih al-Bukhari 1195 - Book 20, Hadith 7

Narrated Abu Huraira:

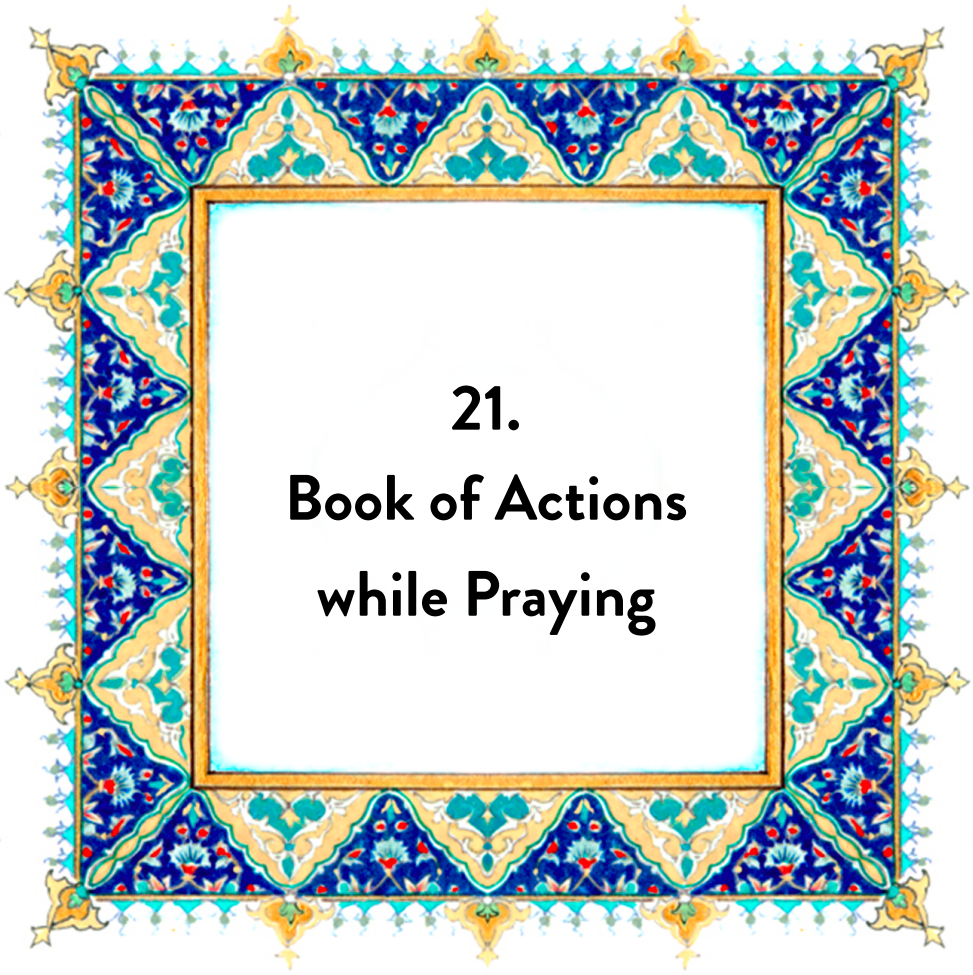
The Prophet (ﷺ) said, "Between my house and my pulpit there is a garden of the gardens of Paradise, and my pulpit is on my fountain tank (i.e. Al-Kauthar)."

Sahih al-Bukhari 1196 - Book 20, Hadith 8

Narrated Qaza'a Maula:

(freed slave of) Ziyad: I heard Abu Sa`id Al-khudri narrating four things from the Prophet (ﷺ) and I appreciated them very much. He said, conveying the words of the Prophet. (1) "A woman should not go on a two day journey except with her husband or a Dhi-Mahram. (2) No fasting is permissible on two days: `Id-ul-Fitr and `Id-ul-Adha. (3) No prayer after two prayers, i.e. after the Fajr prayer till the sunrises and after the `Asr prayer till the sun sets. (4) Do not prepare yourself for a journey except to three Mosques, i.e. Al-Masjid-AI-Haram, the Mosque of Aqsa (Jerusalem) and my Mosque."

Sahih al-Bukhari 1197 - Book 20, Hadith 9



21.
Book of Actions while Praying

Narrated Kuraib Maula Ibn `Abbas:

`Abdullah bin `Abbas said that he had passed a night in the house of Maimuna the mother of the faithful believers , who was his aunt. He said, "I slept across the bed, and Allah's Messenger (ﷺ) along with his wife slept lengthwise. Allah's Messenger (ﷺ) slept till midnight or slightly before or after it. Then Allah's Apostle woke up, sat, and removed the traces of sleep by rubbing his hands over his face. Then he recited the last ten verses of Surat-Al `Imran (2). Then he went towards a hanging leather watercontainer and performed a perfect ablution and then stood up for prayer." `Abdullah bin `Abbas added, "I got up and did the same as Allah's Messenger (ﷺ) had done and then went and stood by his side. Allah's Messenger (ﷺ) then put his right hand over my head and caught my right ear and twisted it. He offered two rak`at, then two rak`at, then two rak`at, then two rak`at, then two rak`at, then two rak`at and then offered one rak`a witr. Then he lay down till the Mu'adh-dhin came and then he prayed two light rak`at and went out and offered the early morning (Fajr) prayer."

Sahih al-Bukhari 1198 - Book 21, Hadith 1

Narrated `Abdullah:

We used to greet the Prophet (ﷺ) while he was praying and he used to answer our greetings. When we returned from An-Najashi (the ruler of Ethiopia), we greeted him, but he did not answer us (during the prayer) and (after finishing the prayer) he said, "In the prayer one is occupied (with a more serious matter)."

Sahih al-Bukhari 1199 - Book 21, Hadith 2

Narrated `Abdullah:

The same as No. 290. from the Prophet.

Sahih al-Bukhari 1199b - Book 21, Hadith 3

Narrated Zaid bin Arqam:

In the lifetime of the Prophet (ﷺ) we used to speak while praying, and one of us would tell his needs to his companions, till the verse, 'Guard strictly your prayers (2.238) was revealed. After that we were ordered to remain silent while praying.

Sahih al-Bukhari 1200 - Book 21, Hadith 4

Narrated Sahl bin Sa`d:

The Prophet (ﷺ) went out to affect a reconciliation between the tribes of Bani `Amr bin `Auf and the time of the prayer became due; Bilal went to Abu Bakr and said, "The Prophet (ﷺ) is detained. Will you lead the people in the prayer?" Abu Bakr replied, "Yes, if you wish." So Bilal pronounced the Iqama and Abu Bakr led the prayer. In the meantime the Prophet (ﷺ) came crossing the rows (of the praying people) till he stood in the first row and the people started clapping. Abu Bakr never looked hither and thither during the prayer but when the people clapped too much, he looked back and saw the Prophet (ﷺ) in the (first) row. The Prophet (ﷺ) waved him to remain at his place, but Abu Bakr raised both his hands and sent praises to Allah and then retreated and the Prophet (ﷺ) went forward and led the prayer. (See Hadith No. 295 & 296)

Sahih al-Bukhari 1201 - Book 21, Hadith 5

Narrated `Abdullah bin Mas`ud:

We used to say the greeting, name and greet each other in the prayer. Allah's Messenger (ﷺ) heard it and said:--"Say, 'at-tahiyyatu lil-lahi was-salawatu wat-taiyibatu . Assalamu 'Alaika aiyuha-n-Nabiyu warahmatu- l-lahi wa-barakatuhu. _ Assalamu alaina wa-'ala 'ibadi-l-lahi as-salihin.. Ashhadu an la ilaha illa-l-lah wa ashhadu anna Muhammadan `Abdu hu wa Rasuluh. (All the compliments are for Allah and all the prayers and all the good things (are for Allah). Peace be on you, O Prophet, and Allah's mercy and blessings (are on you). And peace be on us and on the good (pious) worshipers of Allah. I testify that none has the right to be worshipped but Allah and that Muhammad is His slave and Apostle.) So, when you have said this, then you have surely sent the greetings to every good (pious) worshipper of Allah, whether he be in the Heaven or on the Earth . "

Sahih al-Bukhari 1202 - Book 21, Hadith 6

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The saying 'Sub Han Allah' is for men and clapping is for women." (If something happens in the prayer, the men can invite the attention of the Imam by saying "Sub Han Allah". And women, by clapping their hands).

Sahih al-Bukhari 1203 - Book 21, Hadith 7

Narrated Sahl bin Sa`d:

The Prophet (ﷺ) said, "The saying 'Sub Han Allah' is for men and clapping is for women.

Sahih al-Bukhari 1204 - Book 21, Hadith 8

Narrated Anas bin Malik:

While Abu Bakr was leading the people in the morning prayer on a Monday, the Prophet (ﷺ) came towards them suddenly having lifted the curtain of 'Aisha's house, and looked at them as they were standing in rows and smiled. Abu Bakr tried to come back thinking that Allah's Apostle wanted to come out for the prayer. The attention of the Muslims was diverted from the prayer because they were delighted to see the Prophet. The Prophet (ﷺ) waved his hand to them to complete their prayer, then he went back into the room and let down the curtain. The Prophet expired on that very day.

Sahih al-Bukhari 1205 - Book 21, Hadith 9

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "A woman called her son while he was in his hermitage and said, 'O Juraij' He said, 'O Allah, my mother (is calling me) and (I am offering) my prayer (what shall I do)?' She again said, 'O Juraij!' He said again, 'O Allah ! My mother (is calling me) and (I am offering) my prayer (what shall I do)?' She again said, 'O Juraij' He again said, 'O Allah! My mother (is calling me) and (I am offering) my prayer. (What shall I do?)' She said, 'O Allah! Do not let Juraij die till he sees the faces of prostitutes.' A shepherdess used to come by his hermitage for grazing her sheep and she gave birth to a child. She was asked whose child that was, and she replied that it was from Juraij and that he had come out from his hermitage. Juraij said, 'Where is that woman who claims that her child is from me?' (When she was brought to him along with the child), Juraij asked the child, 'O Babus, who is your father?' The child replied, 'The shepherd.' " (See Hadith No 662. Vol 3).

Sahih al-Bukhari 1206 - Book 21, Hadith 10

Narrated Mu'aiqib:

The Prophet (ﷺ) talked about a man leveling the earth on prostrating, and said, "If you have to do so, then do it once."

Sahih al-Bukhari 1207 - Book 21, Hadith 11

Narrated Anas bin Malik:

We used to pray with the Prophet (ﷺ) in scorching heat, and if someone of us could not put his face on the earth (because of the heat) then he would spread his clothes and prostrate over them.

Sahih al-Bukhari 1208 - Book 21, Hadith 12

Narrated Aisha:

I used to stretch my legs towards the Qibla of the Prophet (ﷺ) while he was praying; whenever he prostrated he touched me, and I would withdraw my legs, and whenever he stood up, I would restretch my legs.

Sahih al-Bukhari 1209 - Book 21, Hadith 13

Narrated Abu Huraira:

The Prophet (ﷺ) once offered the prayer and said, "Satan came in front of me and tried to interrupt my prayer, but Allah gave me an upper hand on him and I choked him. No doubt, I thought of tying him to one of the pillars of the mosque till you get up in the morning and see him. Then I remembered the statement of Prophet Solomon, 'My Lord ! Bestow on me a kingdom such as shall not belong to any other after me.' Then Allah made him (Satan) return with his head down (humiliated)."

Sahih al-Bukhari 1210 - Book 21, Hadith 14

Narrated Al-Azraq bin Qais:

We were at Al-Ahwaz fighting the Al-Haruriya (tribe). While I was at the bank of a river a man was praying and the reins of his animal were in his hands and the animal was struggling and he was following the animal. (Shu`ba, a sub-narrator, said that man was Abu Barza Al-Aslami). A man from the Khawarij said, "O Allah! Be harsh to this sheik." And when the sheik (Abu Barza) finished his prayer, he said, "I heard your remark. No doubt, I participated with Allah's Messenger (ﷺ) in six or seven or eight holy battles and saw his leniency, and no doubt, I would rather retain my animal than let it return to its stable, as it would cause me much trouble. "

Sahih al-Bukhari 1211 - Book 21, Hadith 15

Narrated `Aisha:

Once the sun eclipsed and Allah's Messenger (ﷺ) stood up for the prayer and recited a very long Sura and when bowed for a long while and then raised his head and started reciting another Sura. Then he bowed, and after finishing, he prostrated and did the same in the second rak`a and then said, "These (lunar and solar eclipses) are two of the signs of Allah and if you see them, pray till the eclipse is over. No doubt, while standing at this place I saw everything promised to me by Allah and I saw (Paradise) and I wanted to pluck a bunch (of grapes) therefrom, at the time when you saw me stepping forward. No doubt, I saw Hell with its different parts destroying each other when you saw me retreating and in it I saw `Amr bin Luhai who started the tradition of freeing animals (set them free) in the name of idols."

Sahih al-Bukhari 1212 - Book 21, Hadith 16

Narrated Ibn `Umar:

The Prophet (ﷺ) saw some sputum on the wall facing the Qibla of the mosque and became furious with the people of the mosque and said, "During the prayer, Allah is in front of everyone of you and so he should not spit (or said, 'He should not expectorate')." Then he got down and scratched the sputum with his hand. Ibn `Umar said (after narrating), "If anyone of you has to spit during the prayer, he should spit to his left."

Sahih al-Bukhari 1213 - Book 21, Hadith 17

Narrated Anas:

The Prophet (ﷺ) said, "Whenever anyone of you is in prayer, he is speaking in private to his Lord and so he should neither spit in front of him nor on his right side but to his left side under his left foot."

Sahih al-Bukhari 1214 - Book 21, Hadith 18

Narrated Sahl bin Sa`d:

The people used to offer the prayer with the Prophet (ﷺ) with their waist-sheets tied round their necks because of the shortness of the sheets and the women were ordered not to lift their heads till the men had sat straight.

Sahih al-Bukhari 1215 - Book 21, Hadith 19

Narrated `Abdullah:

I used to greet the Prophet (ﷺ) while he was in prayer and he would return my greeting, but when we returned (from Ethiopia) I greeted the Prophet (while he was praying) but he did not return the greeting, and (after finishing the prayer) he said, "In the prayer one is occupied (with a more serious matter)."

Sahih al-Bukhari 1216 - Book 21, Hadith 20

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) sent me for some job and when I had finished it I returned and came to the Prophet (ﷺ) and greeted him but he did not return my greeting. So I felt so sorry that only Allah knows it and I said to myself,, 'Perhaps Allah's Messenger (ﷺ) is angry because I did not come quickly, then again I greeted him but he did not reply. I felt even more sorry than I did the first time. Again I greeted him and he returned the greeting and said, "The thing which prevented me from returning the greeting was that I was praying." And at that time he was on his Rahila and his face was not towards the Qibla.

Sahih al-Bukhari 1217 - Book 21, Hadith 21

Narrated Sahl bin Sa`d:

The news about the differences amongst the people of Bani `Amr bin `Auf at Quba reached Allah's Apostle and so he went to them along with some of his companions to affect a reconciliation. Allah's Apostle was delayed there and the time for the prayer became due. Bilal came to Abu Bakr! and said, "O Abu Bakr! Allah's Messenger (ﷺ) is detained (there) and the time for the prayer is due. Will you lead the people in prayer?" Abu Bakr replied, "Yes, if you wish." So Bilal pronounced the Iqama and Abu Bakr went forward and the people said Takbir. In the meantime, Allah's Messenger (ﷺ) came piercing through the rows till he stood in the (first) row and the people started clapping. Abu Bakr, would never look hither and thither during the prayer but when the people clapped much he looked back and saw Allah's Messenger (ﷺ). The Prophet (ﷺ) beckoned him to carry on. Abu Bakr raised both his hands, praised Allah and retreated till he stood in the row and Allah's Messenger (ﷺ) went forward and led the people in the prayer. When he had finished the prayer, he addressed the people and said, "O people! Why did you start clapping when something happened to you in the prayer? Clapping is for women. Whenever one is confronted with something unusual in the prayer one should say, 'Sub Han Allah'." Then the Prophet looked towards Abu Bakr and asked, "What prevented you from leading the prayer when I beckoned you to carry on?" Abu Bakr replied, "It does not befit the son of Al Quhafa to lead the prayer in the presence of Allah's Messenger (ﷺ).

Sahih al-Bukhari 1218 - Book 21, Hadith 22

Narrated Abu Huraira:

It was forbidden to keep the hands on the hips during the prayer. (This is narrated by Abu Huraira from the Prophet.)

Sahih al-Bukhari 1219 - Book 21, Hadith 23

Narrated Abu Huraira:

It was forbidden to pray with the hands over one's hips.

Sahih al-Bukhari 1220 - Book 21, Hadith 24

Narrated `Uqba bin Al-Harith:

I offered the `Asr prayer with the Prophet (ﷺ) and after finishing the prayer with Taslim he got up quickly and went to some of his wives and then came out. He noticed the signs of astonishment on the faces of the people caused by his speed. He then said, "I remembered while I was in my prayer that a piece of gold was Lying in my house and I disliked that it should remain with us throughout the night, and so I have ordered it to be distributed."

Sahih al-Bukhari 1221 - Book 21, Hadith 25

Narrated Abu Huraira:

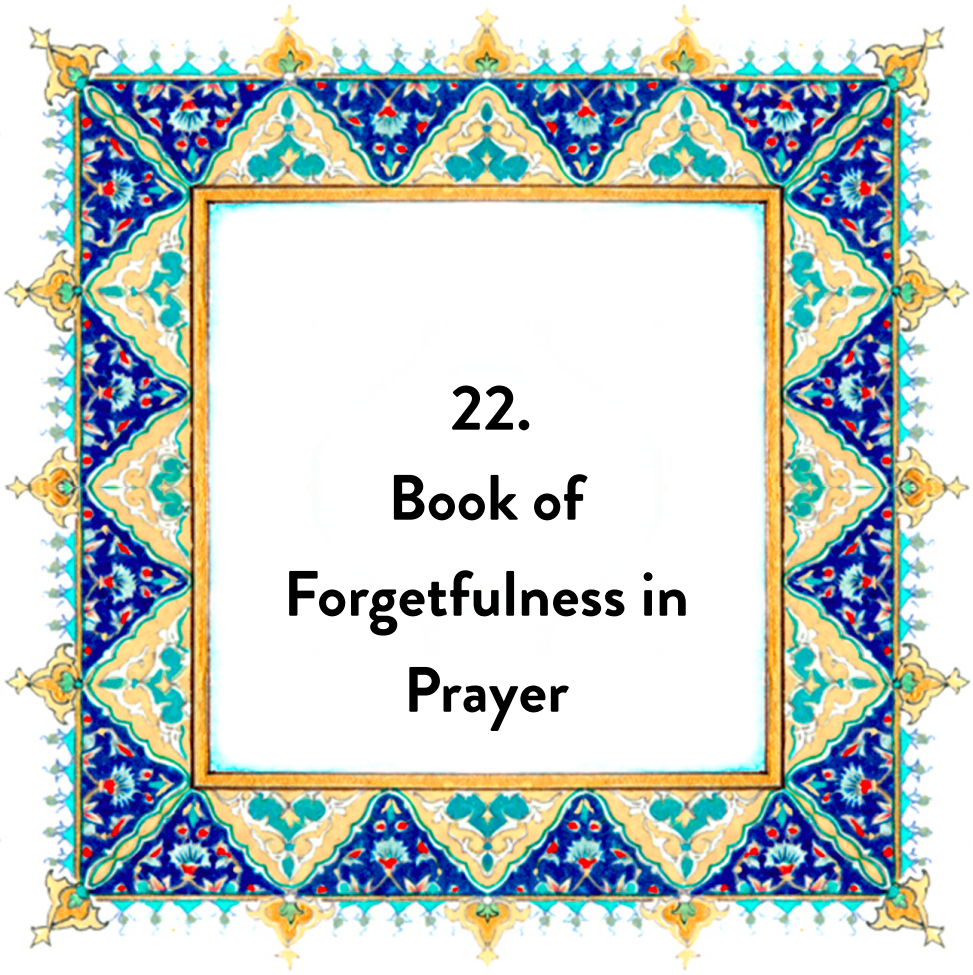
Allah's Messenger (ﷺ) said, "When the Adhan for the prayer is pronounced, then Satan takes to his heels passing wind so that he may not hear the Adhan and when the Mu'adh-dhin finishes, he comes back; and when the Iqama is pronounced he again takes to his heels and when it is finished, he again comes back and continues reminding the praying person of things that he used not to remember when not in prayer till he forgets how much he has prayed." Abu Salama bin `Abdur-Rahman said, "If anyone of you has such a thing (forgetting the number of rak`at he has prayed) he should perform two prostrations of Sahu (i.e. forgetfulness) while sitting." Abu Salama narrates this from Abu Huraira.

Sahih al-Bukhari 1222 - Book 21, Hadith 26

Narrated Abu Huraira:

People say that I narrate too many narrations of the Prophet; once I met a man (during the lifetime of the Prophet) and asked him, "Which Sura did Allah's Messenger (ﷺ) s recite yesterday in the `Isha' prayer?" He said, "I do not know." I said, "Did you not attend the prayer?" He said, "Yes, (I did)." I said, "I know. He recited such and such Sura."

Sahih al-Bukhari 1223 - Book 21, Hadith 27



22.
Book of Forgetfulness in Prayer

Narrated `Abdullah bin Buhaina:

Allah's Messenger (ﷺ) once led us in a prayer and offered two rak`at and got up (for the third rak`a) without sitting (after the second rak`a). The people also got up with him, and when he was about to finish his prayer, we waited for him to finish the prayer with Taslim but he said Takbir before Taslim and performed two prostrations while sitting and then finished the prayer with Taslim.

Sahih al-Bukhari 1224 - Book 22, Hadith 1

Narrated `Abdullah bin Buhaina:

Allah's Messenger (ﷺ) got up after the second rak`a of the Zuhr prayer without sitting in between (the second and the third rak`at). When he finished the prayer he performed two prostrations (of Sahu) and then finished the prayer with Taslim.

Sahih al-Bukhari 1225 - Book 22, Hadith 2

Narrated' `Abdullah:

Once Allah's Messenger (ﷺ) offered five rak`at in the Zuhr prayer, and somebody asked him whether there was some increase in the prayer. Allah's Messenger (ﷺ) said, "What is that?" He said, "You have offered five rak`at." So Allah's Messenger (ﷺ) performed two prostrations of Sahu after Taslim.

Sahih al-Bukhari 1226 - Book 22, Hadith 3

Narrated Abu Huraira:

The Prophet (ﷺ) led us in the `Asr or the Zuhr prayer and finished it with Taslim. Dhul-Yadain said to him, "O Allah's Messenger (ﷺ)! Has the prayer been reduced?" The Prophet (ﷺ) asked his companions in the affirmative. So Allah's Messenger (ﷺ) I offered two more rak`at and then performed two prostrations (of Sahu). Sa`d said, "I saw that 'Urwa bin Az-Zubair had offered two rak`at in the Maghrib prayer and finished it with Taslim. He then talked (and when he was informed about it) he completed the rest of his prayer and performed two prostrations, and said, 'The Prophet (ﷺ) prayed like this.' "

Sahih al-Bukhari 1227 - Book 22, Hadith 4

Narrated Abu Huraira.:

Once Allah's Messenger (ﷺ) offered two rak`at and finished his prayer. So Dhul-Yadain asked him, "Has the prayer been reduced or have you forgotten?" Allah's Messenger (ﷺ) said, "Has Dhul-Yadain spoken the truth?" The people replied in the affirmative. Then Allah's Messenger (ﷺ) stood up and offered the remaining two rak`at and performed Taslim, and then said Takbir and performed two prostrations like his usual prostrations, or a bit longer, and then got up.

Sahih al-Bukhari 1228 - Book 22, Hadith 5

Narrated Salama bin 'Alqama:

I asked Muhammad (bin Seereen) whether Tashah-hud should be recited after the two prostrations of Sahu. He replied, "It is not (mentioned) in Abu Huraira's narration . "

Sahih al-Bukhari 1228 - Book 22, Hadith 6

Narrated Abu Huraira:

The Prophet (ﷺ) offered one of the evening prayers (the sub-narrator Muhammad said, "I think that it was most probably the `Asr prayer") and he finished it after offering two rak`at only. He then stood near a price of wood in front of the Mosque and put his hand over it. Abu Bakr and `Umar were amongst those who were present, but they dared not talk to him about that (because of excessive respect for him), and those who were in a hurry went out. They said, "Has the prayer been reduced?" A man who was called Dhul-Yadain by the Prophet (ﷺ) said (to the Prophet), "Has the prayer been reduced or have you forgotten?" He said, "Neither have I forgotten, nor has the prayer been reduced." He said, "Certainly you have forgotten." So the Prophet (ﷺ) offered two more rak`at and performed Taslim and then said Takbir and performed a prostration of Sahu like his ordinary prostration or a bit longer and then raised his head and said Takbir and then put his head down and performed a prostration like his ordinary prostration or a bit longer, and then raised his head and said Takbir.

Sahih al-Bukhari 1229 - Book 22, Hadith 7

Narrated `Abdullah bin Buhaina Al-Asdi:

(the ally of Bani `Abdul Muttalib) Allah's Messenger (ﷺ) stood up for the Zuhr prayer and he should have sat (after the second rak`a but he stood up for the third rak`a without sitting for Tashah-hud) and when he finished the prayer he performed two prostrations and said Takbir on each prostration while sitting, before ending (the prayer) with Taslim; and the people too performed the two prostrations with him instead of the sitting he forgot.

Sahih al-Bukhari 1230 - Book 22, Hadith 8

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "When the call for prayer is made, Satan takes to his heels passing wind so that he may not hear the Adhan and when the call is finished he comes back, and when the Iqama is pronounced, Satan again takes to his heels, and when the Iqama is finished he comes back again and tries to interfere with the person and his thoughts and say, "Remember this and that (which he has not thought of before the prayer)", till the praying person forgets how much he has prayed. If anyone of you does not remember whether he has offered three or four rak`at then he should perform two prostrations of Sahu while sitting.

Sahih al-Bukhari 1231 - Book 22, Hadith 9

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "When anyone of you stands for the prayers, Satan comes and puts him in doubts till he forgets how many rak`at he has prayed. So if this happens to anyone of you, he should perform two prostrations of Sahu while sitting.

Sahih al-Bukhari 1232 - Book 22, Hadith 10

Narrated Kuraib:

I was sent to Aisha by Ibn `Abbas, Al-Miswar bin Makhrama and `Abdur-Rahman bin Azhar . They told me to greet her on their behalf and to ask her about the offering of the two rak`at after the `Asr prayer and to say to her, "We were informed that you offer those two rak`at and we were told that the Prophet had forbidden offering them." Ibn `Abbas said, "I along with `Umar bin Al-Khattab used to beat the people whenever they offered them." I went to Aisha and told her that message. `Aisha said, "Go and ask Um Salama about them." So I returned and informed them about her statement. They then told me to go to Um Salama with the same question with which t sent me to `Aisha. Um Salama replied, "I heard the Prophet (ﷺ) forbidding them. Later I saw him offering them immediately after he prayed the `Asr prayer. He then entered my house at a time when some of the Ansari women from the tribe of Bani Haram were sitting with me, so I sent my slave girl to him having said to her, 'Stand beside him and tell him that Um Salama says to you, "O Allah's Messenger (ﷺ)! I have heard you forbidding the offering of these (two rak`at after the `Asr prayer) but I have seen you offering them." If he waves his hand then wait for him.' The slave girl did that. The Prophet (ﷺ) beckoned her with his hand and she waited for him. When he had finished the prayer he said, "O daughter of Bani Umaiya! You have asked me about the two rak`at after the `Asr prayer. The people of the tribe of `Abdul-Qais came to me and made me busy and I could not offer the two rak`at after the Zuhr prayer. These (two rak`at that I have just prayed) are for those (missed) ones.

Sahih al-Bukhari 1233 - Book 22, Hadith 11

Narrated Sahl bin Sa`d As-Sa`idi:

The news about the differences amongst the people of Bani `Amr bin `Auf reached Allah's Messenger (ﷺ) and so he went to them along with some of his companions to effect a reconciliation between them. Allah's Messenger (ﷺ) was delayed there, and the time of the prayer was due. Bilal went to Abu Bakr and said to him, "Allah's Messenger (ﷺ) has been delayed (there) and the time of prayer is due. So will you lead the people in prayer?" Abu Bakr said, "Yes, if you wish." Bilal pronounced the Iqama and Abu Bakr, went forward and said Takbir for the people. In the meantime Allah's Messenger (ﷺ) came crossing the rows (of the praying people) and stood in the (first) row and the people started clapping. Abu Bakr, would never glance sideways in his prayer but when the people clapped much he looked back and (ﷺ) Allah's Messenger (ﷺ) . Allah's Messenger (ﷺ) beckoned him to carry on the prayer. Abu Bakr raised his hands and thanked Allah, and retreated till he reached the (first) row. Allah's Messenger (ﷺ) went forward and led the people in the prayer. When he completed the prayer he faced the people and said, "O people! Why did you start clapping when something unusual happened to you in the prayer? Clapping is only for women. So whoever amongst you comes across something in the prayer should say, 'Subhan-Allah' for there is none who will not turn round on hearing him saying Subhan-Allah. O Abu Bakr! What prevented you from leading the people in the prayer when I beckoned you to do so?" Abu Bakr replied, "How dare the son of Abu Quhafa lead the prayer in the presence of Allah's Messenger (ﷺ) ?"

Sahih al-Bukhari 1234 - Book 22, Hadith 12

Narrated Asma':

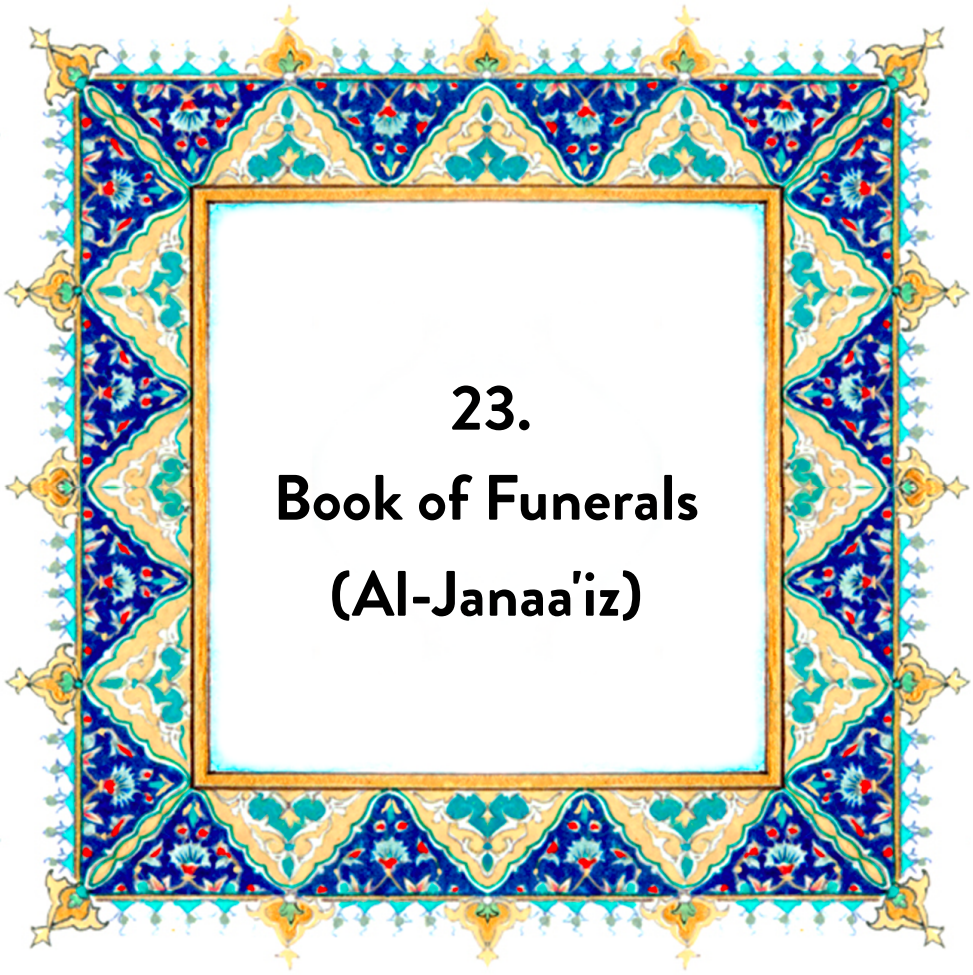
I went to `Aisha and she was standing praying and the people, too, were standing (praying). So I said, "What is the matter with the people?" She beckoned with her head towards the sky. I said, "(Is there) a sign?" She nodded intending to say, "Yes."

Sahih al-Bukhari 1235 - Book 22, Hadith 13

Narrated `Aisha the wife of the Prophet:

Allah's Messenger (ﷺ) during his illness prayed in his house sitting, whereas some people followed him standing, but the Prophet (ﷺ) beckoned them to sit down. On completion of the prayer he said, "The Imam is to be followed. So, bow when he bows, and raise your head when he raises his head." (See Hadith No. 657 Vol 1 for taking the verdict).

Sahih al-Bukhari 1236 - Book 22, Hadith 14



23.
Book of Funerals
(Al-Janaa'iz)

Narrated Abu Dhar:

Allah's Messenger (ﷺ) said, "Someone came to me from my Lord and gave me the news (or good tidings) that if any of my followers dies worshipping none (in any way) along with Allah, he will enter Paradise." I asked, "Even if he committed illegal sexual intercourse (adultery) and theft?" He replied, "Even if he committed illegal sexual intercourse (adultery) and theft."

Sahih al-Bukhari 1237 - Book 23, Hadith 1

Narrated `Abdullah:

Allah's Messenger (ﷺ) said, "Anyone who dies worshipping others along with Allah will definitely enter the Fire." I said, "Anyone who dies worshipping none along with Allah will definitely enter Paradise."

Sahih al-Bukhari 1238 - Book 23, Hadith 2

Narrated Al-Bara' bin `Azib:

Allah's Messenger (ﷺ) ordered us to do seven things and forbade us to do other seven. He ordered us: to follow the funeral procession. to visit the sick, to accept invitations, to help the oppressed, to fulfill the oaths, to return the greeting and to reply to the sneezer: (saying, "May Allah be merciful on you," provided the sneezer says, "All the praises are for Allah,"). He forbade us to use silver utensils and dishes and to wear golden rings, silk (clothes), Dibaj (pure silk cloth), Qissi and Istabraq (two kinds of silk cloths).

Sahih al-Bukhari 1239 - Book 23, Hadith 3

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying, "The rights of a Muslim on the Muslims are five: to respond to the salaam, visiting the sick, to follow the funeral processions, to accept an invitation, and to reply to those who sneeze. (see Hadith 1239)

Sahih al-Bukhari 1240 - Book 23, Hadith 4

Narrated `Aisha:

Abu Bakr came riding his horse from his dwelling place in As-Sunh. He got down from it, entered the Mosque and did not speak with anybody till he came to me and went direct to the Prophet, who was covered with a marked blanket. Abu Bakr uncovered his face. He knelt down and kissed him and then started weeping and said, "My father and my mother be sacrificed for you, O Allah's Prophet! Allah will not combine two deaths on you. You have died the death which was written for you." Narrated Abu Salama from Ibn `Abbas : Abu Bakr came out and `Umar , was addressing the people, and Abu Bakr told him to sit down but `Umar refused. Abu Bakr again told him to sit down but `Umar again refused. Then Abu Bakr recited the Tashah-hud (i.e. none has the right to be worshipped but Allah and Muhammad is Allah's Messenger (ﷺ)) and the people attended to Abu Bakr and left `Umar. Abu Bakr said, "Amma ba'du, whoever amongst you worshipped Muhammad, then Muhammad is dead, but whoever worshipped Allah, Allah is alive and will never die. Allah said: 'Muhammad is no more than an Apostle and indeed (many) Apostles have passed away before him ..(up to the) grateful.' " (3.144) (The narrator added, "By Allah, it was as if the people never knew that Allah had revealed this verse before till Abu Bakr recited it and then whoever heard it, started reciting it.")

Sahih al-Bukhari 1241, 1242 - Book 23, Hadith 5

Narrated Kharija bin Zaid bin Thabit:

Um Al-`Ala', an Ansari woman who gave the pledge of allegiance to the Prophet (ﷺ) said to me, "The emigrants were distributed amongst us by drawing lots and we got in our share `Uthman bin Maz'un. We made him stay with us in our house. Then he suffered from a disease which proved fatal when he died and was given a bath and was shrouded in his clothes, Allah's Messenger (ﷺ) came I said, 'May Allah be merciful to you, O Abu As-Sa'ib! I testify that Allah has honored you'. The Prophet (ﷺ) said, 'How do you know that Allah has honored him?' I replied, 'O Allah's Messenger (ﷺ)! Let my father be sacrificed for you! On whom else shall Allah bestow His honor?' The Prophet (ﷺ) said, 'No doubt, death came to him. By Allah, I too wish him good, but by Allah, I do not know what Allah will do with me though I am Allah's Messenger (ﷺ). ' By Allah, I never attested the piety of anyone after that."

Sahih al-Bukhari 1243 - Book 23, Hadith 6

Narrated Al-Laith as above.:

Sahih al-Bukhari 1243 - Book 23, Hadith 7

Narrated Jabir bin `Abdullah:

When my father was martyred, I lifted the sheet from his face and wept and the people forbade me to do so but the Prophet (ﷺ) did not forbid me. Then my aunt Fatima began weeping and the Prophet (ﷺ) said, "It is all the same whether you weep or not. The angels were shading him continuously with their wings till you shifted him (from the field). "

Sahih al-Bukhari 1244 - Book 23, Hadith 8

Narrated Abu Huraira:

Allah's Messenger (ﷺ) informed (the people) about the death of An-Najashi on the very day he died. He went towards the Musalla (praying place) and the people stood behind him in rows. He said four Takbirs (i.e. offered the Funeral prayer).

Sahih al-Bukhari 1245 - Book 23, Hadith 9

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "Zaid took over the flag and was martyred. Then it was taken by Jafar who was martyred as well. Then `Abdullah bin Rawaha took the flag but he too was martyred and at that time the eyes of Allah's Messenger (ﷺ) were full of tears. Then Khalid bin Al-Walid took the flag without being nominated as a chief (before hand) and was blessed with victory."

Sahih al-Bukhari 1246 - Book 23, Hadith 10

Narrated Ibn `Abbas.:

A person died and Allah's Messenger (ﷺ) used to visit him. He died at night and (the people) buried him at night. In the morning they informed the Prophet (about his death). He said, "What prevented you from informing me?" They replied, "It was night and it was a dark night and so we disliked to trouble you." The Prophet (ﷺ) went to his grave and offered the (funeral) prayer.

Sahih al-Bukhari 1247 - Book 23, Hadith 11

Narrated Anas:

The Prophet (ﷺ) said, "A Muslim whose three children die before the age of puberty will be granted Paradise by Allah due to his mercy for them."

Sahih al-Bukhari 1248 - Book 23, Hadith 12

Narrated Abu Sa`id:

The women requested the Prophet, "Please fix a day for us." So the Prophet (ﷺ) preached to them and said, "A woman whose three children died would be screened from the Hell Fire by them," Hearing that, a woman asked, "If two died?" The Prophet (ﷺ) replied, "Even two (would screen her from the (Hell) Fire. " And Abu Huraira added, "Those children should be below the age of puberty. "

Sahih al-Bukhari 1249, 1250 - Book 23, Hadith 13

Narrated Abu Huraira:

The Prophet (ﷺ) said, "No Muslim whose three children died will go to the Fire except for Allah's oath (i.e. everyone has to pass over the bridge above the lake of fire)."

Sahih al-Bukhari 1251 - Book 23, Hadith 14

Narrated Anas bin Malik:

The Prophet (ﷺ) passed by a woman who was sitting and weeping beside a grave and said to her, "Fear Allah and be patient."

Sahih al-Bukhari 1252 - Book 23, Hadith 15

Narrated Um 'Atiyya al-Ansariya:

Allah's Messenger (ﷺ) came to us when his daughter died and said, "Wash her thrice or five times or more, if you see it necessary, with water and Sidr and then apply camphor or some camphor at the end; and when you finish, notify me." So when we finished it, we informed him and he gave us his waist-sheet and told us to shroud the dead body in it.

Sahih al-Bukhari 1253 - Book 23, Hadith 16

Narrated Um 'Atiyya:

Allah's Messenger (ﷺ) came to us and we were giving a bath to his (dead) daughter and said, "Wash her three, five or more times with water and Sidr and sprinkle camphor on her at the end; and when you finish, notify me." So when we finished, we informed him and he gave us his waist-sheet and told us to shroud her in it. Aiyub said that Hafsa narrated to him a narration similar to that of Muhammad in which it was said that the bath was to be given for an odd number of times, and the numbers 3, 5 or 7 were mentioned. It was also said that they were to start with the right side and with the parts which were washed in ablution, and that Um 'Atiyya also mentioned, "We combed her hair and divided them in three braids."

Sahih al-Bukhari 1254 - Book 23, Hadith 17

Narrated Um 'Atiyya:

Allah's Messenger (ﷺ) , concerning his (dead) daughter's bath, said, "Start with the right side, and the parts which are washed in ablution."

Sahih al-Bukhari 1255 - Book 23, Hadith 18

Narrated Um 'Atiyya:

When we washed the deceased daughter of the Prophet, he said to us, while we were washing her, "Start the bath from the right side and from the parts which are washed in ablution."

Sahih al-Bukhari 1256 - Book 23, Hadith 19

Narrated Um 'Atiyya:

The daughter of the Prophet (ﷺ) expired, and he said to us, "Wash her three or five times, or more if you see it necessary, and when you finish, notify me." So, (when we finished) we informed him and he unfastened his waist-sheet and told us to shroud her in it.

Sahih al-Bukhari 1257 - Book 23, Hadith 20

Narrated Muhammad:

Um 'Atiyya said, "One of the daughters of the Prophet (ﷺ) died and he came out and said, 'Wash her three or five times or more, if you think it necessary, with water and Sidr, and last of all put camphor (or some camphor) and when you finish, inform me.' " Um Atiyya added, "When we finished we informed him and he gave us his waist-sheet and said, 'Shroud her in it.' " And Um 'Atiyya (in another narration) added, "The Prophet (ﷺ) said, 'Wash her three, five or seven times or more, if you think it necessary.' " Hafsa said that Um 'Atiyya had also said, "We entwined her hair into three braids."

Sahih al-Bukhari 1258, 1259 - Book 23, Hadith 21

Narrated Hafsa bint Seereen:

Um 'Atiyya said that they had entwined the hair of the daughter of Allah's Messenger (ﷺ) in three braids. They first undid her hair, washed and then entwined it in three braids."

Sahih al-Bukhari 1260 - Book 23, Hadith 22

Narrated Ibn Seereen:

Um 'Atiyya (an Ansari woman who gave the pledge of allegiance to the Prophet (ﷺ)) came to Basra to visit her son, but she could not find him. She narrated to us, "The Prophet (ﷺ) came to us while we were giving bath to his (dead) daughter, he said: 'Wash her three times, five times or more, if you think it necessary, with water and Sidr, and last of all put camphor, and when you finish, notify me.' " Um 'Atiyya added, "After finishing, we informed him and he gave us his waist sheet and told us to shroud her in it and did not say more than that."

Sahih al-Bukhari 1261 - Book 23, Hadith 23

Narrated Um 'Atiyya:

We entwined the hair of the dead daughter of the Prophet (ﷺ) into three braids. Waki said that Sufyan said, "One braid was entwined in front and the other two were entwined on the sides of the head."

Sahih al-Bukhari 1262 - Book 23, Hadith 24

Narrated Um 'Atiyya:

One of the daughters of the Prophet (ﷺ) expired and he came to us and said, "Wash her with Sidr (water) for odd number of times, i.e. three, five or more, if you think it necessary, and in the last, put camphor or (some camphor on her), and when you finish, notify me." So when we finished we informed him. He gave his waist-sheet to us (to shroud her). We entwined the hair (of the deceased girl) in three braids and made them fall at her back.

Sahih al-Bukhari 1263 - Book 23, Hadith 25

Narrated `Aisha:

Allah's Messenger (ﷺ) was shrouded in three Yemenite white Suhuliya (pieces of cloth) of cotton, and in them there was neither a shirt nor a turban."

Sahih al-Bukhari 1264 - Book 23, Hadith 26

Narrated Ibn `Abbas:

While a man was riding (his Mount) in `Arafat, he fell down from it (his Mount) and broke his neck (and died). The Prophet (ﷺ) said, "Wash him with water and Sidr and shroud him in two pieces of cloth, and neither perfume him, nor cover his head, for he will be resurrected on the Day of Resurrection saying, 'Labbaik,' (i.e. like a pilgrim)."

Sahih al-Bukhari 1265 - Book 23, Hadith 27

Narrated Ibn `Abbas:

While a man was at `Arafat (for Hajj) with Allah's Messenger (ﷺ) the fell down from his Mount and broke his neck (and died). So Allah's Messenger (ﷺ) said, "Wash him with water and Sidr and shroud him in two pieces of cloth and neither perfume him nor cover his head, for Allah will resurrect him on the Day of Resurrection and he will be saying 'Labbaik."

Sahih al-Bukhari 1266 - Book 23, Hadith 28

Narrated Ibn `Abbas:

A man was killed by his camel while we were with the Prophet (ﷺ) and he was a Muhrim. So the Prophet (ﷺ) said, "Wash him with water and Sidr and shroud him in two pieces of cloth and neither perfume him nor cover his head, for Allah will resurrect him on the Day of Resurrection and he will be saying 'Labbaik' . "

Sahih al-Bukhari 1267 - Book 23, Hadith 29

Narrated Ibn `Abbas:

A man fell from his Mount and died while he was with the Prophet (ﷺ) at `Arafat. The Prophet (ﷺ) said, "Wash him with water and Sidr and shroud him in two pieces of cloth and neither perfume him nor cover his head, for he will be resurrected on the Day of Resurrection saying, 'Labbaik'."

Sahih al-Bukhari 1268 - Book 23, Hadith 30

Narrated Ibn `Umar:

When `Abdullah bin Ubai (the chief of hypocrites) died, his son came to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! Please give me your shirt to shroud him in it, offer his funeral prayer and ask for Allah's forgiveness for him." So Allah's Messenger (ﷺ) (p.b.u.h) gave his shirt to him and said, "Inform me (When the funeral is ready) so that I may offer the funeral prayer." So, he informed him and when the Prophet intended to offer the funeral prayer, `Umar took hold of his hand and said, "Has Allah not forbidden you to offer the funeral prayer for the hypocrites? The Prophet (ﷺ) said, "I have been given the choice for Allah says: '(It does not avail) Whether you (O Muhammad) ask forgiveness for them (hypocrites), or do not ask for forgiveness for them. Even though you ask for their forgiveness seventy times, Allah will not forgive them. (9.80)" So the Prophet (ﷺ) offered the funeral prayer and on that the revelation came: "And never (O Muhammad) pray (funeral prayer) for any of them (i.e. hypocrites) that dies." (9. 84)

Sahih al-Bukhari 1269 - Book 23, Hadith 31

Narrated Jabir:

The Prophet (ﷺ) came to (the grave of) `Abdullah bin Ubai after his body was buried. The body was brought out and then the Prophet (ﷺ) put his saliva over the body and clothed it in his shirt.

Sahih al-Bukhari 1270 - Book 23, Hadith 32

Narrated `Aisha:

The Prophet (ﷺ) was shrouded in three pieces of cloth which were made of Suhul (a type of cotton), and neither a shirt nor a turban were used.

Sahih al-Bukhari 1271 - Book 23, Hadith 33

Narrated `Aisha:

Allah's Messenger (ﷺ) was shrouded in three pieces of cloth and neither a shirt nor a turban were used.

Sahih al-Bukhari 1272 - Book 23, Hadith 34

Narrated Aisha:

Allah's Messenger (ﷺ) was shrouded in three pieces of cloth which were made of white Suhul and neither a shirt nor a turban were used.

Sahih al-Bukhari 1273 - Book 23, Hadith 35

Narrated Sa`d from his father:

Once the meal of `Abdur-Rahman bin `Auf was brought in front of him, and he said, "Mustab bin `Umar was martyred and he was better than I, and he had nothing except his Burd (a black square narrow dress) to be shrouded in. Hamza or another person was martyred and he was also better than I and he had nothing to be shrouded in except his Burd. No doubt, I fear that the rewards of my deeds might have been given early in this world." Then he started weeping.

Sahih al-Bukhari 1274 - Book 23, Hadith 36

Narrated Ibrahim:

Once a meal was brought to `Abdur-Rahman bin `Auf and he was fasting. He said, "Mustab bin `Umar was martyred and he was better than I and was shrouded in his Burd and when his head was covered with it, his legs became bare, and when his legs were covered his head got uncovered. Hamza was martyred and was better than I. Now the worldly wealth have been bestowed upon us (or said a similar thing). No doubt, I fear that the rewards of my deeds might have been given earlier in this world." Then he started weeping and left his food.

Sahih al-Bukhari 1275 - Book 23, Hadith 37

Narrated Khabbab:

We emigrated with the Prophet (p.b.u.h) in Allah's cause, and so our reward was then surely incumbent on Allah. Some of us died and they did not take anything from their rewards in this world, and amongst them was Mustab bin `Umar; and the others were those who got their rewards. Mustab bin `Umar was martyred on the day of the Battle of Uhud and we could get nothing except his Burd to shroud him in. And when we covered his head his feet became bare and vice versa. So the Prophet (ﷺ) ordered us to cover his head only and to put idhkhir (a kind of shrub) over his feet.

Sahih al-Bukhari 1276 - Book 23, Hadith 38

Narrated Sahl:

A woman brought a woven Burda (sheet) having edging (border) to the Prophet, Then Sahl asked them whether they knew what is Burda, they said that Burda is a cloak and Sahl confirmed their reply. Then the woman said, "I have woven it with my own hands and I have brought it so that you may wear it." The Prophet (ﷺ) accepted it, and at that time he was in need of it. So he came out wearing it as his waist-sheet. A man praised it and said, "Will you give it to me? How nice it is!" The other people said, "You have not done the right thing as the Prophet (ﷺ) is in need of it and you have asked for it when you know that he never turns down anybody's request." The man replied, "By Allah, I have not asked for it to wear it but to make it my shroud." Later it was his shroud.

Sahih al-Bukhari 1277 - Book 23, Hadith 39

Narrated Um 'Atiyya:

We were forbidden to accompany funeral processions but not strictly.

Sahih al-Bukhari 1278 - Book 23, Hadith 40

Narrated Muhammad bin Seereen:

One of the sons of Um 'Atiyya died, and when it was the third day she asked for a yellow perfume and put it over her body, and said, "We were forbidden to mourn for more than three days except for our husbands."

Sahih al-Bukhari 1279 - Book 23, Hadith 41

Narrated Zainab bint Abi Salama:

When the news of the death of Abu Sufyan reached from Sham, Um Habiba on the third day, asked for a yellow perfume and scented her cheeks and forearms and said, "No doubt, I would not have been in need of this, had I not heard the Prophet (ﷺ) saying: "It is not legal for a woman who believes in Allah and the Last Day to mourn for more than three days for any dead person except her husband, for whom she should mourn for four months and ten days."

Sahih al-Bukhari 1280 - Book 23, Hadith 42

Narrated Zainab bint Abi Salama:

I went to Um Habiba, the wife of Prophet, who said, "I heard the Prophets saying, 'It is not legal for a woman who believes in Allah and the Last Day to mourn for any dead person for more than three days except for her husband, (for whom she should mourn) for four months and ten days'." Later I went to Zainab bint Jahsh when her brother died; she asked for some scent, and after using it she said, "I am not in need of scent but I heard Allah's Messenger (ﷺ) saying, 'It is not legal for a woman who believes in Allah and the Last Day to mourn for more than three days for any dead person except her husband, (for whom she should mourn) for four months and ten days.' "

Sahih al-Bukhari 1281, 1282 - Book 23, Hadith 43

Narrated Anas bin Malik:

The Prophet (ﷺ) passed by a woman who was weeping beside a grave. He told her to fear Allah and be patient. She said to him, "Go away, for you have not been afflicted with a calamity like mine." And she did not recognize him. Then she was informed that he was the Prophet (ﷺ) . so she went to the house of the Prophet (ﷺ) and there she did not find any guard. Then she said to him, "I did not recognize you." He said, "Verily, the patience is at the first stroke of a calamity."

Sahih al-Bukhari 1283 - Book 23, Hadith 44

Narrated Usama bin Zaid:

The daughter of the Prophet (p.b.u.h) sent (a messenger) to the Prophet (ﷺ) requesting him to come as her child was dying (or was gasping), but the Prophet (ﷺ) returned the messenger and told him to convey his greeting to her and say: "Whatever Allah takes is for Him and whatever He gives, is for Him, and everything with Him has a limited fixed term (in this world) and so she should be patient and hope for Allah's reward." She again sent for him, swearing that he should come. The Prophet (ﷺ) got up, and so did Sa`d bin 'Ubada, Mu`adh bin Jabal, Ubai bin Ka`b, Zaid bin Thabit and some other men. The child was brought to Allah's Messenger (ﷺ) while his breath was disturbed in his chest (the sub-narrator thinks that Usama added: ) as if it was a leather water-skin. On that the eyes of the Prophet (p.b.u.h) started shedding tears. Sa`d said, "O Allah's Messenger (ﷺ)! What is this?" He replied, "It is mercy which Allah has lodged in the hearts of His slaves, and Allah is merciful only to those of His slaves who are merciful (to others).

Sahih al-Bukhari 1284 - Book 23, Hadith 45

Narrated Anas bin Malik:

We were (in the funeral procession) of one of the daughters of the Prophet (ﷺ) and he was sitting by the side of the grave. I saw his eyes shedding tears. He said, "Is there anyone among you who did not have sexual relations with his wife last night?" Abu Talha replied in the affirmative. And so the Prophet told him to get down in the grave. And so he got down in her grave.

Sahih al-Bukhari 1285 - Book 23, Hadith 46

Narrated `Abdullah bin 'Ubaidullah bin Abi Mulaika:

One of the daughters of `Uthman died at Mecca. We went to attend her funeral procession. Ibn `Umar and Ibn `Abbas were also present. I sat in between them (or said, I sat beside one of them. Then a man came and sat beside me.) `Abdullah bin `Umar said to `Amr bin `Uthman, "Will you not prohibit crying as Allah's Messenger (ﷺ) has said, 'The dead person is tortured by the crying of his relatives.?" Ibn `Abbas said, "`Umar used to say so." Then he added narrating, "I accompanied `Umar on a journey from Mecca till we reached Al-Baida. There he saw some travelers in the shade of a Samura (A kind of forest tree). He said (to me), "Go and see who those travelers are." So I went and saw that one of them was Suhaib. I told this to `Umar who then asked me to call him. So I went back to Suhaib and said to him, "Depart and follow the chief of the faithful believers." Later, when `Umar was stabbed, Suhaib came in weeping and saying, "O my brother, O my friend!" (on this `Umar said to him, "O Suhaib! Are you weeping for me while the Prophet (ﷺ) said, "The dead person is punished by some of the weeping of his relatives?" Ibn `Abbas added, "When `Umar died I told all this to Aisha and she said, 'May Allah be merciful to `Umar. By Allah, Allah's Messenger (ﷺ) did not say that a believer is punished by the weeping of his relatives. But he said, Allah increases the punishment of a non-believer because of the weeping of his relatives." Aisha further added, "The Qur'an is sufficient for you (to clear up this point) as Allah has stated: 'No burdened soul will bear another's burden.' " (35.18). Ibn `Abbas then said, "Only Allah makes one laugh or cry." Ibn `Umar did not say anything after that.

Sahih al-Bukhari 1286, 1287, 1288 - Book 23, Hadith 47

Narrated `Aisha:

(the wife of the Prophet) Once Allah's Messenger (ﷺ) passed by (the grave of) a Jewess whose relatives were weeping over her. He said, "They are weeping over her and she is being tortured in her grave."

Sahih al-Bukhari 1289 - Book 23, Hadith 48

Narrated Abu Burda:

That his father said, "When `Umar was stabbed, Suhaib started crying: O my brother! `Umar said, 'Don't you know that the Prophet (ﷺ) said: The deceased is tortured for the weeping of the living'?"

Sahih al-Bukhari 1290 - Book 23, Hadith 49

Narrated Al-Mughira:

I heard the Prophet (ﷺ) saying, "Ascribing false things to me is not like ascribing false things to anyone else. Whosoever tells a lie against me intentionally then surely let him occupy his seat in Hell-Fire." I heard the Prophet (ﷺ) saying, "The deceased who is wailed over is tortured for that wailing."

Sahih al-Bukhari 1291 - Book 23, Hadith 50

Narrated Ibn 'Umar from his father:

The Prophet (ﷺ) said, "The deceased is tortured in his grave for the wailing done over him." Narrated Shu'ba: The deceased is tortured for the wailing of the living ones over him .

Sahih al-Bukhari 1292 - Book 23, Hadith 51

Narrated Jabir bin `Abdullah:

On the day of the Battle of Uhud, my father was brought and he had been mutilated (in battle) and was placed in front of Allah's Messenger (ﷺ) and a sheet was over him. I went intending to uncover my father but my people forbade me; again I wanted to uncover him but my people forbade me. Allah's Messenger (ﷺ) gave his order and he was shifted away. At that time he heard the voice of a crying woman and asked, "Who is this?" They said, "It is the daughter or the sister of `Amr." He said, "Why does she weep? (or let her stop weeping), for the angels had been shading him with their wings till he (i.e. the body of the martyr) was shifted away."

Sahih al-Bukhari 1293 - Book 23, Hadith 52

Narrated `Abdullah:

the Prophet (ﷺ) said, "He who slaps his cheeks, tears his clothes and follows the ways and traditions of the Days of Ignorance is not one of us."

Sahih al-Bukhari 1294 - Book 23, Hadith 53

Narrated 'Amir bin Sa`d bin Abi Waqqas:

That his father said, "In the year of the last Hajj of the Prophet (ﷺ) I became seriously ill and the Prophet (ﷺ) used to visit me inquiring about my health. I told him, 'I am reduced to this state because of illness and I am wealthy and have no inheritors except a daughter, (In this narration the name of 'Amir bin Sa`d is mentioned and in fact it is a mistake; the narrator is `Aisha bint Sa`d bin Abi Waqqas). Should I give two-thirds of my property in charity?' He said, 'No.' I asked, 'Half?' He said, 'No.' then he added, 'Onethird, and even one-third is much. You'd better leave your inheritors wealthy rather than leaving them poor, begging others. You will get a reward for whatever you spend for Allah's sake, even for what you put in your wife's mouth.' I said, 'O Allah's Messenger (ﷺ)! Will I be left alone after my companions have gone?' He said, 'If you are left behind, whatever good deeds you will do will upgrade you and raise you high. And perhaps you will have a long life so that some people will be benefited by you while others will be harmed by you. O Allah! Complete the emigration of my companions and do not turn them renegades.' But Allah's Messenger (ﷺ) felt sorry for poor Sa`d bin Khaula as he died in Mecca." (but Sa`d bin Abi Waqqas lived long after the Prophet (p.b.u.h).)

Sahih al-Bukhari 1295 - Book 23, Hadith 54

Narrated Abu Burda bin Abi Musa:

Abu Musa got seriously ill, fainted and could not reply to his wife while he was lying with his head in her lap. When he came to his senses, he said, "I am innocent of those, of whom Allah's Messenger (ﷺ) was innocent. Allah's Messenger (ﷺ) is innocent of a woman who cries aloud (or slaps her face) who shaves her head and who tear off her clothes (on the falling of a calamity)

Sahih al-Bukhari 1296 - Book 23, Hadith 55

Narrated `Abdullah:

The Prophet (ﷺ) said, "He who slaps the cheeks, tears the clothes and follows the tradition of the Days of Ignorance is not from us."

Sahih al-Bukhari 1297 - Book 23, Hadith 56

Narrated `Abdullah:

The Prophet (ﷺ) said, "He who slaps the cheeks, tears the clothes and follows the traditions of the Days of Ignorance is not from us."

Sahih al-Bukhari 1298 - Book 23, Hadith 57

Narrated `Aisha:

When the Prophet (ﷺ) got the news of the death of Ibn Haritha, Ja`far and Ibn Rawaha he sat down and looked sad and I was looking at him through the chink of the door. A man came and told him about the crying of the women of Ja`far. The Prophet (ﷺ) ordered him to forbid them. The man went and came back saying that he had told them but they did not listen to him. The Prophet (p.b.u.h) said, "Forbid them." So again he went and came back for the third time and said, "O Allah's Messenger (ﷺ)! By Allah, they did not listen to us at all." (`Aisha added): Allah's Messenger (ﷺ) ordered him to go and put dust in their mouths. I said, (to that man) "May Allah stick your nose in the dust (i.e. humiliate you)! You could neither (persuade the women to) fulfill the order of Allah's Messenger (ﷺ) nor did you relieve Allah's Messenger (ﷺ) from fatigue. "

Sahih al-Bukhari 1299 - Book 23, Hadith 58

Narrated Anas:

When the reciters of Qur'an were martyred, Allah's Messenger (ﷺ) recited Qunut for one month and I never saw him (i.e. Allah's Messenger (ﷺ)) so sad as he was on that day.

Sahih al-Bukhari 1300 - Book 23, Hadith 59

Narrated Anas bin Malik:

One of the sons of Abu Talha became sick and died and Abu Talha at that time was not at home. When his wife saw that he was dead, she prepared him (washed and shrouded him) and placed him somewhere in the house. When Abu Talha came, he asked, "How is the boy?" She said, "The child is quiet and I hope he is in peace." Abu Talha thought that she had spoken the truth. Abu Talha passed the night and in the morning took a bath and when he intended to go out, she told him that his son had died, Abu Talha offered the (morning) prayer with the Prophet (ﷺ) and informed the Prophet (ﷺ) of what happened to them. Allah's Messenger (ﷺ) said, "May Allah bless you concerning your night. (That is, may Allah bless you with good offspring)." Sufyan said, "One of the Ansar said, 'They (i.e. Abu Talha and his wife) had nine sons and all of them became reciters of the Qur'an (by heart).' "

Sahih al-Bukhari 1301 - Book 23, Hadith 60

Narrated Anas:

The Prophet (ﷺ) said, "The real patience is at the first stroke of a calamity."

Sahih al-Bukhari 1302 - Book 23, Hadith 61

Narrated Anas bin Malik:

We went with Allah's Messenger (ﷺ) (p.b.u.h) to the blacksmith Abu Saif, and he was the husband of the wet-nurse of Ibrahim (the son of the Prophet). Allah's Messenger (ﷺ) took Ibrahim and kissed him and smelled him and later we entered Abu Saif's house and at that time Ibrahim was in his last breaths, and the eyes of Allah's Messenger (ﷺ) (p.b.u.h) started shedding tears. `Abdur Rahman bin `Auf said, "O Allah's Apostle, even you are weeping!" He said, "O Ibn `Auf, this is mercy." Then he wept more and said, "The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord, O Ibrahim ! Indeed we are grieved by your separation."

Sahih al-Bukhari 1303 - Book 23, Hadith 62

Narrated `Abdullah bin `Umar:

Sa`d bin 'Ubada became sick and the Prophet (ﷺ) along with `Abdur Rahman bin `Auf, Sa`d bin Abi Waqqas and `Abdullah bin Mas`ud visited him to inquire about his health. When he came to him, he found him surrounded by his household and he asked, "Has he died?" They said, "No, O Allah's Apostle." The Prophet (ﷺ) wept and when the people saw the weeping of Allah's Messenger (ﷺ) (p.b.u.h) they all wept. He said, "Will you listen? Allah does not punish for shedding tears, nor for the grief of the heart but he punishes or bestows His Mercy because of this." He pointed to his tongue and added, "The deceased is punished for the wailing of his relatives over him." `Umar used to beat with a stick and throw stones and put dust over the faces (of those who used to wail over the dead).

Sahih al-Bukhari 1304 - Book 23, Hadith 63

Narrated Aisha:

When the news of the martyrdom of Zaid bin Haritha, Ja`far and `Abdullah bin Rawaha came, the Prophet sat down looking sad, and I was looking through the chink of the door. A man came and said, "O Allah's Messenger (ﷺ)! The women of Ja`far," and then he mentioned their crying . The Prophet (p.b.u.h) ordered him to stop them from crying. The man went and came back and said, "I tried to stop them but they disobeyed." The Prophet (p.b.u.h) ordered him for the second time to forbid them. He went again and came back and said, "They did not listen to me, (or "us": the sub-narrator Muhammad bin Haushab is in doubt as to which is right). " (`Aisha added: The Prophet (ﷺ) said, "Put dust in their mouths." I said (to that man), "May Allah stick your nose in the dust (i.e. humiliate you)." By Allah, you could not (stop the women from crying) to fulfill the order, besides you did not relieve Allah's Apostle from fatigue."

Sahih al-Bukhari 1305 - Book 23, Hadith 64

Narrated Um 'Atiyya:

At the time of giving the pledge of allegiance to the Prophet (ﷺ) one of the conditions was that we would not wail, but it was not fulfilled except by five women and they are Um Sulaim, Um Al-`Ala', the daughter of Abi Sabra (the wife of Mu`adh), and two other women; or the daughter of Abi Sabra and the wife of Mu`adh and another woman.

Sahih al-Bukhari 1306 - Book 23, Hadith 65

Narrated 'Amir bin Rabi`a:

The Prophet (ﷺ) said, "Whenever you see a funeral procession, stand up till the procession goes ahead of you." Al-Humaidi added, "Till the coffin leaves you behind or is put down."

Sahih al-Bukhari 1307 - Book 23, Hadith 66

Narrated 'Amir bin Rabi`a:

The Prophet (ﷺ) said, "If any one of you see a funeral procession and he is not going along with it, then he should stand and remain standing till he gets behind it, or it leaves him behind, or the coffin is put down before it goes ahead of him . "

Sahih al-Bukhari 1308 - Book 23, Hadith 67

Narrated Sa`id Al-Maqburi:

That his father said, "While we were accompanying a funeral procession, Abu Huraira got hold of the hand of Marwan and they sat down before the coffin was put down. Then Abu Sa`id came and took hold of Marwan's hand and said, "Get up. By Allah, no doubt this (i.e. Abu Huraira) knows that the Prophet forbade us to do that." Abu Huraira said, "He (Abu Sa`id) has spoken the truth."

Sahih al-Bukhari 1309 - Book 23, Hadith 68

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said, "When you see a funeral procession, you should stand up, and whoever accompanies it should not sit till the coffin is put down."

Sahih al-Bukhari 1310 - Book 23, Hadith 69

Narrated Jabir bin `Abdullah:

A funeral procession passed in front of us and the Prophet (ﷺ) stood up and we too stood up. We said, 'O Allah's Messenger (ﷺ)! This is the funeral procession of a Jew." He said, "Whenever you see a funeral procession, you should stand up."

Sahih al-Bukhari 1311 - Book 23, Hadith 70

Narrated `Abdur Rahman bin Abi Laila:

Sahl bin Hunaif and Qais bin Sa`d were sitting in the city of Al-Qadisiya. A funeral procession passed in front of them and they stood up. They were told that funeral procession was of one of the inhabitants of the land i.e. of a non-believer, under the protection of Muslims. They said, "A funeral procession passed in front of the Prophet (ﷺ) and he stood up. When he was told that it was the coffin of a Jew, he said, "Is it not a living being (soul)?"

Sahih al-Bukhari 1312, 1313 - Book 23, Hadith 71

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) said, When the funeral is ready and the men carry it on their shoulders, if the deceased was righteous it will say, 'Present me (hurriedly),' and if he was not righteous, it will say, 'Woe to it (me)! Where are they taking it (me)?' Its voice is heard by everything except man and if he heard it he would fall unconscious."

Sahih al-Bukhari 1314 - Book 23, Hadith 72

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Hurry up with the dead body for if it was righteous, you are forwarding it to welfare; and if it was otherwise, then you are putting off an evil thing down your necks."

Sahih al-Bukhari 1315 - Book 23, Hadith 73

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said, "When a funeral is ready and the men carry the deceased on their necks (shoulders), if it was pious then it will say, 'Present me quickly', and if it was not pious, then it will say, 'Woe to it (me), where are they taking it (me)?' And its voice is heard by everything except mankind and if he heard it he would fall unconscious."

Sahih al-Bukhari 1316 - Book 23, Hadith 74

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) offered the funeral prayer for An-Najashi and I was in the second or third row.

Sahih al-Bukhari 1317 - Book 23, Hadith 75

Narrated Abu Huraira:

The Prophet (p.b.u.h) informed his companions about the death of An-Najashi and then he went ahead (to lead the prayer) and the people lined up behind him in rows and he said four Takbir.

Sahih al-Bukhari 1318 - Book 23, Hadith 76

Narrated Ash-Shaibani:

Ash Shu`bi said, "I was informed by a man who had seen the Prophet (ﷺ) going to a grave that was separate from the other graves and he aligned the people in rows and said four Takbir." I said, "O Abu `Amr! who narrated (that) to you"? He said, "Ibn `Abbas. "

Sahih al-Bukhari 1319 - Book 23, Hadith 77

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) said, "Today a pious man from Ethiopia (i.e. An Najashi) has expired, come on to offer the funeral prayer." (Jabir said): We lined up in rows and after that the Prophet (ﷺ) led the prayer and we were in rows. Jabir added, I was in the second row."

Sahih al-Bukhari 1320 - Book 23, Hadith 78

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) passed by a grave of a deceased who had been buried at night. He said, "When was this (deceased) buried?" The people said, "Yesterday." He said, "Why did you not inform me?" They said, "We buried him when it was dark and so we disliked to wake you up." He stood up and we lined up behind him. (Ibn `Abbas said): I was one of them, and the Prophet (ﷺ) offered the funeral prayer.

Sahih al-Bukhari 1321 - Book 23, Hadith 79

Narrated Ash-Shaibani:

Ash-Shu`bi said, "Somebody who passed along with your Prophet (p.b.u.h) by a grave that was separate from the other graves informed me (saying), "The Prophet (ﷺ) led us (in the prayer) and we aligned behind him." We said, "O Abu `Amr! Who told you this narration?" He replied, "Ibn `Abbas."

Sahih al-Bukhari 1322 - Book 23, Hadith 80

Narrated Nafi`:

Ibn `Umar was told that Abu Huraira said, "Whoever accompanies the funeral procession will have a reward equal to one Qirat." Ibn `Umar said, "Abu Huraira talks of a too enormous reward." Aisha attested Abu Huraira's narration and said, "I heard Allah's Messenger (ﷺ) saying like that." Ibn `Umar said, "We have lost numerous Qirats."

Sahih al-Bukhari 1323, 1324 - Book 23, Hadith 81

Narrated Abu Huraira:

that Allah's Messenger (ﷺ) (p.b.u.h) said, "Whoever attends the funeral procession till he offers the funeral prayer for it, will get a reward equal to one Qirat, and whoever accompanies it till burial, will get a reward equal to two Qirats." It was asked, "What are two Qirats?" He replied, "Like two huge mountains."

Sahih al-Bukhari 1325 - Book 23, Hadith 82

Narrated 'Amir:

Ibn `Abbas (who was at that time a boy) said, "Allah's Messenger (ﷺ) came to a grave and the people said, 'He or she was buried yesterday.' " Ibn `Abbas added, "We aligned behind the Prophet (ﷺ) and he led the funeral prayer of the deceased."

Sahih al-Bukhari 1326 - Book 23, Hadith 83

Narrated Abu Huraira:

Allah's Messenger (ﷺ) informed about the news of the death of An-Najash (King of Ethiopia) on the day he expired. He said, "Ask Allah's forgiveness for your brother. " Narrated Abu Huraira: The Prophet (ﷺ) made them align in rows at the Musalla and said four Takbir.

Sahih al-Bukhari 1327, 1328 - Book 23, Hadith 84

Narrated `Abdullah bin `Umar:

The Jew brought to the Prophet (ﷺ) a man and a woman from amongst them who have committed (adultery) illegal sexual intercourse. He ordered both of them to be stoned (to death), near the place of offering the funeral prayers beside the mosque."

Sahih al-Bukhari 1329 - Book 23, Hadith 85

Narrated `Urwa:

Aisha said, "The Prophet (ﷺ) in his fatal illness said, 'Allah cursed the Jews and the Christians because they took the graves of their Prophets as places for praying.'" Aisha added, "Had it not been for that, the grave of the Prophet (p.b.u.h) would have been made prominent but I am afraid it might be taken (as a) place for praying.

Sahih al-Bukhari 1330 - Book 23, Hadith 86

Narrated Samura bin Jundab:

I offered the funeral prayer behind the Prophet (ﷺ) for a woman who had died during childbirth and he stood up by the middle of the coffin.

Sahih al-Bukhari 1331 - Book 23, Hadith 87

Narrated Samura bin Jundab:

I offered the funeral prayer behind the Prophet (ﷺ) for a woman who had died during childbirth and he stood up by the middle of the coffin.

Sahih al-Bukhari 1332 - Book 23, Hadith 88

Narrated Abu Huraira:

Allah's Messenger (ﷺ) informed about the news of the death of An-Najash on the day he died. He went out with us to the Musalla and we aligned in rows and he said four Takbirs for An-Najashi's funeral prayer.

Sahih al-Bukhari 1333 - Book 23, Hadith 89

Narrated Jabir:

The Prophet (ﷺ) offered the funeral prayer of As-Hama An-Najash and said four Takbir.

Sahih al-Bukhari 1334 - Book 23, Hadith 90

Narrated Talha bin `Abdullah bin `Auf:

I offered the funeral prayer behind Ibn `Abbas and he recited Al-Fatiha and said, "You should know that it (i.e. recitation of Al-Fatiha) is the tradition of the Prophet (ﷺ) Muhammad.

Sahih al-Bukhari 1335 - Book 23, Hadith 91

Narrated Sulaiman Ash-Shaibani:

I heard Ash-Shu`bi saying, "I was told by a man who had passed with the Prophet (p.b.u.h) by a grave that was separate from the other graves that he (the Prophet (ﷺ) ) led them in the prayer and they prayed behind him." I said, "O Abu `Amr! Who narrated that to you?" He replied, "Ibn `Abbas."

Sahih al-Bukhari 1336 - Book 23, Hadith 92

Narrated Abu Huraira:

A black person, a male or a female used to clean the Mosque and then died. The Prophet (p.b.u.h) did not know about it . One day the Prophet (ﷺ) remembered him and said, "What happened to that person?" The people replied, "O Allah's Messenger (ﷺ)! He died." He said, "Why did you not inform me?" They said, "His story was so and so (i.e. regarded him as insignificant)." He said, "Show me his grave." He then went to his grave and offered the funeral prayer.

Sahih al-Bukhari 1337 - Book 23, Hadith 93

Narrated Anas:

The Prophet (ﷺ) said, "When a human being is laid in his grave and his companions return and he even hears their foot steps, two angels come to him and make him sit and ask him: What did you use to say about this man, Muhammad ? He will say: I testify that he is Allah's slave and His Apostle. Then it will be said to him, 'Look at your place in the Hell-Fire. Allah has given you a place in Paradise instead of it.' " The Prophet (ﷺ) added, "The dead person will see both his places. But a non-believer or a hypocrite will say to the angels, 'I do not know, but I used to say what the people used to say! It will be said to him, 'Neither did you know nor did you take the guidance (by reciting the Qur'an).' Then he will be hit with an iron hammer between his two ears, and he will cry and that cry will be heard by whatever approaches him except human beings and jinns."

Sahih al-Bukhari 1338 - Book 23, Hadith 94

Narrated Abu Huraira:

The angel of death was sent to Moses and when he went to him, Moses slapped him severely, spoiling one of his eyes. The angel went back to his Lord, and said, "You sent me to a slave who does not want to die." Allah restored his eye and said, "Go back and tell him (i.e. Moses) to place his hand over the back of an ox, for he will be allowed to live for a number of years equal to the number of hairs coming under his hand." (So the angel came to him and told him the same). Then Moses asked, "O my Lord! What will be then?" He said, "Death will be then." He said, "(Let it be) now." He asked Allah that He bring him near the Sacred Land at a distance of a stone's throw. Allah's Messenger (ﷺ) (p.b.u.h) said, "Were I there I would show you the grave of Moses by the way near the red sand hill."

Sahih al-Bukhari 1339 - Book 23, Hadith 95

Narrated Ibn `Abbas:

The Prophet (p.b.u.h) offered the funeral prayer of a man one night after he was buried, he and his companions stood up (for the Prayer). He had asked them about him before standing, saying, "Who is this?" They said, "He is so and so and was buried last night." So all of them offered the funeral prayer.

Sahih al-Bukhari 1340 - Book 23, Hadith 96

Narrated `Aisha:

When the Prophet (ﷺ) became ill, some of his wives talked about a church which they had seen in Ethiopia and it was called Mariya. Um Salma and Um Habiba had been to Ethiopia, and both of them narrated its (the Church's) beauty and the pictures it contained. The Prophet (ﷺ) raised his head and said, "Those are the people who, whenever a pious man dies amongst them, make a place of worship at his grave and then they make those pictures in it. Those are the worst creatures in the Sight of Allah."

Sahih al-Bukhari 1341 - Book 23, Hadith 97

Narrated Anas:

We were in the funeral procession of the daughter of Allah's Messenger (ﷺ) and Allah's Messenger (ﷺ) was sitting near the grave and I saw his eyes full of tears. He said, "Is there anyone amongst you who did not have sexual relations with his wife last night?" Abu Talha replied in the affirmative. And so Allah's Apostle told him to get down in her grave and he got down in her grave and buried her.

Sahih al-Bukhari 1342 - Book 23, Hadith 98

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) collected every two martyrs of Uhud in one piece of cloth, then he would ask, "Which of them had (knew) more of the Qur'an?" When one of them was pointed out for him, he would put that one first in the grave and say, "I will be a witness on these on the Day of Resurrection." He ordered them to be buried with their blood on their bodies and they were neither washed nor was a funeral prayer offered for them.

Sahih al-Bukhari 1343 - Book 23, Hadith 99

Narrated `Uqba bin 'Amir:

One day the Prophet (ﷺ) went out and offered the funeral prayers of the martyrs of Uhud and then went up the pulpit and said, "I will pave the way for you as your predecessor and will be a witness on you. By Allah! I see my Fount (Kauthar) just now and I have been given the keys of all the treasures of the earth (or the keys of the earth). By Allah! I am not afraid that you will worship others along with Allah after my death, but I am afraid that you will fight with one another for the worldly things."

Sahih al-Bukhari 1344 - Book 23, Hadith 100

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) buried every two martyrs in of Uhud in one grave.

Sahih al-Bukhari 1345 - Book 23, Hadith 101

Narrated Jabir:

The Prophet (ﷺ) said, "Bury them (i.e. martyrs) with their blood." (that was) On the day of the Battle of Uhud. He did not get them washed.

Sahih al-Bukhari 1346 - Book 23, Hadith 102

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) shrouded every two martyrs of Uhud in one piece of cloth and then he would ask, "Which of them knew more Qur'an?" When one of them was pointed out he would put him first in the grave. He said, "I am a witness on these." Then he ordered them to be buried with blood on their bodies. Neither did he offer their funeral prayer nor did he get them washed. (Jabir bin `Abdullah added): Allah's Messenger (ﷺ) used to ask about the martyrs of Uhud as to which of them knew more of the Qur'an." And when one of them was pointed out as having more of it he would put him first in the grave and then his companions. (Jabir added): My father and my uncle were shrouded in one sheet.

Sahih al-Bukhari 1347, 1348 - Book 23, Hadith 103

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "Allah has made Mecca a sanctuary (sacred place) and it was a sanctuary before me and will be so after me. It was made legal for me (to fight in it) for a few hours of the day. None is allowed to uproot its thorny shrubs or to cut its trees or to chase its game or to pick up its fallen things except by a person who announces it publicly." On that Al-Abbas said (to the Prophet), "Except Al- Idhkhir for our goldsmiths and for our graves." And so the Prophet (ﷺ) added, "Except Al-Idhkhir. " And Abu Huraira narrated that the Prophet (ﷺ) said, "Except Al-Idhkhir for our graves and houses." And Ibn `Abbas said, "For their goldsmiths and houses."

Sahih al-Bukhari 1349 - Book 23, Hadith 104

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) came to `Abdullah bin Ubai (a hypocrite) after his death and he has been laid in his pit (grave). He ordered (that he be taken out of the grave) and he was taken out. Then he placed him on his knees and threw some of his saliva on him and clothed him in his (the Prophet's) own shirt. Allah knows better (why he did so). `Abdullah bin Ubai had given his shirt to Al-Abbas to wear. Abu Harun said, "Allah's Messenger (ﷺ) at that time had two shirts and the son of `Abdullah bin Ubai said to him, 'O Allah's Messenger (ﷺ)! Clothe my father in your shirt which has been in contact with your skin.' ' Sufyan added, "Thus people think that the Prophet (ﷺ) clothed `Abdullah bin Tubal in his shirt in lieu of what he (Abdullah) had done (for Al `Abbas, the Prophet's uncle.)"

Sahih al-Bukhari 1350 - Book 23, Hadith 105

Narrated Jabir:

When the time of the Battle of Uhud approached, my father called me at night and said, "I think that I will be the first amongst the companions of the Prophet (ﷺ) to be martyred. I do not leave anyone after me dearer to me than you, except Allah's Messenger (ﷺ)'s soul and I owe some debt and you should repay it and treat your sisters favorably (nicely and politely)." So in the morning he was the first to be martyred and was buried along with another (martyr). I did not like to leave him with the other (martyr) so I took him out of the grave after six months of his burial and he was in the same condition as he was on the day of burial, except a slight change near his ear.

Sahih al-Bukhari 1351 - Book 23, Hadith 106

Narrated Jabir:

A man was buried along with my father and I did not like it till I took him (i.e. my father) out and buried him in a separate grave.

Sahih al-Bukhari 1352 - Book 23, Hadith 107

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) collected every two martyrs of Uhud (in one grave) and then he would ask, "Which of them knew the Qur'an more?" And if one of them was pointed out for him as having more knowledge, he would put him first in the Lahd. The Prophet (ﷺ) said, "I will be a witness on these on the Day of Resurrection." Then he ordered them to be buried with their blood on their bodies and he did not have them washed.

Sahih al-Bukhari 1353 - Book 23, Hadith 108

Narrated Ibn `Umar:

`Umar set out along with the Prophet (p.b.u.h) with a group of people to Ibn Saiyad till they saw him playing with the boys near the hillocks of Bani Mughala. Ibn Saiyad at that time was nearing his puberty and did not notice (us) until the Prophet (ﷺ) stroked him with his hand and said to him, "Do you testify that I am Allah's Messenger (ﷺ)?" Ibn Saiyad looked at him and said, "I testify that you are the Messenger of illiterates." Then Ibn Saiyad asked the Prophet (p.b.u.h), "Do you testify that I am Allah's Messenger (ﷺ)?" The Prophet (p.b.u.h) refuted it and said, "I believe in Allah and His Apostles." Then he said (to Ibn Saiyad), "What do you think?" Ibn Saiyad answered, "True people and liars visit me." The Prophet (ﷺ) said, "You have been confused as to this matter." Then the Prophet (ﷺ) said to him, "I have kept something (in my mind) for you, (can you tell me that?)" Ibn Saiyad said, "It is Al-Dukh (the smoke)." (2) The Prophet (ﷺ) said, "Let you be in ignominy. You cannot cross your limits." On that `Umar, said, "O Allah's Messenger (ﷺ)! Allow me to chop his head off." The Prophet (p.b.u.h) said, "If he is he (i.e. Dajjal), then you cannot overpower him, and if he is not, then there is no use of murdering him." (Ibn `Umar added): Later on Allah's Messenger (ﷺ) (p.b.u.h) once again went along with Ubai bin Ka`b to the date-palm trees (garden) where Ibn Saiyad was staying. The Prophet (p.b.u.h) wanted to hear something from Ibn Saiyad before Ibn Saiyad could see him, and the Prophet (p.b.u.h) saw him lying covered with a sheet and from where his murmurs were heard. Ibn Saiyad's mother saw Allah's Apostle while he was hiding himself behind the trunks of the date-palm trees. She addressed Ibn Saiyad, "O Saf ! (and this was the name of Ibn Saiyad) Here is Muhammad." And with that Ibn Saiyad got up. The Prophet (ﷺ) said, "Had this woman left him (Had she not disturbed him), then Ibn Saiyad would have revealed the reality of his case.

Sahih al-Bukhari 1354, 1355 - Book 23, Hadith 109

Narrated Anas:

A young Jewish boy used to serve the Prophet (ﷺ) and he became sick. So the Prophet (ﷺ) went to visit him. He sat near his head and asked him to embrace Islam. The boy looked at his father, who was sitting there; the latter told him to obey Abul-Qasim and the boy embraced Islam. The Prophet (ﷺ) came out saying: "Praises be to Allah Who saved the boy from the Hell-fire."

Sahih al-Bukhari 1356 - Book 23, Hadith 110

Narrated Ibn `Abbas:

My mother and I were among the weak and oppressed. I from among the children, and my mother from among the women.

Sahih al-Bukhari 1357 - Book 23, Hadith 111

Narrated Ibn Shihab:

The funeral prayer should be offered for every child even if he were the son of a prostitute as he was born with a true faith of Islam (i.e. to worship none but Allah Alone). If his parents are Muslims, particularly the father, even if his mother were a non-Muslim, and if he after the delivery cries (even once) before his death (i.e. born alive) then the funeral prayer must be offered. And if the child does not cry after his delivery (i.e. born dead) then his funeral prayer should not be offered, and he will be considered as a miscarriage. Abu Huraira, narrated that the Prophet (ﷺ) said, "Every child is born with a true faith (i.e. to worship none but Allah Alone) but his parents convert him to Judaism or to Christianity or to Magainism, as an animal delivers a perfect baby animal. Do you find it mutilated?" Then Abu Huraira recited the holy verses: 'The pure Allah's Islamic nature (true faith i.e. to worship none but Allah Alone), with which He has created human beings.' " (30.30).

Sahih al-Bukhari 1358 - Book 23, Hadith 112

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Every child is born with a true faith of Islam (i.e. to worship none but Allah Alone) but his parents convert him to Judaism, Christianity or Magainism, as an animal delivers a perfect baby animal. Do you find it mutilated?" Then Abu Huraira recited the holy verses: "The pure Allah's Islamic nature (true faith of Islam) (i.e. worshipping none but Allah) with which He has created human beings. No change let there be in the religion of Allah (i.e. joining none in worship with Allah). That is the straight religion (Islam) but most of men know, not." (30.30)

Sahih al-Bukhari 1359 - Book 23, Hadith 113

Narrated Sa`id bin Al-Musaiyab from his father:

When the time of the death of Abu Talib approached, Allah's Messenger (ﷺ) went to him and found Abu Jahl bin Hisham and `Abdullah bin Abi Umaiya bin Al-Mughira by his side. Allah's Messenger (ﷺ) said to Abu Talib, "O uncle! Say: None has the right to be worshipped but Allah, a sentence with which I shall be a witness (i.e. argue) for you before Allah. Abu Jahl and `Abdullah bin Abi Umaiya said, "O Abu Talib! Are you going to denounce the religion of `Abdul Muttalib?" Allah's Messenger (ﷺ) kept on inviting Abu Talib to say it (i.e. 'None has the right to be worshipped but Allah') while they (Abu Jahl and `Abdullah) kept on repeating their statement till Abu Talib said as his last statement that he was on the religion of `Abdul Muttalib and refused to say, 'None has the right to be worshipped but Allah.' (Then Allah's Messenger (ﷺ) said, "I will keep on asking Allah's forgiveness for you unless I am forbidden (by Allah) to do so." So Allah revealed (the verse) concerning him (i.e. It is not fitting for the Prophet (ﷺ) and those who believe that they should invoke (Allah) for forgiveness for pagans even though they be of kin, after it has become clear to them that they are companions of the fire (9.113).

Sahih al-Bukhari 1360 - Book 23, Hadith 114

Narrated Ibn `Abbas:

The Prophet (ﷺ) once passed by two graves, and those two persons (in the graves) were being tortured. He said, "They are being tortured not for a great thing (to avoid). One of them never saved himself from being soiled with his urine, while the other was going about with calumnies (to make enmity between friends). He then took a green leaf of a date-palm tree split it into two pieces and fixed one on each grave. The people said, "O Allah's Messenger (ﷺ)! Why have you done so?" He replied, "I hope that their punishment may be lessened till they (the leaf) become dry."

Sahih al-Bukhari 1361 - Book 23, Hadith 115

Narrated `Ali:

" We were accompanying a funeral procession in Baqi-I-Gharqad. The Prophet (ﷺ) came to us and sat and we sat around him. He had a small stick in his hand then he bent his head and started scraping the ground with it. He then said, "There is none among you, and not a created soul, but has place either in Paradise or in Hell assigned for him and it is also determined for him whether he will be among the blessed or wretched." A man said, "O Allah's Messenger (ﷺ)! Should we not depend on what has been written for us and leave the deeds as whoever amongst us is blessed will do the deeds of a blessed person and whoever amongst us will be wretched, will do the deeds of a wretched person?" The Prophet said, "The good deeds are made easy for the blessed, and bad deeds are made easy for the wretched." Then he recited the Verses:-- "As for him who gives (in charity) and is Allah-fearing And believes in the Best reward from Allah. " (92.5-6)

Sahih al-Bukhari 1362 - Book 23, Hadith 116

Narrated Thabit bin Ad-Dahhak:

The Prophet (p.b.u.h) said, "Whoever intentionally swears falsely by a religion other than Islam, then he is what he has said, (e.g. if he says, 'If such thing is not true then I am a Jew,' he is really a Jew). And whoever commits suicide with piece of iron will be punished with the same piece of iron in the Hell Fire." Narrated Jundab the Prophet (ﷺ) said, "A man was inflicted with wounds and he committed suicide, and so Allah said: My slave has caused death on himself hurriedly, so I forbid Paradise for him."

Sahih al-Bukhari 1363, 1364 - Book 23, Hadith 117

Narrated Abu Huraira-:

The Prophet (ﷺ) said, "He who commits suicide by throttling shall keep on throttling himself in the Hell Fire (forever) and he who commits suicide by stabbing himself shall keep on stabbing himself in the Hell-Fire."

Sahih al-Bukhari 1365 - Book 23, Hadith 118

Narrated `Umar bin Al-Khattab:

When `Abdullah bin Ubai bin Salul died, Allah's Messenger (ﷺ) (p.b.u.h) was called upon to offer his funeral prayer. When Allah's Messenger (ﷺ) stood up to offer the prayer, I got up quickly and said, "O Allah's Apostle! Are you going to pray for Ibn Ubai and he said so and so on such and such occasions?" And started mentioning all that he had said. Allah's Messenger (ﷺ) smiled and said, "O `Umar! Go away from me." When I talked too much he said, "I have been given the choice and so I have chosen (to offer the prayer). Had I known that he would be forgiven by asking for Allah's forgiveness for more than seventy times, surely I would have done so." (`Umar added): Allah's Messenger (ﷺ) offered his funeral prayer and returned and after a short while the two verses of Surat Bara' were revealed: i.e. "And never (O Muhammad) pray for any of them who dies . . . (to the end of the verse) rebellion (9.84)" -- (`Umar added), "Later I astonished at my daring before Allah's Messenger (ﷺ) on that day. And Allah and His Apostle know better."

Sahih al-Bukhari 1366 - Book 23, Hadith 119

Narrated Anas bin Malik:

A funeral procession passed and the people praised the deceased. The Prophet (ﷺ) said, "It has been affirmed to him." Then another funeral procession passed and the people spoke badly of the deceased. The Prophet (ﷺ) said, "It has been affirmed to him". `Umar bin Al-Khattab asked (Allah's Messenger (ﷺ) (p.b.u.h)), "What has been affirmed?" He replied, "You praised this, so Paradise has been affirmed to him; and you spoke badly of this, so Hell has been affirmed to him. You people are Allah's witnesses on earth."

Sahih al-Bukhari 1367 - Book 23, Hadith 120

Narrated Abu Al-Aswad:

I came to Medina when an epidemic had broken out. While I was sitting with `Umar bin Al-Khattab a funeral procession passed by and the people praised the deceased. `Umar said, "It has been affirmed to him." And another funeral procession passed by and the people praised the deceased. `Umar said, "It has been affirmed to him." A third (funeral procession) passed by and the people spoke badly of the deceased. He said, "It has been affirmed to him." I (Abu Al-Aswad) asked, "O chief of the believers! What has been affirmed?" He replied, "I said the same as the Prophet (ﷺ) had said, that is: if four persons testify the piety of a Muslim, Allah will grant him Paradise." We asked, "If three persons testify his piety?" He (the Prophet) replied, "Even three." Then we asked, "If two?" He replied, "Even two." We did not ask him regarding one witness.

Sahih al-Bukhari 1368 - Book 23, Hadith 121

Narrated Al-Bara' bin 'Azib :

The Prophet (p.b.u.h) said, "When a faithful believer is made to sit in his grave, then (the angels) come to him and he testifies that none has the right to be worshipped but Allah and Muhammad is Allah's Apostle. And that corresponds to Allah's statement: Allah will keep firm those who believe with the word that stands firm . . . (14.27). Narrated Shu'ba: Same as above and added, "Allah will keep firm those who believe . . . (14.27) was revealed concerning the punishment of the grave."

Sahih al-Bukhari 1369 - Book 23, Hadith 122

Narrated Ibn `Umar:

The Prophet (ﷺ) looked at the people of the well (the well in which the bodies of the pagans killed in the Battle of Badr were thrown) and said, "Have you found true what your Lord promised you?" Somebody said to him, "You are addressing dead people." He replied, "You do not hear better than they but they cannot reply."

Sahih al-Bukhari 1370 - Book 23, Hadith 123

Narrated `Aisha:

The Prophet (ﷺ) said, "They now realize that what I used to tell them was the truth. "And Allah said, 'Verily! You cannot make the dead to hear (i.e. benefit them, and similarly the disbelievers) nor can you make the deaf hear. (27.80).

Sahih al-Bukhari 1371 - Book 23, Hadith 124

Narrated Masruq:

`Aisha said that a Jewess came to her and mentioned the punishment in the grave, saying to her, "May Allah protect you from the punishment of the grave." `Aisha then asked Allah's Messenger (ﷺ) about the punishment of the grave. He said, "Yes, (there is) punishment in the grave." `Aisha added, "After that I never saw Allah's Messenger (ﷺ) but seeking refuge with Allah from the punishment in the grave in every prayer he prayed."

Sahih al-Bukhari 1372 - Book 23, Hadith 125

Narrated Asma' bint Abi Bakr:

Allah's Messenger (ﷺ) once stood up delivering a sermon and mentioned the trial which people will face in the grave. When he mentioned that, the Muslims started shouting loudly.

Sahih al-Bukhari 1373 - Book 23, Hadith 126

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said, "When (Allah's) slave is put in his grave and his companions return and he even hears their footsteps, two angels come to him and make him sit and ask, 'What did you use to say about this man (i.e. Muhammad)?' The faithful Believer will say, 'I testify that he is Allah's slave and His Apostle.' Then they will say to him, 'Look at your place in the Hell Fire; Allah has given you a place in Paradise instead of it.' So he will see both his places." (Qatada said, "We were informed that his grave would be made spacious." Then Qatada went back to the narration of Anas who said;) Whereas a hypocrite or a non-believer will be asked, "What did you use to say about this man." He will reply, "I do not know; but I used to say what the people used to say." So they will say to him, "Neither did you know nor did you take the guidance (by reciting the Qur'an)." Then he will be hit with iron hammers once, that he will send such a cry as everything near to him will hear, except Jinns and human beings. (See Hadith No. 422).

Sahih al-Bukhari 1374 - Book 23, Hadith 127

Narrated Abi Aiyub:

Once the Prophet (ﷺ) went out after sunset and heard a dreadful voice, and said, "The Jews are being punished in their graves."

Sahih al-Bukhari 1375 - Book 23, Hadith 128

Narrated Musa bin `Uqba:

(From the daughter of Khalid bin Sa id bin Al-`Asi) who said that she had heard the Prophet (ﷺ) seeking refuge with Allah from the punishment in the grave.

Sahih al-Bukhari 1376 - Book 23, Hadith 129

Narrated Abu Huraira:

Allah's Messenger (ﷺ) used to invoke (Allah): "Allahumma ini a`udhu bika min 'adhabi-l-Qabr, wa min 'adhabi-nnar, wa min fitnati-l-mahya wa-lmamat, wa min fitnati-l-masih ad-dajjal. (O Allah! I seek refuge with you from the punishment in the grave and from the punishment in the Hell fire and from the afflictions of life and death, and the afflictions of Al-Masih Ad-Dajjal."

Sahih al-Bukhari 1377 - Book 23, Hadith 130

Narrated Ibn `Abbas:

The Prophet (ﷺ) once passed by two graves and said, "They (the deceased persons in those graves) are being tortured not for a great thing to avoid." And then added, "Yes, (they are being punished for a big sin), for one of them used to go about with calumnies while the other never saved himself from being soiled with his urine." (Ibn `Abbas added): Then he took a green leaf of a date-palm) and split it into two pieces and fixed one piece on each grave and said, "May their punishment be abated till these (two pieces) get dry."

Sahih al-Bukhari 1378 - Book 23, Hadith 131

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "When anyone of you dies, he is shown his place both in the morning and in the evening. If he is one of the people of Paradise; he is shown his place in it, and if he is from the people of the Hell-Fire; he is shown his place there-in. Then it is said to him, 'This is your place till Allah resurrect you on the Day of Resurrection."

Sahih al-Bukhari 1379 - Book 23, Hadith 132

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) said, "When the funeral is ready (for its burial) and the people lift it on their shoulders, then if the deceased is a righteous person he says, 'Take me ahead,' and if he is not a righteous one then he says, 'Woe to it (me)! Where are you taking it (me)?' And his voice is audible to everything except human beings; and if they heard it they would fall down unconscious . "

Sahih al-Bukhari 1380 - Book 23, Hadith 133

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) (p.b.u.h) said, "Any Muslim whose three children died before the age of puberty will be granted Paradise by Allah because of His mercy to them."

Sahih al-Bukhari 1381 - Book 23, Hadith 134

Narrated Al-Bara':

When Ibrahim (the son of Prophet) expired, Allah's Messenger (ﷺ) said, "There is a wet-nurse for him in Paradise."

Sahih al-Bukhari 1382 - Book 23, Hadith 135

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) (p.b.u.h) was asked about the children of (Mushrikeen) pagans. The Prophet (ﷺ) replied, "Since Allah created them, He knows what sort of deeds they would have done."

Sahih al-Bukhari 1383 - Book 23, Hadith 136

Narrated Abu Huraira:

The Prophet (ﷺ) was asked about the offspring of pagans (Mushrikeen); so he said, "Allah knows what sort of deeds they would have done."

Sahih al-Bukhari 1384 - Book 23, Hadith 137

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Every child is born with a true faith of Islam (i.e. to worship none but Allah Alone) and his parents convert him to Judaism or Christianity or Magianism, as an animal delivers a perfect baby animal. Do you find it mutilated?"

Sahih al-Bukhari 1385 - Book 23, Hadith 138

Narrated Samura bin Jundab:

Whenever the Prophet (ﷺ) finished the (morning) prayer, he would face us and ask, "Who amongst you had a dream last night?" So if anyone had seen a dream he would narrate it. The Prophet (ﷺ) would say: "Ma sha'a-llah" (An Arabic maxim meaning literally, 'What Allah wished,' and it indicates a good omen.) One day, he asked us whether anyone of us had seen a dream. We replied in the negative. The Prophet said, "But I had seen (a dream) last night that two men came to me, caught hold of my hands, and took me to the Sacred Land (Jerusalem). There, I saw a person sitting and another standing with an iron hook in his hand pushing it inside the mouth of the former till it reached the jawbone, and then tore off one side of his cheek, and then did the same with the other side; in the meantime the first side of his cheek became normal again and then he repeated the same operation again. I said, 'What is this?' They told me to proceed on and we went on till we came to a man Lying flat on his back, and another man standing at his head carrying a stone or a piece of rock, and crushing the head of the Lying man, with that stone. Whenever he struck him, the stone rolled away. The man went to pick it up and by the time he returned to him, the crushed head had returned to its normal state and the man came back and struck him again (and so on). I said, 'Who is this?' They told me to proceed on; so we proceeded on and passed by a hole like an oven; with a narrow top and wide bottom, and the fire was kindling underneath that hole. Whenever the fire-flame went up, the people were lifted up to such an extent that they about to get out of it, and whenever the fire got quieter, the people went down into it, and there were naked men and women in it. I said, 'Who is this?' They told me to proceed on. So we proceeded on till we reached a river of blood and a man was in it, and another man was standing at its bank with stones in front of him, facing the man standing in the river. Whenever the man in the river wanted to come out, the other one threw a stone in his mouth and caused him to retreat to his original position; and so whenever he wanted to come out the other would throw a stone in his mouth, and he would retreat to his original position. I asked, 'What is this?' They told me to proceed on and we did so till we reached a well-flourished green garden having a huge tree and near its root was sitting an old man with some children. (I saw) Another man near the tree with fire in front of him and he was kindling it up. Then they (i.e. my two companions) made me climb up the tree and made me enter a house, better than which I have ever seen. In it were some old men and young men, women and children. Then they took me out of this house and made me climb up the tree and made me enter another house that was better and superior (to the first)

containing old and young people. I said to them (i.e. my two companions), 'You have made me ramble all the night. Tell me all about that I have seen.' They said, 'Yes. As for the one whose cheek you saw being torn away, he was a liar and he used to tell lies, and the people would report those lies on his authority till they spread all over the world. So, he will be punished like that till the Day of Resurrection. The one whose head you saw being crushed is the one whom Allah had given the knowledge of Qur'an (i.e. knowing it by heart) but he used to sleep at night (i.e. he did not recite it then) and did not use to act upon it (i.e. upon its orders etc.) by day; and so this punishment will go on till the Day of Resurrection. And those you saw in the hole (like oven) were adulterers (those men and women who commit illegal sexual intercourse). And those you saw in the river of blood were those dealing in Riba (usury). And the old man who was sitting at the base of the tree was Abraham and the little children around him were the offspring of the people. And the one who was kindling the fire was Malik, the gatekeeper of the Hell-fire. And the first house in which you have gone was the house of the common believers, and the second house was of the martyrs. I am Gabriel and this is Michael. Raise your head.' I raised my head and saw a thing like a cloud over me. They said, 'That is your place.' I said, 'Let me enter my place.' They said, 'You still have some life which you have not yet completed, and when you complete (that remaining portion of your life) you will then enter your place.' "

Sahih al-Bukhari 1386 - Book 23, Hadith 139

Narrated Hisham's father:

Aisha said, "I went to Abu Bakr (during his fatal illness) and he asked me, 'In how many garments was the Prophet (ﷺ) shrouded?' She replied, 'In three Suhuliya pieces of white cloth of cotton, and there was neither a shirt nor a turban among them.' Abu Bakr further asked her, 'On which day did the Prophet die?' She replied, 'He died on Monday.' He asked, 'What is today?' She replied, 'Today is Monday.' He added, 'I hope I shall die sometime between this morning and tonight.' Then he looked at a garment that he was wearing during his illness and it had some stains of saffron. Then he said, 'Wash this garment of mine and add two more garments and shroud me in them.' I said, 'This is worn out.' He said, 'A living person has more right to wear new clothes than a dead one; the shroud is only for the body's pus.' He did not die till it was the night of Tuesday and was buried before the morning."

Sahih al-Bukhari 1387 - Book 23, Hadith 140

Narrated Aisha:

A man said to the Prophet (p.b.u.h), "My mother died suddenly and I thought that if she had lived she would have given alms. So, if I give alms now on her behalf, will she get the reward?" The Prophet (ﷺ) replied in the affirmative.

Sahih al-Bukhari 1388 - Book 23, Hadith 141

Narrated `Aisha:

During his sickness, Allah's Messenger (ﷺ) was asking repeatedly, "Where am I today? Where will I be tomorrow?" And I was waiting for the day of my turn (impatiently). Then, when my turn came, Allah took his soul away (in my lap) between my chest and arms and he was buried in my house.

Sahih al-Bukhari 1389 - Book 23, Hadith 142

Narrated `Aisha:

Allah's Messenger (ﷺ) in his fatal illness said, "Allah cursed the Jews and the Christians, for they built the places of worship at the graves of their prophets." And if that had not been the case, then the Prophet's grave would have been made prominent before the people. So (the Prophet (ﷺ)) was afraid, or the people were afraid that his grave might be taken as a place for worship.

Sahih al-Bukhari 1390 - Book 23, Hadith 143

Narrated Abu Bakr bin `Aiyash:

Sufyan at-Tammar told me that he had seen the grave of the Prophet (ﷺ) elevated and convex.

Sahih al-Bukhari 1390b - Book 23, Hadith 144

Narrated `Urwa:

When the wall fell on them (i.e. graves) during the caliphate of Al-Walid bin `Abdul Malik, the people started repairing it, and a foot appeared to them. The people got scared and thought that it was the foot of the Prophet. No one could be found who could tell them about it till I (`Urwa) said to them, "By Allah, this is not the foot of the Prophet (ﷺ) but it is the foot of `Umar."

Sahih al-Bukhari 1390c - Book 23, Hadith 145

Aisha narrated that she made a will to `Abdullah bin Zubair, "Do not bury me with them (the Prophet (ﷺ) and his two companions) but bury me with my companions (wives of the Prophet (p.b.u.h)) in Al-Baqi as I would not like to be looked upon as better than I really am (by being buried near the Prophet)."

Sahih al-Bukhari 1391 - Book 23, Hadith 146

Narrated `Amr bin Maimun Al-Audi:

I saw `Umar bin Al-Khattab (when he was stabbed) saying, "O `Abdullah bin `Umar! Go to the mother of the believers Aisha and say, `Umar bin Al-Khattab sends his greetings to you,' and request her to allow me to be buried with my companions." (So, Ibn `Umar conveyed the message to `Aisha.) She said, "I had the idea of having this place for myself but today I prefer him (`Umar) to myself (and allow him to be buried there)." When `Abdullah bin `Umar returned, `Umar asked him, "What (news) do you have?" He replied, "O chief of the believers! She has allowed you (to be buried there)." On that `Umar said, "Nothing was more important to me than to be buried in that (sacred) place. So, when I expire, carry me there and pay my greetings to her (`Aisha) and say, `Umar bin Al-Khattab asks permission; and if she gives permission, then bury me (there) and if she does not, then take me to the graveyard of the Muslims. I do not think any person has more right for the caliphate than those with whom Allah's Messenger (ﷺ) (p.b.u.h) was always pleased till his death. And whoever is chosen by the people after me will be the caliph, and you people must listen to him and obey him," and then he mentioned the name of `Uthman, `Ali, Talha, Az-Zubair, `Abdur-Rahman bin `Auf and Sa`d bin Abi Waqqas. By this time a young man from Ansar came and said, "O chief of the believers! Be happy with Allah's glad tidings. The grade which you have in Islam is known to you, then you became the caliph and you ruled with justice and then you have been awarded martyrdom after all this." `Umar replied, "O son of my brother! Would that all that privileges will counterbalance (my short comings), so that I neither lose nor gain anything. I recommend my successor to be good to the early emigrants and realize their rights and to protect their honor and sacred things. And I also recommend him to be good to the Ansar who before them, had homes (in Medina) and had adopted the Faith. He should accept the good of the righteous among them and should excuse their wrongdoers. I recommend him to abide by the rules and regulations concerning the Dhimmis (protectees) of Allah and His Apostle, to fulfill their contracts completely and fight for them and not to tax (overburden) them beyond their capabilities."

Sahih al-Bukhari 1392 - Book 23, Hadith 147

Narrated `Aisha:

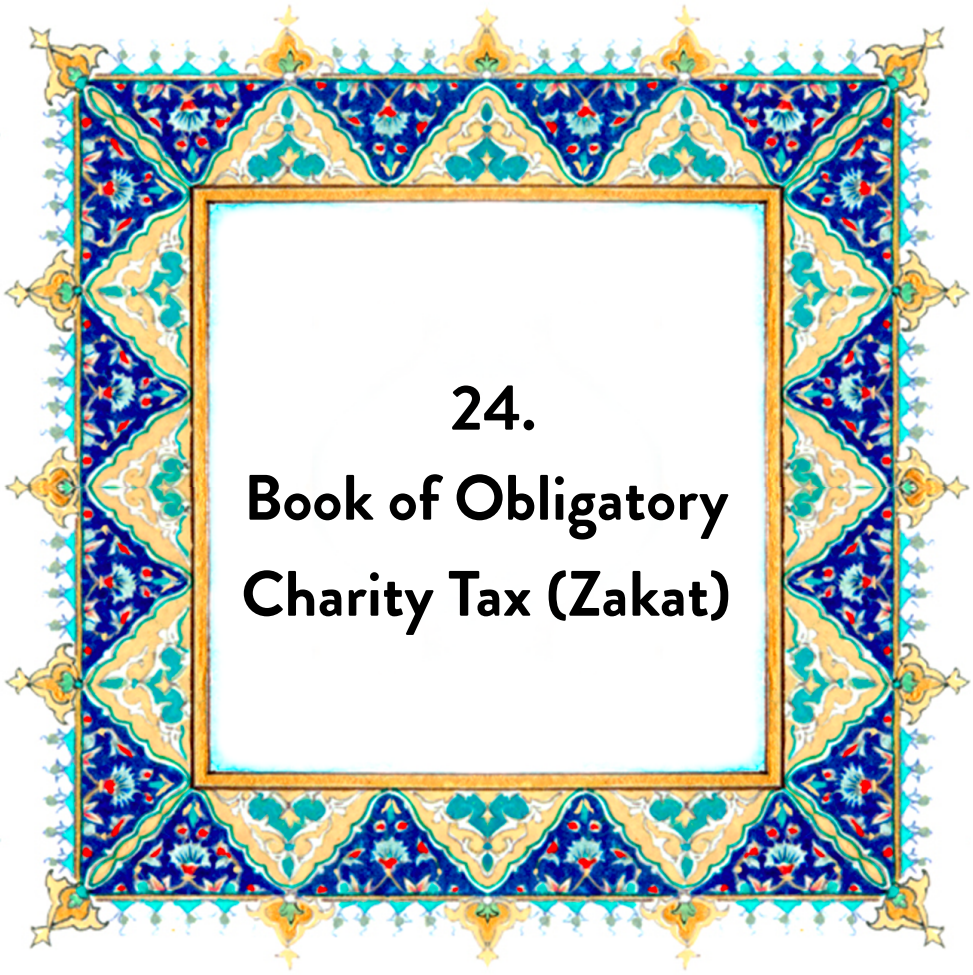
The Prophet (p.b.u.h) said, "Don't abuse the dead, because they have reached the result of what they forwarded."

Sahih al-Bukhari 1393 - Book 23, Hadith 148

Narrated Ibn `Abbas.:

Abu Lahab, may Allah curse him, once said to the Prophet (p.b.u.h), "Perish you all the day." Then the Divine Inspiration came: "Perish the hands of Abi Lahab! And perish he!" (111.1).

Sahih al-Bukhari 1394 - Book 23, Hadith 149



24.
Book of Obligatory Charity Tax (Zakat)

Narrated Ibn `Abbas:

The Prophet (ﷺ) sent Mu`adh to Yemen and said, "Invite the people to testify that none has the right to be worshipped but Allah and I am Allah's Messenger (ﷺ), and if they obey you to do so, then teach them that Allah has enjoined on them five prayers in every day and night (in twenty-four hours), and if they obey you to do so, then teach them that Allah has made it obligatory for them to pay the Zakat from their property and it is to be taken from the wealthy among them and given to the poor."

Sahih al-Bukhari 1395 - Book 24, Hadith 1

Narrated Abu Aiyub:

A man said to the Prophet (ﷺ) "Tell me of such a deed as will make me enter Paradise." The people said, "What is the matter with him? What is the matter with him?" The Prophet (ﷺ) said, "He has something to ask. (What he needs greatly) The Prophet (ﷺ) said: (In order to enter Paradise) you should worship Allah and do not ascribe any partners to Him, offer prayer perfectly, pay the Zakat and keep good relations with your Kith and kin." (See Hadith No. 12, Vol 8).

Sahih al-Bukhari 1396 - Book 24, Hadith 2

Narrated Abu Huraira:

A Bedouin came to the Prophet (ﷺ) and said, "Tell me of such a deed as will make me enter Paradise, if I do it." The Prophet (p.b.u.h) said, "Worship Allah, and worship none along with Him, offer the (five) prescribed compulsory prayers perfectly, pay the compulsory Zakat, and fast the month of Ramadan." The Bedouin said, "By Him, in Whose Hands my life is, I will not do more than this." When he (the Bedouin) left, the Prophet (ﷺ) said, "Whoever likes to see a man of Paradise, then he may look at this man." Narrated Abu Zur'a: From the Prophet (ﷺ) the same as above.

Sahih al-Bukhari 1397 - Book 24, Hadith 3

Narrated Ibn `Abbas:

A delegation of the tribe of `Abdul Qais came to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! We are from the tribe of Rabi`a, and the infidels of the tribe of Mudar stands between us and you; so we cannot come to you except during the Sacred Months. Please order us to do something (religious deeds) which we may carry out and also invite to it our people whom we have left behind." The Prophet said, "I order you to do four things and forbid you four others: (I order you) to have faith in Allah, and confess that none has the right to be worshipped but Allah, (and the Prophet (ﷺ) gestured with his hand like this (i.e. one knot) and to offer prayers perfectly and to pay the Zakat, and to pay onefifth of the booty in Allah's Cause. And I forbid you to use Dubba', Hantam, Naqir and Muzaffat (all these are the names of utensils used for preparing alcoholic drinks)."

Sahih al-Bukhari 1398 - Book 24, Hadith 4

Narrated Abu Huraira:

When Allah's Messenger (ﷺ) died and Abu Bakr became the caliph some Arabs renegade (reverted to disbelief) (Abu Bakr decided to declare war against them), `Umar, said to Abu Bakr, "How can you fight with these people although Allah's Messenger (ﷺ) said, 'I have been ordered (by Allah) to fight the people till they say: "None has the right to be worshipped but Allah, and whoever said it then he will save his life and property from me except on trespassing the law (rights and conditions for which he will be punished justly), and his accounts will be with Allah.' " Abu Bakr said, "By Allah! I will fight those who differentiate between the prayer and the Zakat as Zakat is the compulsory right to be taken from the property (according to Allah's orders) By Allah! If they refuse to pay me even a she-kid which they used to pay at the time of Allah's Messenger (ﷺ) . I would fight with them for withholding it" Then `Umar said, "By Allah, it was nothing, but Allah opened Abu Bakr's chest towards the decision (to fight) and I came to know that his decision was right."

Sahih al-Bukhari 1399, 1400 - Book 24, Hadith 5

Narrated Jarir bin `Abdullah:

I gave the pledge of allegiance to the Prophet (ﷺ) for offering prayer perfectly, giving Zakat, and giving good advice to every Muslim.

Sahih al-Bukhari 1401 - Book 24, Hadith 6

Narrated Abu Huraira:

The Prophet (ﷺ) said, "(On the Day of Resurrection) camels will come to their owner in the best state of health they have ever had (in the world), and if he had not paid their Zakat (in the world) then they would tread him with their feet; and similarly, sheep will come to their owner in the best state of health they have ever had in the world, and if he had not paid their Zakat, then they would tread him with their hooves and would butt him with their horns." The Prophet (ﷺ) added, "One of their rights is that they should be milked while water is kept in front of them." The Prophet (ﷺ) added, "I do not want anyone of you to come to me on the Day of Resurrection, carrying over his neck a sheep that will be bleating. Such a person will (then) say, 'O Muhammad! (please intercede for me,) I will say to him. 'I can't help you, for I conveyed Allah's Message to you.' Similarly, I do not want anyone of you to come to me carrying over his neck a camel that will be grunting. Such a person (then) will say "O Muhammad! (please intercede for me)." I will say to him, "I can't help you for I conveyed Allah's message to you."

Sahih al-Bukhari 1402 - Book 24, Hadith 7

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Whoever is made wealthy by Allah and does not pay the Zakat of his wealth, then on the Day of Resurrection his wealth will be made like a baldheaded poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks and say, 'I am your wealth, I am your treasure.' " Then the Prophet (ﷺ) recited the holy verses:-- 'Let not those who withhold . . .' (to the end of the verse). (3.180).

Sahih al-Bukhari 1403 - Book 24, Hadith 8

Narrated Khalid bin Aslam:

We went out with 'Abdullah bin 'Umar and bedouin said (to 'Abdullah), "Tell me about Allah's saying: "And those who hoard up gold and silver (Al-Kanz - money, gold, silver etc., the Zakat of which has not been paid) and spend it out in the Way of Allah (V.9:34)." Ibn 'Umar said, "Whoever hoarded them and did not pay the Zakat thereof, then woe to him. But these holy Verses were revealed before the Verses of Zakat. So when the Verses of Zakat were revealed Allah made Zakat a purifier of the property."

Sahih al-Bukhari 1404 - Book 24, Hadith 9

Narrated Abu Sa`id:

Allah's Messenger (ﷺ) (p.b.u.h) said, "No Zakat is due on property mounting to less than five Uqiyas (of silver), and no Zakat is due on less than five camels, and there is no Zakat on less than five Wasqs." (A Wasqs equals 60 Sa's) & (1 Sa=3 K gms App.)

Sahih al-Bukhari 1405 - Book 24, Hadith 10

Narrated Zaid bin Wahab:

I passed by a place called Ar-Rabadha and by chance I met Abu Dhar and asked him, "What has brought you to this place?" He said, "I was in Sham and differed with Muawiya on the meaning of (the following verses of the Qur'an): 'They who hoard up gold and silver and spend them not in the way of Allah.' (9.34). Muawiya said, 'This verse is revealed regarding the people of the scriptures." I said, It was revealed regarding us and also the people of the scriptures." So we had a quarrel and Mu'awiya sent a complaint against me to `Uthman. `Uthman wrote to me to come to Medina, and I came to Medina. Many people came to me as if they had not seen me before. So I told this to `Uthman who said to me, "You may depart and live nearby if you wish." That was the reason for my being here for even if an Ethiopian had been nominated as my ruler, I would have obeyed him .

Sahih al-Bukhari 1406 - Book 24, Hadith 11

Narrated Al-Ahnaf bin Qais:

While I was sitting with some people from Quraish, a man with very rough hair, clothes, and appearance came and stood in front of us, greeted us and said, "Inform those who hoard wealth, that a stone will be heated in the Hell-fire and will be put on the nipples of their breasts till it comes out from the bones of their shoulders and then put on the bones of their shoulders till it comes through the nipples of their breasts the stone will be moving and hitting." After saying that, the person retreated and sat by the side of the pillar, I followed him and sat beside him, and I did not know who he was. I said to him, "I think the people disliked what you had said." He said, "These people do not understand anything, although my friend told me." I asked, "Who is your friend?" He said, "The Prophet (ﷺ) said (to me), 'O Abu Dhar! Do you see the mountain of Uhud?' And on that I (Abu Dhar) started looking towards the sun to judge how much remained of the day as I thought that Allah's Messenger (ﷺ) wanted to send me to do something for him and I said, 'Yes!' He said, 'I do not love to have gold equal to the mountain of Uhud unless I spend it all (in Allah's cause) except three Dinars (pounds). These people do not understand and collect worldly wealth. No, by Allah, Neither I ask them for worldly benefits nor am I in need of their religious advice till I meet Allah, The Honorable, The Majestic." '

Sahih al-Bukhari 1407, 1408 - Book 24, Hadith 12

Narrated Ibn Mas`ud:

I heard the Prophet (ﷺ) saying, "There is no envy except in two: a person whom Allah has given wealth and he spends it in the right way, and a person whom Allah has given wisdom (i.e. religious knowledge) and he gives his decisions accordingly and teaches it to the others."

Sahih al-Bukhari 1409 - Book 24, Hadith 13

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If one give in charity what equals one date-fruit from the honestly earned money and Allah accepts only the honestly earned money --Allah takes it in His right (hand) and then enlarges its reward for that person (who has given it), as anyone of you brings up his baby horse, so much s that it becomes as big as a mountain

Sahih al-Bukhari 1410 - Book 24, Hadith 14

Narrated Haritha bin Wahab:

I heard the Prophet (ﷺ) saying, "O people! Give in charity as a time will come upon you when a person will wander about with his object of charity and will not find anybody to accept it, and one (who will be requested to take it) will say, "If you had brought it yesterday, would have taken it, but today I am not in need of it."

Sahih al-Bukhari 1411 - Book 24, Hadith 15

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The Hour (Day of Judgment) will not be established till your wealth increases so much so that one will be worried, for no one will accept his Zakat and the person to whom he will give it will reply, 'I am not in need of it.' "

Sahih al-Bukhari 1412 - Book 24, Hadith 16

Narrated `Adi bin Hatim:

While I was sitting with Allah's Messenger (ﷺ) (p.b.u.h) two person came to him; one of them complained about his poverty and the other complained about the prevalence of robberies. Allah's Messenger (ﷺ) said, "As regards stealing and robberies, there will shortly come a time when a caravan will go to Mecca (from Medina) without any guard. And regarding poverty, The Hour (Day of Judgment) will not be established till one of you wanders about with his object of charity and will not find anybody to accept it And (no doubt) each one of you will stand in front of Allah and there will be neither a curtain nor an interpreter between him and Allah, and Allah will ask him, 'Did not I give you wealth?' He will reply in the affirmative. Allah will further ask, 'Didn't send a messenger to you?' And again that person will reply in the affirmative Then he will look to his right and he will see nothing but Hell-fire, and then he will look to his left and will see nothing but Hell-fire. And so, any (each one) of you should save himself from the fire even by giving half of a date-fruit (in charity). And if you do not find a hall datefruit, then (you can do it through saying) a good pleasant word (to your brethren). (See Hadith No. 793 Vol. 4).

Sahih al-Bukhari 1413 - Book 24, Hadith 17

Narrated Abu Musa:

Thy Prophet (p.b.u.h) said, "A time will come upon the people when a person will wander about with gold as Zakat and will not find anybody to accept it, and one man will be seen followed by forty women to be their guardian because of scarcity of men and great number of women. "

Sahih al-Bukhari 1414 - Book 24, Hadith 18

Narrated Abu Mas`ud:

When the verses of charity were revealed, we used to work as porters. A man came and distributed objects of charity in abundance. And they (the people) said, "He is showing off." And another man came and gave a Sa (a small measure of food grains); they said, "Allah is not in need of this small amount of charity." And then the Divine Inspiration came: "Those who criticize such of the believers who give in charity voluntarily and those who could not find to give in charity except what is available to them." (9.79).

Sahih al-Bukhari 1415 - Book 24, Hadith 19

Narrated Abu Mas`ud Al-Ansari:

Whenever Allah's Messenger (ﷺ) (p.b.u.h) ordered us to give in charity, we used to go to the market and work as porters and get a Mudd (a special measure of grain) and then give it in charity. (Those were the days of poverty) and today some of us have one hundred thousand.

Sahih al-Bukhari 1416 - Book 24, Hadith 20

Narrated `Adi bin Hatim heard the Prophet (ﷺ) saying:

"Save yourself from Hell-fire even by giving half a date-fruit in charity."

Sahih al-Bukhari 1417 - Book 24, Hadith 21

Narrated Aisha:

A lady along with her two daughters came to me asking (for some alms), but she found nothing with me except one date which I gave to her and she divided it between her two daughters, and did not eat anything herself, and then she got up and went away. Then the Prophet (ﷺ) came in and I informed him about this story. He said, "Whoever is put to trial by these daughters and he treats them generously (with benevolence) then these daughters will act as a shield for him from Hell-Fire." (See Hadith No. 24, Vol. 8).

Sahih al-Bukhari 1418 - Book 24, Hadith 22

Narrated Abu Huraira:

A man came to the Prophet (ﷺ) and asked, "O Allah's Messenger (ﷺ)! Which charity is the most superior in reward?" He replied, "The charity which you practice while you are healthy, niggardly and afraid of poverty and wish to become wealthy. Do not delay it to the time of approaching death and then say, 'Give so much to such and such, and so much to such and such.' And it has already belonged to such and such (as it is too late)."

Sahih al-Bukhari 1419 - Book 24, Hadith 23

Narrated `Aisha:

Some of the wives of the Prophet (ﷺ) asked him, "Who amongst us will be the first to follow you (i.e. die after you)?" He said, "Whoever has the longest hand." So they started measuring their hands with a stick and Sauda's hand turned out to be the longest. (When Zainab bint Jahsh died first of all in the caliphate of `Umar), we came to know that the long hand was a symbol of practicing charity, so she was the first to follow the Prophet (ﷺ) and she used to love to practice charity. (Sauda died later in the caliphate of Muawiya).

Sahih al-Bukhari 1420 - Book 24, Hadith 24

Narrated Abu Huraira:

Allah's Messenger (ﷺ) (p.b.u.h) said, "A man said that he would give something in charity. He went out with his object of charity and unknowingly gave it to a thief. Next morning the people said that he had given his object of charity to a thief. (On hearing that) he said, "O Allah! All the praises are for you. I will give alms again." And so he again went out with his alms and (unknowingly) gave it to an adulteress. Next morning the people said that he had given his alms to an adulteress last night. The man said, "O Allah! All the praises are for you. (I gave my alms) to an adulteress. I will give alms again." So he went out with his alms again and (unknowingly) gave it to a rich person. (The people) next morning said that he had given his alms to a wealthy person. He said, "O Allah! All the praises are for you. (I had given alms) to a thief, to an adulteress and to a wealthy man." Then someone came and said to him, "The alms which you gave to the thief, might make him abstain from stealing, and that given to the adulteress might make her abstain from illegal sexual intercourse (adultery), and that given to the wealthy man might make him take a lesson from it and spend his wealth which Allah has given him, in Allah's cause."

Sahih al-Bukhari 1421 - Book 24, Hadith 25

Narrated Ma'n bin Yazid:

My grandfather, my father and I gave the pledge of allegiance to Allah's Messenger (ﷺ). The Prophet (ﷺ) got me engaged and then got me married. One day I went to the Prophet (ﷺ) with a complaint. My father Yazid had taken some gold coins for charity and kept them with a man in the mosque (to give them to the poor) But I went and took them and brought them to him (my father). My father said, "By Allah! I did not intend to give them to you. " I took (the case) to Allah's Messenger (ﷺ) . On that Allah's Messenger (ﷺ) said, "O Yazid! You will be rewarded for what you intended. O Man! Whatever you have taken is yours."

Sahih al-Bukhari 1422 - Book 24, Hadith 26

Narrated Abu Huraira:

The Prophet (p.b.u.h) said, "Seven people will be shaded by Allah under His shade on the day when there will be no shade except His. They are: (1) a just ruler; (2) a young man who has been brought up in the worship of Allah, (i.e. worship Allah (Alone) sincerely from his childhood), (3) a man whose heart is attached to the mosque (who offers the five compulsory congregational prayers in the mosque); (4) two persons who love each other only for Allah's sake and they meet and part in Allah's cause only; (5) a man who refuses the call of a charming woman of noble birth for an illegal sexual intercourse with her and says: I am afraid of Allah; (6) a person who practices charity so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity). (7) a person who remembers Allah in seclusion and his eyes get flooded with tears."

Sahih al-Bukhari 1423 - Book 24, Hadith 27

Narrated Haritha bin Wahab Al-Khuza`i:

I heard the Prophet (p.b.u.h) saying, "(O people!) Give in charity (for Allah's cause) because a time will come when a person will carry his object of charity from place to place (and he will not find any person to take it) and any person whom he shall request to take it, I will reply, 'If you had brought it yesterday I would have taken it, but today I am not in need of it."

Sahih al-Bukhari 1424 - Book 24, Hadith 28

Narrated `Aisha:

Allah's Messenger (ﷺ) said, "When a woman gives in charity some of the foodstuff (which she has in her house) without spoiling it, she will receive the reward for what she has spent, and her husband will receive the reward because of his earning, and the storekeeper will also have a reward similar to it. The reward of one will not decrease the reward of the others . "

Sahih al-Bukhari 1425 - Book 24, Hadith 29

Narrated Abu Huraira:

The Prophet (p.b.u.h) said, "The best charity is that which is practiced by a wealthy person. And start giving first to your dependents."

Sahih al-Bukhari 1426 - Book 24, Hadith 30

Narrated Hakim bin Hizam:

The Prophet (ﷺ) said, "The upper hand is better than the lower hand (i.e. he who gives in charity is better than him who takes it). One should start giving first to his dependents. And the best object of charity is that which is given by a wealthy person (from the money which is left after his expenses). And whoever abstains from asking others for some financial help, Allah will give him and save him from asking others, Allah will make him self-sufficient."

Sahih al-Bukhari 1427, 1428 - Book 24, Hadith 31

Narrated Ibn `Umar:

I heard Allah's Messenger (ﷺ) (p.b.u.h) while he was on the pulpit speaking about charity, to abstain from asking others for some financial help and about begging others, saying, "The upper hand is better than the lower hand. The upper hand is that of the giver and the lower (hand) is that of the beggar."

Sahih al-Bukhari 1429 - Book 24, Hadith 32

Narrated `Uqba bin Al-Harith:

Once the Prophet (ﷺ) offered the `Asr prayer and then hurriedly went to his house and returned immediately. I (or somebody else) asked him (as to what was the matter) and he said, "I left at home a piece of gold which was from the charity and I disliked to let it remain a night in my house, so I got it distributed . "

Sahih al-Bukhari 1430 - Book 24, Hadith 33

Narrated Ibn `Abbas:

The Prophet (ﷺ) went out for the `Id prayer on the `Id day and offered a two rak`at prayer; and he neither offered a prayer before it or after it. Then he went towards the women along with Bilal. He preached them and ordered them to give in charity. And some (amongst the women) started giving their forearm bangles and earrings.

Sahih al-Bukhari 1431 - Book 24, Hadith 34

Narrated Abu Burda bin Abu Musa:

that his father said, "Whenever a beggar came to Allah's Messenger (ﷺ) or he was asked for something, he used to say (to his companions), "Help and recommend him and you will receive the reward for it; and Allah will bring about what He will through His Prophet's tongue."

Sahih al-Bukhari 1432 - Book 24, Hadith 35

Narrated Asma:

The Prophet (ﷺ) said to me, "Do not withhold your money, (for if you did so) Allah would withhold His blessings from you." Narrated `Abda: The Prophet (ﷺ) said, "Do not withhold your money by counting it (i.e. hoarding it), (for if you did so), Allah would also withhold His blessings from you."

Sahih al-Bukhari 1433 - Book 24, Hadith 36

Narrated Asma' bint Abu Bakr:

that she had gone to the Prophet (ﷺ) and he said, "Do not shut your money bag; otherwise Allah too will withhold His blessings from you. Spend (in Allah's Cause) as much as you can afford. "

Sahih al-Bukhari 1434 - Book 24, Hadith 37

Narrated Abu Wail:

Hudhaifa said, "`Umar said, 'Who amongst you remembers the statement of Allah's Messenger (ﷺ) (p.b.u.h) about afflictions'?' I said, 'I know it as the Prophet (ﷺ) had said it.' `Umar said, 'No doubt, you are bold. How did he say it?' I said, 'A man's afflictions (wrong deeds) concerning his wife, children and neighbors are expiated by (his) prayers, charity, and enjoining good.' (The sub-narrator Sulaiman added that he said, 'The prayer, charity, enjoining good and forbidding evil.') `Umar said, 'I did not mean that, but I ask about that affliction which will spread like the waves of the sea.' I said, 'O chief of the believers! You need not be afraid of it as there is a closed door between you and it.' He asked, 'Will the door be broken or opened?' I replied, 'No, it will be broken.' He said, 'Then, if it is broken, it will never be closed again?' I replied, 'Yes.' " Then we were afraid to ask what that door was, so we asked Masruq to inquire, and he asked Hudhaifa regarding it. Hudhaifa said, "The door was `Umar. "We further asked Hudhaifa whether `Umar knew what that door meant. Hudhaifa replied in the affirmative and added, "He knew it as one knows that there will be a night before the tomorrow morning."

Sahih al-Bukhari 1435 - Book 24, Hadith 38

Narrated Hakim bin Hizam:

I said to Allah's Messenger (ﷺ), "Before embracing Islam I used to do good deeds like giving in charity, slave-manumitting, and the keeping of good relations with Kith and kin. Shall I be rewarded for those deeds?" The Prophet (ﷺ) replied, "You became Muslim with all those good deeds (Without losing their reward)."

Sahih al-Bukhari 1436 - Book 24, Hadith 39

Narrated `Aisha:

Allah's Messenger (ﷺ) said, "When a woman gives in charity from her husband's meals without wasting the property of her husband, she will get a reward for it, and her husband too will get a reward for what he earned and the storekeeper will have the reward likewise."

Sahih al-Bukhari 1437 - Book 24, Hadith 40

Narrated Abu Musa:

The Prophet (ﷺ) said, "An honest Muslim storekeeper who carries out the orders of his master and pays fully what he has been ordered to give with a good heart and pays to that person to whom he was ordered to pay, is regarded as one of the two charitable persons."

Sahih al-Bukhari 1438 - Book 24, Hadith 41

Narrated 'Aishah:

The Prophet (ﷺ) said, "If a woman gives in charity from her husband's house ..." (See next hadith)

Sahih al-Bukhari 1439 - Book 24, Hadith 42

Narrate Aisha:

The Prophet (ﷺ) said, "If a woman gives in charity from her husband's house .." The Prophet (p.b.u.h) also said, "If a lady gives meals (in charity) from her husband's house without spoiling her husband's property, she will get a reward and her husband will also get a reward likewise. The husband will get a reward because of his earnings and the woman because of her spending."

Sahih al-Bukhari 1440 - Book 24, Hadith 43

Narrated `Aisha:

The Prophet (ﷺ) said, "When a woman gives in charity from her house meals in Allah's Cause without spoiling her husband's property, she will get a reward for it, and her husband will also get the reward for his earnings and the storekeeper will get a reward likewise."

Sahih al-Bukhari 1441 - Book 24, Hadith 44

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Every day two angels come down from Heaven and one of them says, 'O Allah! Compensate every person who spends in Your Cause,' and the other (angel) says, 'O Allah! Destroy every miser.' "

Sahih al-Bukhari 1442 - Book 24, Hadith 45

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The example of a miser and an almsgiver is like the example of two persons wearing iron cloaks." Allah's Messenger (ﷺ) also said, "The example of an almsgiver and a miser is like the example of two persons who have two iron cloaks on them from their breasts to their collar bones, and when the almsgiver wants to give in charity, the cloak becomes capacious till it covers his whole body to such an extent that it hides his fingertips and covers his footprints (obliterates his tracks). (1) And when the miser wants to spend, it (the iron cloak) sticks and every ring gets stuck to its place and he tries to widen it, but it did not become wide.

Sahih al-Bukhari 1443 - Book 24, Hadith 46

See previous hadith.

Sahih al-Bukhari 1444 - Book 24, Hadith 47

Narrated Abu Burda:

from his father from his grandfather that the Prophet (ﷺ) said, "Every Muslim has to give in charity." The people asked, "O Allah's Prophet! If someone has nothing to give, what will he do?" He said, "He should work with his hands and benefit himself and also give in charity (from what he earns)." The people further asked, "If he cannot find even that?" He replied, "He should help the needy who appeal for help." Then the people asked, "If he cannot do that?" He replied, "Then he should perform good deeds and keep away from evil deeds and this will be regarded as charitable deeds."

Sahih al-Bukhari 1445 - Book 24, Hadith 48

Narrated Um 'Atiyya:

A sheep was sent to me (Nusaiba Al-Ansariya) (in charity) and I sent some of it to `Aisha. The Prophet asked `Aisha for something to eat. `Aisha replied that there was nothing except what Nusaiba Al-Ansariya had sent of that sheep. The Prophet (ﷺ) said to her, "Bring it as it has reached its place."

Sahih al-Bukhari 1446 - Book 24, Hadith 49

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) said, "There is no Zakat on less than five camels and also there is no Zakat on less than five Awaq (of silver). (5 Awaq = 22 Fransa Riyals of Yemen or 200 Dirhams.) And there is no Zakat on less than five Awsuq. (A special measure of food-grains, and one Wasq equals 60 Sa's.) (For gold 20, Dinars i.e. equal to 12 Guinea English. No Zakat for less than 12 Guinea (English) of gold or for silver less than 22 Fransa Riyals of Yemen.)

Sahih al-Bukhari 1447 - Book 24, Hadith 50

Narrated Abi Sa`id Al-Khudri:

I heard the Prophet (ﷺ) saying (as above--No. 526)

Sahih al-Bukhari 1447 - Book 24, Hadith 51

Narrated Anas:

Abu Bakr wrote to me what Allah had instructed His Apostle (p.b.u.h) to do regarding the one who had to pay one Bint Makhad (i.e. one year-old she-camel) as Zakat, and he did not have it but had got Bint Labun (two year old she-camel). (He wrote that) it could be accepted from him as Zakat, and the collector of Zakat would return him 20 Dirhams or two sheep; and if the Zakat payer had not a Bint Makhad, but he had Ibn Labun (a two year old he-camel) then it could be accepted as his Zakat, but he would not be paid anything .

Sahih al-Bukhari 1448 - Book 24, Hadith 52

Narrated Ibn `Abbas:

I am a witness that Allah's Messenger (ﷺ) offered the Id prayer before delivering the sermon and then he thought that the women would not be able to hear him (because of the distance), so he went to them along with Bilal who was spreading his garment. The Prophet (ﷺ) advised and ordered them to give in charity. So the women started giving their ornaments (in charity). (The sub-narrator Aiyub pointed towards his ears and neck meaning that they gave ornaments from those places such as earrings and necklaces.)

Sahih al-Bukhari 1449 - Book 24, Hadith 53

Narrated Anas:

Abu Bakr wrote to me what was made compulsory by Allah's Messenger (ﷺ) and that was (regarding the payments of Zakat): Neither the property of different people may be taken together nor the joint property may be split for fear of (paying more, or receiving less) Zakat.

Sahih al-Bukhari 1450 - Book 24, Hadith 54

Narrated Anas:

Abu Bakr wrote to me what Allah's Messenger (ﷺ) has made compulsory (regarding Zakat) and this was mentioned in it: If a property is equally owned by two partners, they should pay the combined Zakat and it will be considered that both of them have paid their Zakat equally.

Sahih al-Bukhari 1451 - Book 24, Hadith 55

Narrated Abu Sa`id Al-Khudri:

A Bedouin asked Allah's Messenger (ﷺ) about the emigration. The Prophet (p.b.u.h) said, "May Allah have mercy on you! The matter of emigration is very hard. Have you got camels? Do you pay their Zakat?" The Bedouin said, "Yes, I have camels and I pay their Zakat." The Prophet (ﷺ) said, Work beyond the seas and Allah will not decrease (waste) any of your good deeds." (See Hadith No. 260 Vol. 5).

Sahih al-Bukhari 1452 - Book 24, Hadith 56

Narrated Anas:

Abu Bakr , wrote to me about the Zakat which Allah had ordered His Apostle to observe: Whoever had to pay Jahda (Jahda means a four-year-old she-camel) as Zakat from his herd of camels and he had not got one, and he had Hiqqa (three-year-old she-camel), that Hiqqa should be accepted from him along with two sheep if they were available or twenty Dirhams (one Durham equals about 1/4 Saudi Riyal) and whoever had to pay Hiqqa as Zakat and he had no Hiqqa but had a Jadha, the Jadha should be accepted from him, and the Zakat collector should repay him twenty Dirhams or two sheep; and whoever had to pay Hiqqa as Zakat and he had not got one, but had a Bint Labun (two-year-old she-camel), it should be accepted from him along with two sheep or twenty Dirhams; and whoever had to pay Bint Labun and had a Hiqqa, that Hiqqa should be accepted from him and the Zakat collector should repay him twenty Dirhams or two sheep; and whoever had to pay Bint Labun and he had not got one but had a Bint Makhad (one-year-old she camel), that Bint Makhad should be accepted from him along with twenty Dirhams or two sheep.

Sahih al-Bukhari 1453 - Book 24, Hadith 57

Narrated Anas:

When Abu Bakr; sent me to (collect the Zakat from) Bahrain, he wrote to me the following:-- (In the name of Allah, the Beneficent, the Merciful). These are the orders for compulsory charity (Zakat) which Allah's Messenger (ﷺ) had made obligatory for every Muslim, and which Allah had ordered His Apostle to observe: Whoever amongst the Muslims is asked to pay Zakat accordingly, he should pay it (to the Zakat collector) and whoever is asked more than that (what is specified in this script) he should not pay it; for twenty-four camels or less, sheep are to be paid as Zakat; for every five camels one sheep is to be paid, and if there are between twenty-five to thirty-five camels, one Bint Makhad is to be paid; and if they are between thirty-six to forty-five (camels), one Bint Labun is to be paid; and if they are between forty-six to sixty (camels), one Hiqqa is to be paid; and if the number is between sixty-one to seventy-five (camels), one Jadha is to be paid; and if the number is between seventy-six to ninety (camels), two Bint Labuns are to be paid; and if they are from ninety-one to one-hundredand twenty (camels), two Hiqqas are to be paid; and if they are over one-hundred and-twenty (camels), for every forty (over one-hundred-and-twenty) one Bint Labun is to be paid, and for every fifty camels (over one-hundred-and-twenty) one Hiqqa is to be paid; and who ever has got only four camels, has to pay nothing as Zakat, but if the owner of these four camels wants to give something, he can. If the number of camels increases to five, the owner has to pay one sheep as Zakat. As regards the Zakat for the (flock) of sheep; if they are between forty and one-hundred-and-twenty sheep, one sheep is to be paid; and if they are between one-hundred-and-twenty to two hundred (sheep), two sheep are to be paid; and if they are between two-hundred to three-hundred (sheep), three sheep are to be paid; and for over three-hundred sheep, for every extra hundred sheep, one sheep is to be paid as Zakat. And if somebody has got less than forty sheep, no Zakat is required, but if he wants to give, he can. For silver the Zakat is one-fortieth of the lot (i.e. 2.5%), and if its value is less than two-hundred Dirhams, Zakat is not required, but if the owner wants to pay he can.'

Sahih al-Bukhari 1454 - Book 24, Hadith 58

Narrated Anas:

Abu Bakr wrote to me what Allah had ordered His Apostle (about Zakat) which goes: Neither an old nor a defected animal, nor a male-goat may be taken as Zakat except if the Zakat collector wishes (to take it).

Sahih al-Bukhari 1455 - Book 24, Hadith 59

Narrated Abu Huraira:

Abu Bakr said, "By Allah! If they (pay me the Zakat and) withhold even a she-kid which they used to pay during the lifetime of Allah's Messenger (ﷺ), I will fight with them for it." `Umar said, "It was nothing but Allah Who opened Abu Bakr's chest towards the decision to fight, and I came to know that his decision was right."

Sahih al-Bukhari 1456, 1457 - Book 24, Hadith 60

Narrated Ibn `Abbas:

When Allah's Messenger (ﷺ) (p.b.u.h) sent Mu`adh to Yemen, he said (to him), "YOU are going to people of a (Divine) Book. First of all invite them to worship Allah (alone) and when they come to know Allah, inform them that Allah has enjoined on them, five prayers in every day and night; and if they start offering these prayers, inform them that Allah has enjoined on them, the Zakat. And it is to be taken from the rich amongst them and given to the poor amongst them; and if they obey you in that, take Zakat from them and avoid (don't take) the best property of the people as Zakat."

Sahih al-Bukhari 1458 - Book 24, Hadith 61

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) said, "No Zakat is imposed on less than five Awsuq of dates; no Zakat is imposed on less than five Awaq of silver, and no Zakat is imposed on less than five camels."

Sahih al-Bukhari 1459 - Book 24, Hadith 62

Narrated Abu Dhar:

Once I went to him (the Prophet (ﷺ)) and he said, "By Allah in Whose Hands my life is (or probably said, 'By Allah, except Whom none has the right to be worshipped) whoever had camels or cows or sheep and did not pay their Zakat, those animals will be brought on the Day of Resurrection far bigger and fatter than before and they will tread him under their hooves, and will butt him with their horns, and (those animals will come in circle): When the last does its turn, the first will start again, and this punishment will go on till Allah has finished the judgments amongst the people."

Sahih al-Bukhari 1460 - Book 24, Hadith 63

Narrated 'Is-haq bin `Abdullah bin Al Talha:

I heard Anas bin Malik saying, "Abu Talha had more property of date-palm trees gardens than any other amongst the Ansar in Medina and the most beloved of them to him was Bairuha garden, and it was in front of the Mosque of the Prophet (ﷺ) . Allah's Messenger (ﷺ) used to go there and used to drink its nice water." Anas added, "When these verses were revealed:--'By no means shall you Attain righteousness unless You spend (in charity) of that Which you love. ' (3.92) Abu Talha said to Allah's Messenger (ﷺ) 'O Allah's Messenger (ﷺ)! Allah, the Blessed, the Superior says: By no means shall you attain righteousness, unless you spend (in charity) of that which you love. And no doubt, Bairuha' garden is the most beloved of all my property to me. So I want to give it in charity in Allah's Cause. I expect its reward from Allah. O Allah's Messenger (ﷺ)! Spend it where Allah makes you think it feasible.' On that Allah's Apostle said, 'Bravo! It is useful property. I have heard what you have said (O Abu Talha), and I think it would be proper if you gave it to your Kith and kin.' Abu Talha said, I will do so, O Allah's Apostle.' Then Abu Talha distributed that garden amongst his relatives and his cousins."

Sahih al-Bukhari 1461 - Book 24, Hadith 64

Narrated Abu Sa`id Al-Khudri:

On `Id ul Fitr or `Id ul Adha Allah's Messenger (ﷺ) (p.b.u.h) went out to the Musalla. After finishing the prayer, he delivered the sermon and ordered the people to give alms. He said, "O people! Give alms." Then he went towards the women and said. "O women! Give alms, for I have seen that the majority of the dwellers of Hell-Fire were you (women)." The women asked, "O Allah's Messenger (ﷺ)! What is the reason for it?" He replied, "O women! You curse frequently, and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. O women, some of you can lead a cautious wise man astray." Then he left. And when he reached his house, Zainab, the wife of Ibn Mas`ud, came and asked permission to enter It was said, "O Allah's Messenger (ﷺ)! It is Zainab." He asked, 'Which Zainab?" The reply was that she was the wife of Ibn Mas'ub. He said, "Yes, allow her to enter." And she was admitted. Then she said, "O Prophet of Allah! Today you ordered people to give alms and I had an ornament and intended to give it as alms, but Ibn Mas`ud said that he and his children deserved it more than anybody else." The Prophet (ﷺ) replied, "Ibn Mas`ud had spoken the truth. Your husband and your children had more right to it than anybody else."

Sahih al-Bukhari 1462 - Book 24, Hadith 65

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "There is no Zakat either on a horse or a slave belonging to a Muslim."

Sahih al-Bukhari 1463 - Book 24, Hadith 66

Narrated Abu Huraira:

The Prophet (ﷺ) said, "There is no Zakat either on a slave or on a horse belonging to a Muslim."

Sahih al-Bukhari 1464 - Book 24, Hadith 67

Narrated Abu Sa`id Al-Khudri:

Once the Prophet (ﷺ) sat on a pulpit and we sat around him. Then he said, "The things I am afraid of most for your sake (concerning what will befall you after me) is the pleasures and splendors of the world and its beauties which will be disclosed to you." Somebody said, "O Allah's Messenger (ﷺ)! Can the good bring forth evil?" The Prophet (ﷺ) remained silent for a while. It was said to that person, "What is wrong with you? You are talking to the Prophet (p.b.u.h) while he is not talking to you." Then we noticed that he was being inspired divinely. Then the Prophet (ﷺ) wiped off his sweat and said, "Where is the questioner?" It seemed as if the Prophet (ﷺ) liked his question. Then he said, "Good never brings forth evil. Indeed it is like what grows on the banks of a water-stream which either kill or make the animals sick, except if an animal eats its fill the Khadira (a kind of vegetable) and then faces the sun, and then defecates and urinates and grazes again. No doubt this wealth is sweet and green. Blessed is the wealth of a Muslim from which he gives to the poor, the orphans and to needy travelers. (Or the Prophet said something similar to it) No doubt, whoever takes it illegally will be like the one who eats but is never satisfied, and his wealth will be a witness against him on the Day of Resurrection."

Sahih al-Bukhari 1465 - Book 24, Hadith 68

Narrated `Amr bin Al-Harith:

Zainab, the wife of `Abdullah said, "I was in the Mosque and saw the Prophet (p.b.u.h) saying, 'O women ! Give alms even from your ornaments.' " Zainab used to provide for `Abdullah and those orphans who were under her protection. So she said to `Abdullah, "Will you ask Allah's Messenger (ﷺ) whether it will be sufficient for me to spend part of the Zakat on you and the orphans who are under my protection?" He replied "Will you yourself ask Allah's Messenger (ﷺ) ?" (Zainab added): So I went to the Prophet and I saw there an Ansari woman who was standing at the door (of the Prophet (ﷺ)) with a similar problem as mine. Bilal passed by us and we asked him, 'Ask the Prophet (ﷺ) whether it is permissible for me to spend (the Zakat) on my husband and the orphans under my protection.' And we requested Bilal not to inform the Prophet (ﷺ) about us. So Bilal went inside and asked the Prophet (ﷺ) regarding our problem. The Prophet (p.b.u.h) asked, "Who are those two?" Bilal replied that she was Zainab. The Prophet (ﷺ) said, "Which Zainab?" Bilal said, "The wife of `Abdullah (bin Mas`ud)." The Prophet said, "Yes, (it is sufficient for her) and she will receive a double rewards (for that): One for helping relatives, and the other for giving Zakat."

Sahih al-Bukhari 1466 - Book 24, Hadith 69

Narrated Zainab:

(the daughter of Um Salama) My mother said, "O Allah's Messenger (ﷺ)! Shall I receive a reward if I spend for the sustenance of Abu Salama's offspring, and in fact they are also my sons?" The Prophet (ﷺ) replied, "Spend on them and you will get a reward for what you spend on them."

Sahih al-Bukhari 1467 - Book 24, Hadith 70

Narrated Abu Huraira:

Allah's Messenger (ﷺ) (p.b.u.h) ordered (a person) to collect Zakat, and that person returned and told him that Ibn Jamil, Khalid bin Al-Walid, and `Abbas bin `Abdul Muttalib had refused to give Zakat." The Prophet said, "What made Ibn Jamil refuse to give Zakat though he was a poor man, and was made wealthy by Allah and His Apostle ? But you are unfair in asking Zakat from Khalid as he is keeping his armor for Allah's Cause (for Jihad). As for `Abbas bin `Abdul Muttalib, he is the uncle of Allah's Apostle (p.b.u.h) and Zakat is compulsory on him and he should pay it double."

Sahih al-Bukhari 1468 - Book 24, Hadith 71

Narrated Abu Sa`id Al-Khudri:

Some Ansari persons asked for (something) from Allah's Messenger (ﷺ) (p.b.u.h) and he gave them. They again asked him for (something) and he again gave them. And then they asked him and he gave them again till all that was with him finished. And then he said "If I had anything. I would not keep it away from you. (Remember) Whoever abstains from asking others, Allah will make him contented, and whoever tries to make himself self-sufficient, Allah will make him self-sufficient. And whoever remains patient, Allah will make him patient. Nobody can be given a blessing better and greater than patience."

Sahih al-Bukhari 1469 - Book 24, Hadith 72

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "By Him in Whose Hand my life is, it is better for anyone of you to take a rope and cut the wood (from the forest) and carry it over his back and sell it (as a means of earning his living) rather than to ask a person for something and that person may give him or not."

Sahih al-Bukhari 1470 - Book 24, Hadith 73

Narrated Az-Zubair bin Al-`Awwam:

The Prophet (p.b.u.h) said, "It is better for anyone of you to take a rope (and cut) and bring a bundle of wood (from the forest) over his back and sell it and Allah will save his face (from the Hell-Fire) because of that, rather than to ask the people who may give him or not."

Sahih al-Bukhari 1471 - Book 24, Hadith 74

Narrated `Urwa bin Az-Zubair and Sa`id bin Al-Musaiyab:

Hakim bin Hizam said, "(Once) I asked Allah's Messenger (ﷺ) (for something) and he gave it to me. Again I asked and he gave (it to me). Again I asked and he gave (it to me). And then he said, "O Hakim! This property is like a sweet fresh fruit; whoever takes it without greediness, he is blessed in it, and whoever takes it with greediness, he is not blessed in it, and he is like a person who eats but is never satisfied; and the upper (giving) hand is better than the lower (receiving) hand." Hakim added, "I said to Allah's Messenger (ﷺ) , 'By Him (Allah) Who sent you with the Truth, I shall never accept anything from anybody after you, till I leave this world.' " Then Abu Bakr (during his caliphate) called Hakim to give him his share from the war booty (like the other companions of the Prophet (ﷺ)), he refused to accept anything. Then `Umar (during his caliphate) called him to give him his share but he refused. On that `Umar said, "O Muslims! I would like you to witness that I offered Hakim his share from this booty and he refused to take it." So Hakim never took anything from anybody after the Prophet (ﷺ) till he died.

Sahih al-Bukhari 1472 - Book 24, Hadith 75

Narrated `Umar:

Allah's Messenger (ﷺ) used to give me something but I would say to him, "would you give it to a poorer and more needy one than l?" The Prophet (p.b.u.h) said to me, "Take it. If you are given something from this property, without asking for it or having greed for it take it; and if not given, do not run for it."

Sahih al-Bukhari 1473 - Book 24, Hadith 76

Narrated `Abdullah bin `Umar:

The Prophet (ﷺ) said, "A man keeps on asking others for something till he comes on the Day of Resurrection without any piece of flesh on his face." The Prophet (ﷺ) added, "On the Day of Resurrection, the Sun will come near (to, the people) to such an extent that the sweat will reach up to the middle of the ears, so, when all the people are in that state, they will ask Adam for help, and then Moses, and then Muhammad (p.b.u.h) ." The sub-narrator added "Muhammad will intercede with Allah to judge amongst the people. He will proceed on till he will hold the ring of the door (of Paradise) and then Allah will exalt him to Maqam Mahmud (the privilege of intercession, etc.). And all the people of the gathering will send their praises to Allah.

Sahih al-Bukhari 1474, 1475 - Book 24, Hadith 77

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The poor person is not the one who asks a morsel or two (of meals) from the others, but the poor is the one who has nothing and is ashamed to beg from others."

Sahih al-Bukhari 1476 - Book 24, Hadith 78

Narrated Ash-Shu`bi:

The clerk of Al-Mughira bin Shu`ba narrated, "Muawiya wrote to Al-Mughira bin Shu`ba: Write to me something which you have heard from the Prophet (p.b.u.h) ." So Al-Mughira wrote: I heard the Prophet saying, "Allah has hated for you three things: -1. Vain talks, (useless talk) that you talk too much or about others. -2. Wasting of wealth (by extravagance) -3. And asking too many questions (in disputed religious matters) or asking others for something (except in great need). (See Hadith No. 591, Vol. Ill)

Sahih al-Bukhari 1477 - Book 24, Hadith 79

Narrated Sa`d (bin Abi Waqqas):

Allah's Messenger (ﷺ) distributed something (from the resources of Zakat) amongst a group of people while I was sitting amongst them, but he left a man whom I considered the best of the lot. So, I went up to Allah's Messenger (ﷺ) and asked him secretly, "Why have you left that person? By Allah! I consider him a believer." The Prophet (ﷺ) said, "Or merely a Muslim (Who surrender to Allah)." I remained quiet for a while but could not help repeating my question because of what I knew about him. I said, "O Allah's Apostle! Why have you left that person? By Allah! I consider him a believer. " The Prophet (ﷺ) said, "Or merely a Muslim." I remained quiet for a while but could not help repeating my question because of what I knew about him. I said, "O Allah's Messenger (ﷺ)! Why have you left that person? By Allah! I consider him a believer." The Prophet (ﷺ) said, "Or merely a Muslim." Then Allah's Messenger (ﷺ) (p.b.u.h) said, "I give to a person while another is dearer to me, for fear that he may be thrown in the Hell-fire on his face (by reneging from Islam)."

Sahih al-Bukhari 1478 - Book 24, Hadith 80

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The poor person is not the one who goes round the people and ask them for a mouthful or two (of meals) or a date or two but the poor is that who has not enough (money) to satisfy his needs and whose condition is not known to others, that others may give him something in charity, and who does not beg of people."

Sahih al-Bukhari 1479 - Book 24, Hadith 81

Narrated Abu Huraira:

The Prophet (ﷺ) said, "No doubt, it is better for a person to take a rope and proceed in the morning to the mountains and cut the wood and then sell it, and eat from this income and give alms from it than to ask others for something."

Sahih al-Bukhari 1480 - Book 24, Hadith 82

Narrated Abu Humaid As-Sa`idi:

We took part in the holy battle of Tabuk in the company of the Prophet (ﷺ) and when we arrived at the Wadi-al-Qura, there was a woman in her garden. The Prophet (ﷺ) asked his companions to estimate the amount of the fruits in the garden, and Allah's Messenger (ﷺ) estimated it at ten Awsuq (One Wasaq = 60 Sa's) and 1 Sa'= 3 kg. approximately). The Prophet (ﷺ) said to that lady, "Check what your garden will yield." When we reached Tabuk, the Prophet (ﷺ) said, "There will be a strong wind tonight and so no one should stand and whoever has a camel, should fasten it." So we fastened our camels. A strong wind blew at night and a man stood up and he was blown away to a mountain called Taiy, The King of Aila sent a white mule and a sheet for wearing to the Prophet (ﷺ) as a present, and wrote to the Prophet (ﷺ) that his people would stay in their place (and will pay Jizya taxation.) (1) When the Prophet (ﷺ) reached Wadi-al- Qura he asked that woman how much her garden had yielded. She said, "Ten Awsuq," and that was what Allah's Messenger (ﷺ) had estimated. Then the Prophet (ﷺ) said, "I want to reach Medina quickly, and whoever among you wants to accompany me, should hurry up." The sub-narrator Ibn Bakkar said something which meant: When the Prophet (p.b.u.h) saw Medina he said, "This is Taba." And when he saw the mountain of Uhud, he said, "This mountain loves us and we love it. Shall I tell you of the best amongst the Ansar?" They replied in the affirmative. He said, "The family of Bani-n-Najjar, and then the family of Bani Sa`ida or Bani Al-Harith bin Al-Khazraj. (The above-mentioned are the best) but there is goodness in all the families of Ansar."

Sahih al-Bukhari 1481, 1482 - Book 24, Hadith 83

Narrated Salim bin `Abdullah from his father:

The Prophet (ﷺ) said, "On a land irrigated by rain water or by natural water channels or if the land is wet due to a near by water channel Ushr (i.e. one-tenth) is compulsory (as Zakat); and on the land irrigated by the well, half of an Ushr (i.e. one-twentieth) is compulsory (as Zakat on the yield of the land)."

Sahih al-Bukhari 1483 - Book 24, Hadith 84

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said, "There is no Zakat on less than five Awsuq (of dates), or on less than five camels, or on less than five Awaq of silver." (22 Yemeni Riyals Faransa).

Sahih al-Bukhari 1484 - Book 24, Hadith 85

Narrated Abu Huraira:

Dates used to be brought to Allah's Messenger (ﷺ) immediately after being plucked. Different persons would bring their dates till a big heap collected (in front of the Prophet). Once Al-Hasan and Al-Husain were playing with these dates. One of them took a date and put it in his mouth. Allah's Messenger (ﷺ) looked at him and took it out from his mouth and said, "Don't you know that Muhammad's offspring do not eat what is given in charity?"

Sahih al-Bukhari 1485 - Book 24, Hadith 86

Narrated Ibn `Umar:

The Prophet (ﷺ) had forbidden the sale of dates till they were good (ripe), and when it was asked what it meant, the Prophet (ﷺ) said, "Till there is no danger of blight."

Sahih al-Bukhari 1486 - Book 24, Hadith 87

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) had forbidden the sale of fruits till they were ripe (free from blight).

Sahih al-Bukhari 1487 - Book 24, Hadith 88

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) forbade the selling of fruits until they were ripe. The Prophet (p.b.u.h) added, "It means that they become red ."

Sahih al-Bukhari 1488 - Book 24, Hadith 89

Narrated `Abdullah bin `Umar:

`Umar bin Al-Khattab gave a horse in charity in Allah's Cause and later he saw it being sold in the market and intended to purchase it. Then he went to the Prophet (ﷺ) and asked his permission. The Prophet said, "Do not take back what you have given in charity." For this reason, Ibn `Umar never purchased the things which he had given in charity, and in case he had purchased something (unknowingly) he would give it in charity again.

Sahih al-Bukhari 1489 - Book 24, Hadith 90

Narrated `Umar:

Once I gave a horse in Allah's Cause (in charity) but that person did not take care of it. I intended to buy it, as I thought he would sell it at a low price. So, I asked the Prophet (p.b.u.h) about it. He said, "Neither buy, nor take back your alms which you have given, even if the seller were willing to sell it for one Dirham, for he who takes back his alms is like the one who swallows his own vomit."

Sahih al-Bukhari 1490 - Book 24, Hadith 91

Narrated Abu Huraira:

Al-Hasan bin `Ali took a date from the dates given in charity and put it in his mouth. The Prophet (ﷺ) said, "Expel it from your mouth. Don't you know that we do not eat a thing which is given in charity?"

Sahih al-Bukhari 1491 - Book 24, Hadith 92

Narrated Ibn `Abbas:

The Prophet (ﷺ) saw a dead sheep which had been given in charity to a freed slave-girl of Maimuna, the wife of the Prophet (ﷺ) . The Prophet (ﷺ) said, "Why don't you get the benefit of its hide?" They said, "It is dead." He replied, "Only to eat (its meat) is illegal."

Sahih al-Bukhari 1492 - Book 24, Hadith 93

Narrated Al-Aswad:

`Aisha intended to buy Barira (a slave-girl) in order to manumit her and her masters intended to put the condition that her Al-wala would be for them. `Aisha mentioned that to the Prophet (ﷺ) who said to her, "Buy her, as the "Wala" is for the manumitted." Once some meat was presented to the Prophet (ﷺ) and `Aisha said to him, "This (meat) was given in charity to Barira." He said, "It is an object of charity for Barira but a gift for us."

Sahih al-Bukhari 1493 - Book 24, Hadith 94

Narrated Um 'Atiyya Al-Ansariya:

The Prophet (ﷺ) went to `Aisha and asked her whether she had something (to eat). She replied that she had nothing except the mutton (piece) which Nusaiba (Um 'Atiyya) had sent to us (Buraira) in charity." The Prophet (ﷺ) said, "It has reached its place and now it is not a thing of charity but a gift for us."

Sahih al-Bukhari 1494 - Book 24, Hadith 95

Narrated Anas:

Some meat was presented to the Prophet (p.b.u.h) and it had been given to Barira (the freed slave-girl of Aisha) in charity. He said, "This meat is a thing of charity for Barira but it is a gift for us."

Sahih al-Bukhari 1495 - Book 24, Hadith 96

Narrated Abu Ma`bad:

(the slave of Ibn `Abbas) Allah's Messenger (ﷺ) said to Mu`adh when he sent him to Yemen, "You will go to the people of the Scripture. So, when you reach there, invite them to testify that none has the right to be worshipped but Allah, and that Muhammad is His Apostle. And if they obey you in that, tell them that Allah has enjoined on them five prayers in each day and night. And if they obey you in that tell them that Allah has made it obligatory on them to pay the Zakat which will be taken from the rich among them and given to the poor among them. If they obey you in that, then avoid taking the best of their possessions, and be afraid of the curse of an oppressed person because there is no screen between his invocation and Allah."

Sahih al-Bukhari 1496 - Book 24, Hadith 97

Narrated 'Abdullah bin Abu Aufa :

Whenever a person came to the Prophet (ﷺ) with his alms, the Prophet (ﷺ) would say, "O Allah! Send your Blessings upon so and so." My father went to the Prophet (ﷺ) with his alms and the Prophet (ﷺ) said, "O Allah! Send your blessings upon the offspring of Abu Aufa."

Sahih al-Bukhari 1497 - Book 24, Hadith 98

Narrated Abu Huraira The Prophet (ﷺ) said, "A man from Bani Israel asked someone from Bani Israel to give him a loan of one thousand Dinars and the later gave it to him. The debtor went on a voyage (when the time for the payment of the debt became due) but he did not find a boat, so he took a piece of wood and bored it and put 1000 diners in it and threw it into the sea. The creditor went out and took the piece of wood to his family to be used as fire-wood." (See Hadith No. 488 B, Vol. 3). And the Prophet (ﷺ) narrated the narration (and said), "When he sawed the wood, he found his money."

Sahih al-Bukhari 1498 - Book 24, Hadith 99

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "There is no compensation for one killed or wounded by an animal or by falling in a well, or because of working in mines; but Khumus is compulsory on Rikaz."

Sahih al-Bukhari 1499 - Book 24, Hadith 100

Narrated Abu Humaid Al-Sa`idi:

Allah's Messenger (ﷺ) (p.b.u.h) appointed a man called Ibn Al-Lutbiya, from the tribe of Al-Asd to collect Zakat from Bani Sulaim. When he returned, (after collecting the Zakat) the Prophet (ﷺ) checked the account with him.

Sahih al-Bukhari 1500 - Book 24, Hadith 101

Narrated Anas:

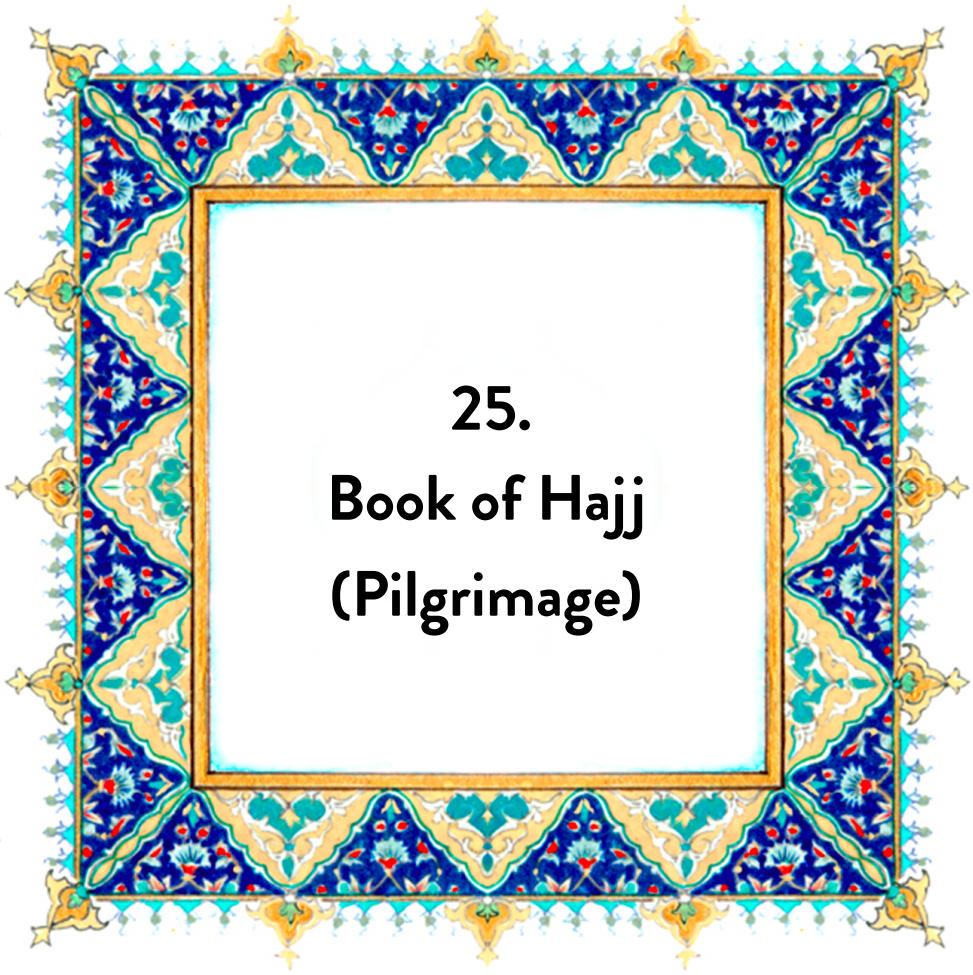
Some people from `Uraina tribe came to Medina and its climate did not suit them, so Allah's Messenger (ﷺ) (p.b.u.h) allowed them to go to the herd of camels (given as Zakat) and they drank their milk and urine (as medicine) but they killed the shepherd and drove away all the camels. So Allah's Messenger (ﷺ) sent (men) in their pursuit to catch them, and they were brought, and he had their hands and feet cut, and their eyes were branded with heated pieces of iron and they were left in the Harra (a stony place at Medina) biting the stones. (See Hadith No. 234, Vol. 1)

Sahih al-Bukhari 1501 - Book 24, Hadith 102

Narrated Anas bin Malik:

I took `Abdullah bin Abu Talha to Allah's Messenger (ﷺ) to perform Tahnik for him. (Tahnik was a custom among the Muslims that whenever a child was born they used to take it to the Prophet (ﷺ) who would chew a piece of date and put a part of its juice in the child's mouth). I saw the Prophet (ﷺ) and he had an instrument for branding in his hands and was branding the camels of Zakat.

Sahih al-Bukhari 1502 - Book 24, Hadith 103



25.
Book of Hajj
(Pilgrimage)

Narrated `Abdullah bin `Abbas:

Al-Fadl (his brother) was riding behind Allah's Messenger (ﷺ) and a woman from the tribe of Khath'am came and Al-Fadl started looking at her and she started looking at him. The Prophet (ﷺ) turned Al-Fadl's face to the other side. The woman said, "O Allah's Messenger (ﷺ)! The obligation of Hajj enjoined by Allah on His devotees has become due on my father and he is old and weak, and he cannot sit firm on the Mount; may I perform Hajj on his behalf?" The Prophet (ﷺ) replied, "Yes, you may." That happened during the Hajj-al-Wida (of the Prophet (ﷺ)).

Sahih al-Bukhari 1513 - Book 25, Hadith 1

Narrated Ibn `Umar:

I saw that Allah's Messenger (ﷺ) used to ride on his Mount at Dhul Hulaifa and used to start saying, "Labbaik" when the Mount stood upright.

Sahih al-Bukhari 1514 - Book 25, Hadith 2

Narrated Jabir bin `Abdullah:

that Allah's Messenger (ﷺ) started saying, "Labbaik" from Dhul-Hulaifa when his Mount stood upright carrying him .

Sahih al-Bukhari 1515 - Book 25, Hadith 3

Narrated 'Aishah:

The Prophet (ﷺ) sent my brother, 'Abdur Rahman with me to Tan'im for the 'Umra, and he made me ride on the packsaddle (of a camel). 'Umar said, "Be ready to travel for Hajj as it (Hajj) is one of the two kind of Jihad".

Sahih al-Bukhari 1516 - Book 25, Hadith 4

Narrated Thumama bin `Abdullah bin Anas:

Anas performed the Hajj on a packsaddle and he was not a miser. Anas said, "Allah's Messenger (ﷺ) performed Hajj on a packsaddle and the same Mount was carrying his baggage too."

Sahih al-Bukhari 1517 - Book 25, Hadith 5

Narrated Al-Qasim bin Muhammad:

`Aisha said, "O Allah's Messenger (ﷺ)! You performed `Umra but I did not." He said, "O `Abdur-Rahman! Go along with your sister and let her perform `Umra from Tan`im." `Abdur-Rahman made her ride over the packsaddle of a she-camel and she performed `Umra.

Sahih al-Bukhari 1518 - Book 25, Hadith 6

Narrated Abu Huraira:

The Prophet (ﷺ) was asked, "Which is the best deed?" He said, "To believe in Allah and His Apostle." He was then asked, "Which is the next (in goodness)?" He said, "To participate in Jihad in Allah's Cause." He was then asked, "Which is the next?" He said, "To perform Hajj-Mabrur. "

Sahih al-Bukhari 1519 - Book 25, Hadith 7

Narrated `Aisha:

(the mother of the faithful believers) I said, "O Allah's Messenger (ﷺ)! We consider Jihad as the best deed." The Prophet (ﷺ) said, "The best Jihad (for women) is Hajj Mabrur. "

Sahih al-Bukhari 1520 - Book 25, Hadith 8

Narrated Abu Huraira:

The Prophet (p.b.u.h) said, "Whoever performs Hajj for Allah's pleasure and does not have sexual relations with his wife, and does not do evil or sins then he will return (after Hajj free from all sins) as if he were born anew."

Sahih al-Bukhari 1521 - Book 25, Hadith 9

Narrated Zaid bin Jubair:

I went to visit `Abdullah bin `Umar at his house which contained many tents made of cotton cloth and these were encircled with Suradik (part of the tent). I asked him from where, should one assume Ihram for Umra. He said, "Allah's Messenger (ﷺ) had fixed as Miqat (singular of Mawaqit) Qarn for the people of Najd, Dhul-Hulaifa for the people of Medina, and Al-Juhfa for the people of Sham."

Sahih al-Bukhari 1522 - Book 25, Hadith 10

Narrated Ibn `Abbas:

The people of Yemen used to come for Hajj and used not to bring enough provisions with them and used to say that they depend on Allah. On their arrival in Medina they used to beg the people, and so Allah revealed, "And take a provision (with you) for the journey, but the best provision is the fear of Allah." (2.197).

Sahih al-Bukhari 1523 - Book 25, Hadith 11

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) (p.b.u.h) made Dhul-Huiaifa as the Miqat for the people of Medina; Al-Juhfa for the people of Sham; Qarn-al-Manazil for the people of Najd; and Yalamlam for the people of Yemen; and these Mawaqit are for the people at those very places, and besides them for those who come thorough those places with the intention of performing Hajj and `Umra; and whoever is living within these boundaries can assume lhram from the place he starts, and the people of Mecca can assume Ihram from Mecca.

Sahih al-Bukhari 1524 - Book 25, Hadith 12

Narrated Nafi`:

`Abdullah bin `Umar said, "Allah's Messenger (ﷺ) said, 'The people of Medina should assume lhram from Dhul-Hulaifa; the people of Sham from Al-Juhfa; and the people of Najd from Qarn." And `Abdullah added, "I was informed that Allah's Messenger (ﷺ) had said, 'The people of Yemen should assume Ihram from Yalamlam.' "

Sahih al-Bukhari 1525 - Book 25, Hadith 13

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) had fixed Dhul Hulaifa as the Miqat for the people of Medina; Al-Juhfa for the people of Sham; and Qarn Ul-Manazil for the people of Najd; and Yalamlam for the people of Yemen. So, these (above mentioned) are the Mawaqit for all those living at those places, and besides them for those who come through those places with the intention of performing Hajj and `Umra and whoever lives within these places should assume Ihram from his dwelling place, and similarly the people of Mecca can assume lhram from Mecca.

Sahih al-Bukhari 1526 - Book 25, Hadith 14

Narrated Salim from his father who said:

"The Prophet (ﷺ) had fixed the Mawaqit as follows: (No. 603)

Sahih al-Bukhari 1527 - Book 25, Hadith 15

Narrated Salim bin `Abdullah from his father:

I heard Allah's Messenger (ﷺ) saying, "The Miqat for the people of Medina is Dhul-Hulaifa; for the people of Sham is Mahita; (i.e. Al-Juhfa); and for the people of Najd is Qarn. And said Ibn `Umar, "They claim, but I did not hear personally, that the Prophet (ﷺ) said, "The Miqat for the people of Yemen is Yalamlam."

Sahih al-Bukhari 1528 - Book 25, Hadith 16

Narrated Ibn `Abbas:

The Prophet (ﷺ) fixed Dhul-Hulaifa as the Miqat for the people of Medina, Al-Juhfa, for the people of Sham, Yalamlam for the people of Yemen, and Qarn for the people of Najd. And these Mawaqit are for those living at those very places, and besides them for those who come through those places with the intention of performing Hajj and Umra; and whoever is living inside these places can assume lhram from his own dwelling place, and the people of Mecca can assume lhram from Mecca.

Sahih al-Bukhari 1529 - Book 25, Hadith 17

Narrated Ibn `Abbas:

The Prophet (p.b.u.h) fixed Dhul-Hulaifa as the Miqat for the people of Medina, Al-Juhfa for the people of Sham, Qarn-al-Manazil for the people of Najd, and Yalamlam for the people of Yemen; and these Mawaqit are for those living at those very places, and besides them for those whom come through them with the intention of performing Hajj and Umra; and whoever is living within these Mawaqit should assume lhram from where he starts, and the people of Mecca can assume Ihram from Mecca.

Sahih al-Bukhari 1530 - Book 25, Hadith 18

Narrated Ibn `Umar:

When these two towns (Basra and Kufa) were captured, the people went to `Umar and said, "O the Chief of the faithful believers! The Prophet (ﷺ) fixed Qarn as the Miqat for the people of Najd, it is beyond our way and it is difficult for us to pass through it." He said, "Take as your Miqat a place situated opposite to Qarn on your usual way. So, he fixed Dhatu-Irq (as their Miqat)."

Sahih al-Bukhari 1531 - Book 25, Hadith 19

Narrated Nafi`:

`Abdullah bin `Umar' said, "Allah's Messenger (ﷺ) made his camel sit (i.e. he dismounted) at Al-Batha' in Dhul-Hulaifa and offered the prayer." `Abdullah bin `Umar used to do the same.

Sahih al-Bukhari 1532 - Book 25, Hadith 20

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) used to go (for Hajj) via Ash-Shajara way and return via Muarras way; and no doubt, whenever Allah's Messenger (ﷺ) went to Mecca, he used to offer the prayer in the Mosque of Ash-Shajara; and on his return, he used to offer the prayer at Dhul-Hulaifa in the middle of the valley, and pass the night there till morning.

Sahih al-Bukhari 1533 - Book 25, Hadith 21

Narrated `Umar:

In the valley of Al-`Aqiq I heard Allah's Messenger (ﷺ) saying, "To night a messenger came to me from my Lord and asked me to pray in this blessed valley and to assume Ihram for Hajj and `Umra together. "

Sahih al-Bukhari 1534 - Book 25, Hadith 22

Narrated Musa bin `Uqba:

Salim bin `Abdullah's father said, "The Prophet (ﷺ) said that while resting in the bottom of the valley at Muarras in Dhul-Hulaifa, he had been addressed in a dream: 'You are verily in a blessed valley.' " Salim made us to dismount from our camels at the place where `Abdullah used to dismount, aiming at the place where Allah's Messenger (ﷺ) had rested and it was below the Mosque situated in the middle of the valley in between them (the residence) and the road.

Sahih al-Bukhari 1535 - Book 25, Hadith 23

Narrated Safwan bin Ya'la:

Ya'la said to 'Umar, "Show me the Prophet (ﷺ) when he is being inspired Divinely." While the Prophet (ﷺ) was at Ji'rana (in the company of some of his Companions) a person came and asked, "O Allah's Messenger! What is your verdict regarding that person who assumes Ihram for 'Umra and is scented with perfume ?" The Prophet (ﷺ) kept quiet for a while and he was Divinely inspired (then). 'Umar beckoned Ya'la. So he came, and the Allah's Messenger (ﷺ) was shaded with sheet. Ya'la put his head in and saw that the face of Allah's Messenger was red and he was snoring. When the state of the Prophet (ﷺ) was over, he (ﷺ) asked, "Where is the person who asked about 'Umra?" Then that person was brought and the Prophet (ﷺ) said, "Wash the perfume off your body thrice and take off the cloak and do the same in 'Umra as you do in Hajj."

Sahih al-Bukhari 1536 - Book 25, Hadith 24

Narrated Sa`id bin Jubair:

Ibn `Umar used to oil his hair. I told that to Ibrahim who said, "What do you think about this statement: Narrated Aswad from `Aisha: As if I were now observing the glitter of the scent in the parting of the hair of the Prophet (ﷺ) while he was Muhrim?"

Sahih al-Bukhari 1537, 1538 - Book 25, Hadith 25

Narrated `Aisha:

(the wife of the Prophet (p.b.u.h) I used to scent Allah's Messenger (ﷺ) when he wanted to assume Ihram and also on finishing Ihram before the Tawaf round the Ka`ba (Tawaf-al-ifada).

Sahih al-Bukhari 1539 - Book 25, Hadith 26

Narrated Salim from his father:

I heard that Allah's Messenger (ﷺ) assumed Ihram with his hair matted together.

Sahih al-Bukhari 1540 - Book 25, Hadith 27

Narrated Salim bin `Abdullah:

I heard my father saying, "Never did Allah's Messenger (ﷺ) assume Ihram except at the Mosque, that is, at the Mosque of Dhul-Hulaifa.

Sahih al-Bukhari 1541 - Book 25, Hadith 28

Narrated `Abdullah bin `Umar:

A man asked, "O Allah's Messenger (ﷺ)! What kind of clothes should a Muhrim wear?" Allah's Messenger (ﷺ) replied, "He should not wear a shirt, a turban, trousers, a headcloak or leather socks except if he can find no slippers, he then may wear leather socks after cutting off what might cover the ankles. And he should not wear clothes which are scented with saffron or Wars (kinds of Perfumes) . "

Sahih al-Bukhari 1542 - Book 25, Hadith 29

Narrated 'Ubaidullah bin `Abdullah:

Ibn `Abbas' said, "Usama rode behind Allah's Messenger (ﷺ) from `Arafat to Al-Muzdalifa; and then Al-Fadl rode behind Allah's Messenger (ﷺ) from Al-Muzdalifa to Mina." Ibn `Abbas added, "Both of them said, 'The Prophet kept on reciting Talbiya till he did the Rami of Jamrat-Al-`Aqaba.' "

Sahih al-Bukhari 1543, 1544 - Book 25, Hadith 30

Narrated `Abdullah bin `Abbas:

The Prophet (ﷺ) with his companions started from Medina after combing and oiling his hair and putting on two sheets of lhram (upper body cover and waist cover). He did not forbid anyone to wear any kind of sheets except the ones colored with saffron because they may leave the scent on the skin. And so in the early morning, the Prophet (ﷺ) mounted his Mount while in Dhul-Hulaifa and set out till they reached Baida', where he and his companions recited Talbiya, and then they did the ceremony of Taqlid (which means to put the colored garlands around the necks of the Budn (camels for sacrifice). And all that happened on the 25th of Dhul-Qa'da. And when he reached Mecca on the 4th of Dhul-Hijja he performed the Tawaf round the Ka`ba and performed the Tawaf between Safa and Marwa. And as he had a Badana and had garlanded it, he did not finish his Ihram. He proceeded towards the highest places of Mecca near Al-Hujun and he was assuming the Ihram for Hajj and did not go near the Ka`ba after he performed Tawaf (round it) till he returned from `Arafat. Then he ordered his companions to perform the Tawaf round the Ka`ba and then the Tawaf of Safa and Marwa, and to cut short the hair of their heads and to finish their Ihram. And that was only for those people who had not garlanded Budn. Those who had their wives with them were permitted to contact them (have sexual intercourse), and similarly perfume and (ordinary) clothes were permissible for them.

Sahih al-Bukhari 1545 - Book 25, Hadith 31

Narrated Anas bin Malik:

The Prophet (ﷺ) offered four rak`at in Medina and then two rak`at at Dhul Hulaifa and then passed the night at Dhul-Hulaifa till it was morning and when he mounted his Mount and it stood up, he started to recite Talbiya.

Sahih al-Bukhari 1546 - Book 25, Hadith 32

Narrated Abu Qilaba:

Anas bin Malik said, "The Prophet (ﷺ) offered four rak`at of the Zuhr prayer in Medina and two rak`at of `Asr prayer at Dhul-Hulaifa." I think that the Prophet (ﷺ) passed the night there till morning.

Sahih al-Bukhari 1547 - Book 25, Hadith 33

Narrated Anas:

The Prophet (ﷺ) offered four rak`at of the Zuhr prayer in Medina and two rak`at of the `Asr prayer in Dhul-Hulaifa and I heard them (the companions of the Prophet) reciting Talbiya together loudly to the extent of shouting.

Sahih al-Bukhari 1548 - Book 25, Hadith 34

Narrated `Abdullah bin `Umar:

The Talbiya of Allah's Messenger (ﷺ) was : 'Labbaika Allahumma labbaik, Labbaika la sharika Laka labbaik, Inna-l-hamda wan-ni'mata Laka walmulk, La sharika Laka' (I respond to Your call O Allah, I respond to Your call, and I am obedient to Your orders, You have no partner, I respond to Your call All the praises and blessings are for You, All the sovereignty is for You, And You have no partners with you.

Sahih al-Bukhari 1549 - Book 25, Hadith 35

Narrated `Aisha:

I know how the Prophet (ﷺ) used to say (Talbiya) and it was: 'Labbaika Allahumma Labbaik, Labbaika la sharika Laka labbaik, Inna-l-hamda wan-ni'mata Laka walmu Lk, La sharika Laka'.

Sahih al-Bukhari 1550 - Book 25, Hadith 36

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) offered four rak`at of Zuhr prayer at Medina and we were in his company, and two rak`at of the `Asr prayer at Dhul-Hulaifa and then passed the night there till it was dawn; then he rode, and when he reached Al-Baida', he praised and glorified Allah and said Takbir (i.e. Al hamdu-li l-lah and Subhanallah(1) and Allahu-Akbar). Then he and the people along with him recited Talbiya with the intention of performing Hajj and Umra. When we reached (Mecca) he ordered us to finish the lhram (after performing the Umra) (only those who had no Hadi (animal for sacrifice) with them were asked to do so) till the day of Tarwiya that is 8th Dhul-Hijja when they assumed Ihram for Hajj. The Prophet sacrificed many camels (slaughtering them) with his own hands while standing. While Allah's Apostle was in Medina he sacrificed two horned rams black and white in color in the Name of Allah."

Sahih al-Bukhari 1551 - Book 25, Hadith 37

Narrated Ibn `Umar:

The Prophet (p.b.u.h) recited Talbiya when he had mounted his Mount and was ready to set out.

Sahih al-Bukhari 1552 - Book 25, Hadith 38

Narrated Nafi', 'Whenever Ibn 'Umar finished his morning Salat at Dhul-Hulaifa he would get his Rahila (mount) prepared. Then, he would ride on it, and after it had stood up straight (ready to set out), he would face Al-Qiblah (the Ka,bah at Makkah) while sitting (on his mount) and recite Talbiya. When he had reached the boundaries of the Haram (or Makkah), he would stop recitation of Talbiya till he reached Dhi-Tuwa (near Makkah) where he would pass the night till it was dawn. After offering the morning Salat, he would take a bath. He claimed that Allah's Messenger (ﷺ) had done the same.

Sahih al-Bukhari 1553 - Book 25, Hadith 39

Narrated Nafi`:

Whenever Ibn `Umar intended to go to Mecca he used to oil himself with a sort of oil that had no pleasant smell, then he would go to the Mosque of Al-Hulaita and offer the prayer, and then ride. When he mounted well on his Mount and the Mount stood up straight, he would proclaim the intention of assuming Ihram, and he used to say that he had seen the Prophet (ﷺ) doing the same.

Sahih al-Bukhari 1554 - Book 25, Hadith 40

Narrated Mujahid:

I was in the company of Ibn `Abbas and the people talked about Ad-Dajjal and said, "Ad-Dajjal will come with the word Kafir (non-believer) written in between his eyes." On that Ibn `Abbas said, "I have not heard this from the Prophet (ﷺ) but I heard him saying, 'As if I saw Moses just now entering the valley reciting Talbyia. ' "

Sahih al-Bukhari 1555 - Book 25, Hadith 41

Narrated Aisha:

(the wife of the Prophet (p.b.u.h) We set out with the Prophet (ﷺ) in his last Hajj and we assumed Ihram for Umra. The Prophet (ﷺ) then said, "Whoever has the Hadi with him should assume Ihram for Hajj along with `Umra and should not finish the Ihram till he finishes both." I was menstruating when I reached Mecca, and so I neither did Tawaf round the Ka`ba nor Tawaf between Safa and Marwa. I complained about that to the Prophet (ﷺ) on which he replied, "Undo and comb your head hair, and assume Ihram for Hajj (only) and leave the Umra." So, I did so. When we had performed the Hajj, the Prophet sent me with my brother `Abdur-Rahman bin Abu Bakr to Tan`im. So I performed the `Umra. The Prophet (ﷺ) said to me, "This `Umra is instead of your missed one." Those who had assumed Ihram for `Umra (Hajj-atTamattu) performed Tawaf round the Ka`ba and between Safa and Marwa and then finished their Ihram. After returning from Mina, they performed another Tawaf (between Safa and Marwa). Those who had assumed Ihram for Hajj and `Umra together (Hajj-al-Qiran) performed only one Tawaf (between Safa and Marwa).

Sahih al-Bukhari 1556 - Book 25, Hadith 42

Narrated Ata:

Jabir said, "The Prophet (ﷺ) ordered `Ali to keep on assuming his Ihram." The narrator then informed about the narration of Suraqa.

Sahih al-Bukhari 1557 - Book 25, Hadith 43

Narrated Anas bin Malik:

`Ali came to the Prophet (p.b.u.h) from Yemen (to Mecca). The Prophet (ﷺ) asked `Ali, "With what intention have you assumed Ihram?" `Ali replied, "I have assumed Ihram with the same intention as that of the Prophet." The Prophet (ﷺ) said, "If I had not the Hadi with me I would have finished the Ihram." Muhammad bin Bakr narrated extra from Ibn Juraij, "The Prophet (ﷺ) said to `Ali, "With what intention have you assumed the Ihram, O `Ali?" He replied, "With the same (intention) as that of the Prophet." The Prophet (ﷺ) said, "Have a Hadi and keep your Ihram as it is."

Sahih al-Bukhari 1558 - Book 25, Hadith 44

Narrated Abu Musa:

The Prophet (ﷺ) sent me to some people in Yemen and when I returned, I found him at Al-Batha. He asked me, "With what intention have you assumed Ihram (i.e. for Hajj or for Umra or for both?") I replied, "I have assumed Ihram with an intention like that of the Prophet." He asked, "Have you a Hadi with you?" I replied in the negative. He ordered me to perform Tawaf round the Ka`ba and between Safa and Marwa and then to finish my Ihram. I did so and went to a woman from my tribe who combed my hair or washed my head. Then, when `Umar came (i.e. became Caliph) he said, "If we follow Allah's Book, it orders us to complete Hajj and Umra; as Allah says: "Perform the Hajj and Umra for Allah." (2.196). And if we follow the tradition of the Prophet (ﷺ) who did not finish his Ihram till he sacrificed his Hadi."

Sahih al-Bukhari 1559 - Book 25, Hadith 45

Narrated Al-Qasim bin Muhammad:

' Aisha said, "We set out with Allah's Messenger (ﷺ)s in the months of Hajj, and (in) the nights of Hajj, and at the time and places of Hajj and in a state of Hajj. We dismounted at Sarif (a village six miles from Mecca). The Prophet (ﷺ) then addressed his companions and said, "Anyone who has not got the Hadi and likes to do Umra instead of Hajj may do so (i.e. Hajj-al-Tamattu`) and anyone who has got the Hadi should not finish the Ihram after performing ' `Umra). (i.e. Hajj-al-Qiran). Aisha added, "The companions of the Prophet (ﷺ) obeyed the above (order) and some of them (i.e. who did not have Hadi) finished their Ihram after Umra." Allah's Messenger (ﷺ) and some of his companions were resourceful and had the Hadi with them, they could not perform Umra (alone) (but had to perform both Hajj and Umra with one Ihram). Aisha added, "Allah's Messenger (ﷺ) came to me and saw me weeping and said, "What makes you weep, O Hantah?" I replied, "I have heard your conversation with your companions and I cannot perform the Umra." He asked, "What is wrong with you?' I replied, ' I do not offer the prayers (i.e. I have my menses).' He said, ' It will not harm you for you are one of the daughters of Adam, and Allah has written for you (this state) as He has written it for them. Keep on with your intentions for Hajj and Allah may reward you that." Aisha further added, "Then we proceeded for Hajj till we reached Mina and I became clean from my menses. Then I went out from Mina and performed Tawaf round the Ka`ba." Aisha added, "I went along with the Prophet (ﷺ) in his final departure (from Hajj) till he dismounted at Al-Muhassab (a valley outside Mecca), and we too, dismounted with him." He called ' `Abdur-Rahman bin Abu Bakr and said to him, ' Take your sister outside the sanctuary of Mecca and let her assume Ihram for ' `Umra, and when you had finished ' `Umra, return to this place and I will wait for you both till you both return to me.' " ' Aisha added, " So we went out of the sanctuary of Mecca and after finishing from the ' `Umra and the Tawaf we returned to the Prophet (ﷺ) at dawn. He said, 'Have you performed the ' `Umra?' We replied in the affirmative. So he announced the departure amongst his companions and the people set out for the journey, and the Prophet: too left for Medina."

Sahih al-Bukhari 1560 - Book 25, Hadith 46

Narrated Al-Aswad:

' Aisha said, We went out with the Prophet (from Medina) with the intention of performing Hajj only and when we reached Mecca we performed Tawaf round the Ka`ba and then the Prophet (ﷺ) ordered those who had not driven the Hadi along with them to finish their Ihram. So the people who had not driven the Hadi along with them finished their Ihram. The Prophet's wives, too, had not driven the Hadi with them, so they too, finished their Ihram." `Aisha added, "I got my menses and could not perform Tawaf round the Ka`ba." So when it was the night of Hasba (i.e. when we stopped at Al-Muhassab), I said, 'O Allah's Messenger (ﷺ)! Everyone is returning after performing Hajj and `Umra but I am returning after performing Hajj only.' He said, 'Didn't you perform Tawaf round the Ka`ba the night we reached Mecca?' I replied in the negative. He said, 'Go with your brother to Tan`im and assume the Ihram for `Umra, (and after performing it) come back to such and such a place.' On that Safiya said, 'I feel that I will detain you all.' The Prophet (ﷺ) said, 'O 'Aqra Halqa! Didn't you perform Tawaf of the Ka`ba on the day of sacrifice? (i.e. Tawaf-al-ifada) Safiya replied in the affirmative. He said, (to Safiya). 'There is no harm for you to proceed on with us.' " `Aisha added, "(after returning from `Umra), the Prophet (ﷺ) met me while he was ascending (from Mecca) and I was descending to it, or I was ascending and he was descending."

Sahih al-Bukhari 1561 - Book 25, Hadith 47

Narrated `Aisha:

We set out with Allah's Messenger (ﷺ)s (to Mecca) in the year of the Prophet's Last Hajj. Some of us had assumed Ihram for `Umra only, some for both Hajj and `Umra, and others for Hajj only. Allah's Apostle assumed Ihram for Hajj. So whoever had assumed Ihram for Hajj or for both Hajj and `Umra did not finish the Ihram till the day of sacrifice. (See Hadith No. 631, 636, and 639).

Sahih al-Bukhari 1562 - Book 25, Hadith 48

Narrated Marwan bin Al-Hakam:

I saw `Uthman and `Ali. `Uthman used to forbid people to perform Hajj-at-Tamattu` and Hajj-al- Qiran (Hajj and `Umra together), and when `Ali saw (this act of `Uthman), he assumed Ihram for Hajj and `Umra together saying, "Lubbaik for `Umra and Hajj," and said, "I will not leave the tradition of the Prophet (ﷺ) on the saying of somebody."

Sahih al-Bukhari 1563 - Book 25, Hadith 49

Narrated Ibn `Abbas:

The people (of the Pre-Islamic Period) used to think that to perform `Umra during the months of Hajj was one of the major sins on earth. And also used to consider the month of Safar as a forbidden (i.e. sacred) month and they used to say, "When the wounds of the camel's back heal up (after they return from Hajj) and the signs of those wounds vanish and the month of Safar passes away then (at that time) `Umra is permissible for the one who wishes to perform it." In the morning of the 4th of Dhul-Hijja, the Prophet (ﷺ) and his companions reached Mecca, assuming Ihram for Hajj and he ordered his companions to make their intentions of the Ihram for `Umra only (instead of Hajj) so they considered his order as something great and were puzzled, and said, "O Allah's Messenger (ﷺ)! What kind (of finishing) of Ihram is allowed?" The Prophet (ﷺ) replied, "Finish the Ihram completely like a non-Muhrim (you are allowed everything)."

Sahih al-Bukhari 1564 - Book 25, Hadith 50

Narrated Abu Musa:

came to the Prophet (from Yemen and was assuming Ihram for Hajj) and he ordered me to finish the Ihram (after performing the `Umra).

Sahih al-Bukhari 1565 - Book 25, Hadith 51

Narrated Ibn `Umar:

Hafsa the wife of the Prophet (ﷺ) said, "O Allah's Messenger (ﷺ)! Why have the people finished their Ihram after performing `Umra but you have not finished your Ihram after performing `Umra?" He replied, "I have matted my hair and garlanded my Hadi. So I will not finish my Ihram till I have slaughtered (my Hadi). "

Sahih al-Bukhari 1566 - Book 25, Hadith 52

Narrated Shu`ba:

Abu Jamra Nasr bin `Imran Ad-Duba'i said, "I intended to perform Hajj-at-Tamattu` and the people advised me not to do so. I asked Ibn `Abbas regarding it and he ordered me to perform Hajj-at- Tammatu'. Later I saw in a dream someone saying to me, 'Hajj-Mabrur (Hajj performed in accordance with the Prophet's tradition without committing sins and accepted by Allah) and an accepted `Umra.' So I told that dream to Ibn `Abbas. He said, 'This is the tradition of Abul-Qasim.' Then he said to me, 'Stay with me and I shall give you a portion of my property.' " I (Shu`ba) asked, "Why (did he invite you)?" He (Abu Jamra) said, "Because of the dream which I had seen."

Sahih al-Bukhari 1567 - Book 25, Hadith 53

Narrated Abu Shihab:

I left for Mecca for Hajj-at-Tamattu` assuming Ihram for `Umra. I reached Mecca three days before the day of Tarwiya (8th Dhul-Hijja). Some people of Mecca said to me, "Your Hajj will be like the Hajj performed by the people of Mecca (i.e. you will lose the superiority of assuming Ihram from the Miqat). So I went to `Ata' asking him his view about it. He said, "Jabir bin `Abdullah narrated to me, 'I performed Hajj with Allah's Messenger (ﷺ) on the day when he drove camels with him. The people had assumed Ihram for Hajj-al-Ifrad. The Prophet (ﷺ) ordered them to finish their Ihram after Tawaf round the Ka`ba, and between Safa and Marwa and to cut short their hair and then to stay there (in Mecca) as non-Muhrims till the day of Tarwiya (i.e. 8th of Dhul-Hijja) when they would assume Ihram for Hajj and they were ordered to make the Ihram with which they had come as for `Umra only. They asked, 'How can we make it `Umra (Tamattu`) as we have intended to perform Hajj?' The Prophet (ﷺ) said, 'Do what I have ordered you. Had I not brought the Hadi with me, I would have done the same, but I cannot finish my Ihram till the Hadi reaches its destination (i.e. is slaughtered).' So, they did (what he ordered them to do)."

Sahih al-Bukhari 1568 - Book 25, Hadith 54

Narrated Sa`id bin Al-Musaiyab:

`Ali and `Uthman differed regarding Hajj-at-Tamattu` while they were at 'Usfan (a familiar place near Mecca). `Ali said, "I see you want to forbid people to do a thing that the Prophet (ﷺ) did?" When `Ali saw that, he assumed Ihram for both Hajj and `Umra.

Sahih al-Bukhari 1569 - Book 25, Hadith 55

Narrated Jabir bin `Abdullah:

We came with Allah's Messenger (ﷺ) (to Mecca) and we were saying: 'Labbaika Allahumma Labbaik' for Hajj. Allah's Messenger (ﷺ) ordered us to perform `Umra with that Ihram (instead of Hajj).

Sahih al-Bukhari 1570 - Book 25, Hadith 56

Narrated `Imran:

We performed Hajj-at-Tamattu` in the lifetime of Allah's Messenger (ﷺ) and then the Qur'an was revealed (regarding Hajj-at-Tamattu`) and somebody said what he wished (regarding Hajj-at-Tamattu`) according his own opinion.

Sahih al-Bukhari 1571 - Book 25, Hadith 57

Ibn 'Abbas said that he has been asked regarding Hajj-at-Tamattu' on which he said, "The Muhajirin and the Ansar and the wives of the Prophet (ﷺ) and we did the same. When we reached Makkah, Allah's Messenger (ﷺ) said, "Give up your intention of doing the Hajj (at this moment) and perform 'Umra, except the one who had garlanded the Hady." So, we performed Tawaf round the Ka'bah and [Sa'y] between As-safa and Al-MArwa, slept with our wives and wore ordinary (stitched) clothes. The Prophet (ﷺ) added, "Whoever has garlanded his Hady is not allowed to finish the Ihram till the Hady has reached its destination (has been sacrificed)". Then on the night of Tarwiya (8th Dhul Hijjah, in the afternoon) he ordered us to assume Ihram for Hajj and when we have performed all the ceremonies of Hajj, we came and performed Tawaf round the Ka'bah and (Sa'y) between As-Safa and Al-Marwa, and then our Hajj was complete, and we had to sacrifice a Hady according to the statement of Allah:

"... He must slaughter a Hady such as he can afford, but if he cannot afford it, he should observer Saum (fasts) three days during the Hajj and seven days after his return (to his home)...." (V. 2:196). And the sacrifice of the sheep is sufficient. So, the Prophet (ﷺ) and his Companions honied the two religious deeds, (i.e. Hajj and 'Umra) in one year, for Allah revealed (the permissibility) of such practice in His book and in the Sunna (legal ways) of His Prophet (ﷺ) and rendered it permissible for all the people except those living in Makkah. Allah says: "This is for him whose family is not present at the Al-Masjid-Al-Haram, (i.e. non resident of Makkah)." The months of Hajj which Allah mentioned in His book are: Shawwal, Dhul-Qa'da and Dhul-Hijjah. Whoever performed Hajj-at-Tamattu' in those months, then slaughtering or fasting is compulsory for him. The words: 1. Ar-Rafatha means sexual intercourse. 2. Al-Fasuq means all kinds of sin, and 3. Al-Jidal means to dispute.

Sahih al-Bukhari 1572 - Book 25, Hadith 58

Narrated Nafi`:

On reaching the sanctuary of Mecca, Ibn `Umar used to stop, reciting Talbiya and then he would pass the night at Dhi-Tuwa and then offer the Fajr prayer and take a bath. He used to say that the Prophet (ﷺ) used to do the same.

Sahih al-Bukhari 1573 - Book 25, Hadith 59

Narrated Nafi`:

' Ibn `Umar said, "The Prophet (ﷺ) passed the night at Dhi-Tuwa till it was dawn and then he entered Mecca." Ibn `Umar used to do the same.

Sahih al-Bukhari 1574 - Book 25, Hadith 60

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) used to enter Mecca from the high Thaniya and used to leave Mecca from the low Thaniya.

Sahih al-Bukhari 1575 - Book 25, Hadith 61

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) entered Mecca from Kada' from the highest Thaniya which is at Al-Batha' and used to leave Mecca from the low Thaniya.

Sahih al-Bukhari 1576 - Book 25, Hadith 62

Narrated `Aisha:

When the Prophet (ﷺ) came to Mecca he entered from its higher side and left from its lower side.

Sahih al-Bukhari 1577 - Book 25, Hadith 63

Narrated `Aisha':

In the year of the conquest of Mecca, the Prophet (ﷺ) entered Mecca from Kada' and left Mecca from Kuda, from the higher part of Mecca.

Sahih al-Bukhari 1578 - Book 25, Hadith 64

Narrated `Aisha:

In the year of the conquest of Mecca, the Prophet (ﷺ) entered Mecca from Kada' at the higher place of Mecca. (Hisham, a sub-narrator said, " `Urwa used to enter (Mecca) from both Kada' and Kuda and he often entered through Kada' which was nearer to his dwelling place.)"

Sahih al-Bukhari 1579 - Book 25, Hadith 65

Narrated Hisham:

`Urwa said, "The Prophet (ﷺ) entered Mecca in the year of the conquest of Mecca from the side of Kada' which is at the higher part of Mecca." `Urwa often entered from Kada' which was nearer of the two to his dwelling place.

Sahih al-Bukhari 1580 - Book 25, Hadith 66

Narrated Hisham from his father:

In the year of the conquest of Mecca, the Prophet (ﷺ) entered Mecca from the side of Kada. `Urwa used to enter through both places and he often entered through Kada' which was nearer of the two to his dwelling place.

Sahih al-Bukhari 1581 - Book 25, Hadith 67

Narrated Jabir bin `Abdullah:

When the Ka`ba was built, the Prophet (ﷺ) and `Abbas went to bring stones (for its construction). Al `Abbas said to the Prophet, "Take off your waist sheet and put it on your neck." (When the Prophet (ﷺ) took it off) he fell on the ground with his eyes open towards the sky and said, "Give me my waist sheet." And he covered himself with it.

Sahih al-Bukhari 1582 - Book 25, Hadith 68

Narrated `Aisha:

(the wife of the Prophet) that Allah's Messenger (ﷺ) said to her, "Do you know that when your people (Quraish) rebuilt the Ka`ba, they decreased it from its original foundation laid by Abraham?" I said, "O Allah's Messenger (ﷺ)! Why don't you rebuild it on its original foundation laid by Abraham?" He replied, "Were it not for the fact that your people are close to the Pre-Islamic Period of ignorance (i.e. they have recently become Muslims) I would have done so." The sub-narrator, `Abdullah (bin `Umar) stated: `Aisha 'must have heard this from Allah's Messenger (ﷺ) for in my opinion Allah's Messenger (ﷺ) had not placed his hand over the two corners of the Ka`ba opposite Al-Hijr only because the Ka`ba was not rebuilt on its original foundations laid by Abraham.

Sahih al-Bukhari 1583 - Book 25, Hadith 69

Narrated `Aisha:

I asked the Prophet (ﷺ) whether the round wall (near Ka`ba) was part of the Ka`ba. The Prophet (ﷺ) replied in the affirmative. I further said, "What is wrong with them, why have they not included it in the building of the Ka`ba?" He said, "Don't you see that your people (Quraish) ran short of money (so they could not include it inside the building of Ka`ba)?" I asked, "What about its gate? Why is it so high?" He replied, "Your people did this so as to admit into it whomever they liked and prevent whomever they liked. Were your people not close to the Pre-Islamic Period of ignorance (i.e. they have recently embraced Islam) and were I not afraid that they would dislike it, surely I would have included the (area of the) wall inside the building of the Ka`ba and I would have lowered its gate to the level of the ground."

Sahih al-Bukhari 1584 - Book 25, Hadith 70

Narrated `Aisha:

Allah's Messenger (ﷺ) said to me, "Were your people not close to the Pre-Islamic period of ignorance, I would have demolished the Ka`ba and would have rebuilt it on its original foundations laid by Abraham (for Quraish had curtailed its building), and I would have built a back door (too)."

Sahih al-Bukhari 1585 - Book 25, Hadith 71

Narrated Yazid bin Ruman from `Urwa:

`Aisha said that the Prophet (ﷺ) said to her, "O Aisha! Were your nation not close to the Pre-Islamic Period of Ignorance, I would have had the Ka`ba demolished and would have included in it the portion which had been left, and would have made it at a level with the ground and would have made two doors for it, one towards the east and the other towards the west, and then by doing this it would have been built on the foundations laid by Abraham." That was what urged Ibn-Az-Zubair to demolish the Ka`ba. Jazz said, "I saw Ibn-Az-Zubair when he demolished and rebuilt the Ka`ba and included in it a portion of Al-Hijr (the unroofed portion of Ka`ba which is at present in the form of a compound towards the northwest of the Ka`ba). I saw the original foundations of Abraham which were of stones resembling the humps of camels." So Jarir asked Yazid, "Where was the place of those stones?" Jazz said, "I will just now show it to you." So Jarir accompanied Yazid and entered Al-Hijr, and Jazz pointed to a place and said, "Here it is." Jarir said, "It appeared to me about six cubits from Al-Hijr or so."

Sahih al-Bukhari 1586 - Book 25, Hadith 72

Narrated Ibn `Abbas:

On the Day of the Conquest of Mecca, Allah's Messenger (ﷺ) said, "Allah has made this town a sanctuary. Its thorny bushes should not be cut, its game should not be chased, and its fallen things should not be picked up except by one who would announce it publicly."

Sahih al-Bukhari 1587 - Book 25, Hadith 73

Narrated 'Usama bin Zaid:

I asked, "O Allah's Messenger (ﷺ)! Where will you stay in Mecca? Will you stay in your house in Mecca?" He replied, "Has `Aqil left any property or house?" `Aqil along with Talib had inherited the property of Abu Talib. Jafar and `Ali did not inherit anything as they were Muslims and the other two were non-believers. `Umar bin Al-Khattab used to say, "A believer cannot inherit (anything from an) infidel." Ibn Shihab, (a sub-narrator) said, "They (`Umar and others) derived the above verdict from Allah's Statement: "Verily! those who believed and Emigrated and strove with their life And property in Allah's Cause, And those who helped (the emigrants) And gave them their places to live in, These are (all) allies to one another." (8.72)

Sahih al-Bukhari 1588 - Book 25, Hadith 74

Narrated Abu Huraira:

When Allah's Messenger (ﷺ) intended to enter Mecca he said, "Our destination tomorrow, if Allah wished, will be Khaif Bani Kinana where (the pagans) had taken the oath of Kufr." (Against the Prophet (ﷺ) i.e. to be loyal to heathenism by boycotting Bani Hashim, the Prophets folk) (See Hadith No. 221 Vol. 5)

Sahih al-Bukhari 1589 - Book 25, Hadith 75

Narrated Abu Huraira:

On the Day of Nahr at Mina, the Prophet (ﷺ) said, "Tomorrow we shall stay at Khaif Bani Kinana where the pagans had taken the oath of Kufr (heathenism)." He meant (by that place) Al-Muhassab where the Quraish tribe and Bani Kinana concluded a contract against Bani Hashim and Bani `Abdul-Muttalib or Bani Al-Muttalib that they would not intermarry with them or deal with them in business until they handed over the Prophet (ﷺ) to them.

Sahih al-Bukhari 1590 - Book 25, Hadith 76

Narrated Abu Huraira:

The Prophet;; said, "Dhus-Suwaiqa-tain (literally: One with two lean legs) from Ethiopia will demolish the Ka`ba."

Sahih al-Bukhari 1591 - Book 25, Hadith 77

Narrated `Aisha:

The people used to fast on 'Ashura (the tenth day of the month of Muharram) before the fasting of Ramadan was made obligatory. And on that day the Ka`ba used to be covered with a cover. When Allah made the fasting of the month of Ramadan compulsory, Allah's Messenger (ﷺ) said, "Whoever wishes to fast (on the day of 'Ashura') may do so; and whoever wishes to leave it can do so."

Sahih al-Bukhari 1592 - Book 25, Hadith 78

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said "The people will continue performing the Hajj and `Umra to the Ka`ba even after the appearance of Gog and Magog." Narrated Shu`ba extra: The Hour (Day of Judgment) will not be established till the Hajj (to the Ka`ba) is abandoned.

Sahih al-Bukhari 1593 - Book 25, Hadith 79

Narrated Abu Wail:

(One day) I sat along with Shaiba on the chair inside the Ka`ba. He (Shaiba) said, "No doubt, `Umar sat at this place and said, 'I intended not to leave any yellow (i.e. gold) or white (i.e. silver) (inside the Ka`ba) undistributed.' I said (to `Umar), 'But your two companions (i.e. The Prophet (ﷺ) and Abu Bakr) did not do so.' `Umar said, They are the two persons whom I always follow.' "

Sahih al-Bukhari 1594 - Book 25, Hadith 80

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "As if I were looking at him, a black person with thin legs plucking the stones of the Ka`ba one after another. "

Sahih al-Bukhari 1595 - Book 25, Hadith 81

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Dhus-Suwaiqatain (the thin legged man) from Ethiopia will demolish the Ka`ba."

Sahih al-Bukhari 1596 - Book 25, Hadith 82

Narrated `Abis bin Rabi`a:

`Umar came near the Black Stone and kissed it and said "No doubt, I know that you are a stone and can neither benefit anyone nor harm anyone. Had I not seen Allah's Messenger (ﷺ) kissing you I would not have kissed you."

Sahih al-Bukhari 1597 - Book 25, Hadith 83

Narrated Salim that his father said:

"Allah's Messenger (ﷺ), Usama bin Zaid, Bilal, and `Uthman bin abu Talha entered the Ka`ba and then closed its door. When they opened the door I was the first person to enter (the Ka`ba). I met Bilal and asked him, "Did Allah's Messenger (ﷺ) offer a prayer inside (the Ka`ba)?" Bilal replied in the affirmative and said, "(The Prophet (ﷺ) offered the prayer) in between the two right pillars."

Sahih al-Bukhari 1598 - Book 25, Hadith 84

Narrated Nafi`:

Whenever Ibn `Umar entered the Ka`ba he used to walk straight keeping the door at his back on entering, and used to proceed on till about three cubits from the wall in front of him, and then he would offer the prayer there aiming at the place where Allah's Messenger (ﷺ) prayed, as Bilal had told him. There is no harm for any person to offer the prayer at any place inside the Ka`ba.

Sahih al-Bukhari 1599 - Book 25, Hadith 85

Narrated Isma'li bin Abu Khalid:

`Abdullah bin Abu `Aufa said, "Allah's Messenger (ﷺ) performed the `Umra. He performed Tawaf of the Ka`ba and offered two rak`at behind the Maqam (Abraham's place) and was accompanied by those who were screening him from the people." Somebody asked `Abdullah, "Did Allah's Messenger (ﷺ) enter the Ka`ba?" `Abdullah replied in the negative.

Sahih al-Bukhari 1600 - Book 25, Hadith 86

Narrated Ibn `Abbas:

When Allah's Messenger (ﷺ) came to Mecca, he refused to enter the Ka`ba with idols in it. He ordered (idols to be taken out). So they were taken out. The people took out the pictures of Abraham and Ishmael holding Azlams in their hands. Allah's Messenger (ﷺ) said, "May Allah curse these people. By Allah, both Abraham and Ishmael never did the game of chance with Azlams." Then he entered the Ka`ba and said Takbir at its corners but did not offer the prayer in it.

Sahih al-Bukhari 1601 - Book 25, Hadith 87

Narrated Ibn `Abbas:

When Allah's Messenger (ﷺ) and his companions came to Mecca, the pagans circulated the news that a group of people were coming to them and they had been weakened by the Fever of Yathrib (Medina). So the Prophet ordered his companions to do Ramal in the first three rounds of Tawaf of the Ka`ba and to walk between the two corners (The Black Stone and Yemenite corner). The Prophet (ﷺ) did not order them to do Ramal in all the rounds of Tawaf out of pity for them.

Sahih al-Bukhari 1602 - Book 25, Hadith 88

Narrated Salim that his father said:

I saw Allah's Messenger (ﷺ) arriving at Mecca; he kissed the Black Stone Corner first while doing Tawaf and did ramal in the first three rounds of the seven rounds (of Tawaf).

Sahih al-Bukhari 1603 - Book 25, Hadith 89

Narrated `Abdullah bin `Umar:

The Prophet (ﷺ) did Ramal in (first) three rounds (of Tawaf), and walked in the remaining four, in Hajj and Umra.

Sahih al-Bukhari 1604 - Book 25, Hadith 90

Narrated Zaid bin Aslam from his father who said:

"`Umar bin Al-Khattab addressed the Corner (Black Stone) saying, 'By Allah! I know that you are a stone and can neither benefit nor harm. Had I not seen the Prophet (ﷺ) touching (and kissing) you, I would never have touched (and kissed) you.' Then he kissed it and said, 'There is no reason for us to do Ramal (in Tawaf) except that we wanted to show off before the pagans, and now Allah has destroyed them.' `Umar added, '(Nevertheless), the Prophet (ﷺ) did that and we do not want to leave it (i.e. Ramal).'

Sahih al-Bukhari 1605 - Book 25, Hadith 91

Narrated Nafi`:

Ibn `Umar. said, "I have never missed the touching of these two stones of Ka`ba (the Black Stone and the Yemenite Corner) both in the presence and the absence of crowds, since I saw the Prophet (ﷺ) touching them." I asked Nafi`: "Did Ibn `Umar use to walk between the two Corners?" Nafi` replied, "He used to walk in order that it might be easy for him to touch it (the Corner Stone)."

Sahih al-Bukhari 1606 - Book 25, Hadith 92

Narrated Ibn `Abbas.:

In his Last Hajj the Prophet (ﷺ) performed Tawaf of the Ka`ba riding a camel and pointed a bent-headed stick towards the Corner (Black Stone).

Sahih al-Bukhari 1607 - Book 25, Hadith 93

Abu Ash-Sha'tha said, "Who keeps away from some portion of the Ka'bah?" Mu'awiya used to touch the four corners of the Ka'bah, Ibn 'Abbas said to him, "These two corners (the one facing the Hijr) are not to be touched." Mu'awiya said, "Nothing is untouchable in the Ka'bah." And Ibn Az-Zubair used to touch all the corners of the Ka'bah.

Sahih al-Bukhari 1608 - Book 25, Hadith 94

Narrated Salim bin `Abdullah that his father said:

"I have not seen the Prophet (ﷺ) touching except the two Yemenite Corners (i.e. the ones facing Yemen)."

Sahih al-Bukhari 1609 - Book 25, Hadith 95

Narrated Zaid bin Aslam that his father said:

"I saw `Umar bin Al-Khattab kissing the Black Stone and he then said, (to it) 'Had I not seen Allah's Apostle kissing you, (stone) I would not have kissed you.' "

Sahih al-Bukhari 1610 - Book 25, Hadith 96

Narrated Az-Zubair bin 'Arabi:

A man asked Ibn `Umar about the touching of the Black Stone. Ibn `Umar said, "I saw Allah's Messenger (ﷺ) touching and kissing it." The questioner said, "But if there were a throng (much rush) round the Ka`ba and the people overpowered me, (what would I do?)" He replied angrily, "Stay in Yemen (as that man was from Yemen). I saw Allah's Messenger (ﷺ) touching and kissing it."

Sahih al-Bukhari 1611 - Book 25, Hadith 97

Narrated Ibn `Abbas:

The Prophet (ﷺ) performed Tawaf of the Ka`ba while riding a camel, and whenever he came in front of the Corner, he pointed towards it (with something).

Sahih al-Bukhari 1612 - Book 25, Hadith 98

Narrated Ibn `Abbas:

The Prophet (ﷺ) performed Tawaf of the Ka`ba riding a camel, and every time he came in front of the Corner (having the Black Stone), he pointed towards it with something he had with him and said Takbir.

Sahih al-Bukhari 1613 - Book 25, Hadith 99

Narrated `Urwa:

`Aisha said, "The first thing the Prophet (ﷺ) did on reaching Mecca, was the ablution and then he performed Tawaf of the Ka`ba and that was not `Umra (alone), (but Hajj-al-Qiran). `Urwa added: Later Abu Bakr and `Umar did the same in their Hajj." And I performed the Hajj with my father Az- Zubair, and the first thing he did was Tawaf of the Ka`ba. Later I saw the Muhajirin (Emigrants) and the Ansar doing the same. My mother (Asma') told me that she, her sister (`Aisha), Az-Zubair and such and such persons assumed Ihram for `Umra, and after they passed their hands over the Black Stone Corner (of the Ka`ba) they finished the Ihram. (i.e. After doing Tawaf of the Ka`ba and Sa`i between Safa-Marwa.

Sahih al-Bukhari 1614, 1615 - Book 25, Hadith 100

Narrated `Abdullah bin `Umar:

When Allah's Messenger (ﷺ) performed Tawaf of the Ka`ba for Hajj or `Umra, he used to do Ramal during the first three rounds, and in the last four rounds he used to walk; then after the Tawaf he used to offer two rak`at and then performed Tawaf between Safa and Marwa.

Sahih al-Bukhari 1616 - Book 25, Hadith 101

Narrated Ibn `Umar:

When the Prophet (ﷺ) performed the Tawaf of the Ka`ba, he did Ramal during the first three rounds and in the last four rounds he used to walk and while doing Tawaf between Safa and Marwa, he used to run in the midst of the rain water passage.

Sahih al-Bukhari 1617 - Book 25, Hadith 102

Ibn Juraij said, " 'Ata informed us that when Ibn Hisham forbade women to perform Tawaf with men he said to him, 'How do you forbid them while the wives of the Prophet (ﷺ) used to perform Tawaf with the men ?' I said, 'Was this before decreeing of the use of the veil or after it ? 'Ata took an oath and said, 'I saw it after the order of veil.' I said, 'How did they mix with the men?' 'Ata said, 'The women never mixed with the men, and 'Aishah used to perform Tawaf separately and never mixed with men. Once it happened that 'Aishah was performing the Tawaf and woman said to her, 'O Mother of believers! Let us touch the Black stone.' 'Aishah said to her, 'Go yourself,' and she herself refused to do so. The wives of the Prophet (ﷺ) used to come out in night, in disguise and used to perform Tawaf with men. But whenever they intended to enter the Ka'bah, they would stay outside till the men had gone out. I and 'Ubaid bin 'Umair used to visit 'Aishah while she was residing at Jauf Thabir." I asked, "What was her veil?" 'Ata said, "She was wearing and old turkish veil, and that was the only thing (weal) which was screen between us and her. I saw a pink cover on her."

Sahih al-Bukhari 1618 - Book 25, Hadith 103

Narrated Um Salama:

(the wife of the Prophet) I informed Allah's Messenger (ﷺ) that I was ill. So he said, "Perform the Tawaf while riding behind the people." I did so, and at that time the Prophet (ﷺ) was praying beside the Ka`ba and reciting Surat-at-Tur.

Sahih al-Bukhari 1619 - Book 25, Hadith 104

Narrated Ibn `Abbas:

While the Prophet (ﷺ) was performing Tawaf of the Ka`ba, he passed by a person who had tied his hands to another person with a rope or string or something like that. The Prophet (ﷺ) cut it with his own hands and said, "Lead him by the hand."

Sahih al-Bukhari 1620 - Book 25, Hadith 105

Narrated Ibn `Abbas:

The Prophet (ﷺ) saw a man performing Tawaf of the Ka`ba tied with a string or something else. So the Prophet cut that string.

Sahih al-Bukhari 1621 - Book 25, Hadith 106

Narrated Abu Huraira:

In the year prior to the last Hajj of the Prophet (ﷺ) when Allah's Messenger (ﷺ) made Abu Bakr the leader of the pilgrims, the latter (Abu Bakr) sent me in the company of a group of people to make a public announcement: 'No pagan is allowed to perform Hajj after this year, and no naked person is allowed to perform Tawaf of the Ka`ba.' (See Hadith No. 365 Vol. 1)

Sahih al-Bukhari 1622 - Book 25, Hadith 107

Narrated `Amr:

We asked Ibn `Umar: "May a man have sexual relations with his wife during the Umra before performing Tawaf between Safa and Marwa?" He said, "Allah's Messenger (ﷺ) arrived (in Mecca) and circumambulated the Ka`ba seven times, then offered two rak`at behind Maqam Ibrahim (the station of Abraham), then performed Tawaf between Safa and Marwa." Ibn `Umar added, "Verily! In Allah's Apostle you have a good example." And I asked Jabir bin `Abdullah (the same question), and he replied, "You should not go near your wives (have sexual relations) till you have finished Tawaf between Safa and Marwa. "

Sahih al-Bukhari 1623, 1624 - Book 25, Hadith 108

Narrated Ibn `Abbas:

The Prophet (ﷺ) arrived at Mecca and performed Tawaf of the Ka`ba and Sa`i between Safa and Marwa, but he did not go near the Ka`ba after his Tawaf till he returned from `Arafat.

Sahih al-Bukhari 1625 - Book 25, Hadith 109

Narrated Um Salama:

(the wife of the Prophet) I informed Allah's Messenger (ﷺ) (about my illness). (Through other sub-narrators, Um Salama narrated that when Allah's Messenger (ﷺ) was at Mecca and had just decided to leave (Mecca) while she had not yet done Tawaf of the Ka`ba (and after listening to her). The Prophet (ﷺ) said, "When the morning prayer is established, perform the Tawaf on your camel while the people are in prayer." So she did the same and did not offer the two rak`at of Tawaf until she came out of the Mosque.

Sahih al-Bukhari 1626 - Book 25, Hadith 110

Narrated Ibn `Umar:

The Prophet (ﷺ) reached Mecca, circumambulated the Ka`ba seven times and then offered a two rak`at prayer behind Maqam Ibrahim. Then he went towards the Safa. Allah has said, "Verily, in Allah's Apostle you have a good example."

Sahih al-Bukhari 1627 - Book 25, Hadith 111

Narrated `Urwa from Aisha:

Some people performed Tawaf (of the Ka`ba) after the morning prayer and then sat to listen to a preacher till sunrise, and then they stood up for the prayer. Then Aisha commented, "Those people kept on sitting till it was the time in which the prayer is disliked and after that they stood up for the prayer."

Sahih al-Bukhari 1628 - Book 25, Hadith 112

Narrated `Abdullah:

I heard the Prophet (ﷺ) forbidding the offering of prayers at the time of sunrise and sunset.

Sahih al-Bukhari 1629 - Book 25, Hadith 113

Narrated Abida bin Humaid:

`Abdul, `Aziz bin Rufa`i said, "I saw `Abdullah bin Az-Zubair performing Tawaf of the Ka`ba after the morning prayer then offering the two rak`at prayer." `Abdul `Aziz added, "I saw `Abdullah bin Az-Zubair offering a two rak`at prayer after the `Asr prayer." He informed me that Aisha told him that the Prophet (ﷺ) used to offer those two rak`at whenever he entered her house."

Sahih al-Bukhari 1630, 1631 - Book 25, Hadith 114

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) performed Tawaf (of the Ka`ba) ending a camel (at that time the Prophet (ﷺ) had foot injury). Whenever he came to the Corner (having the Black Stone) he would point out towards it with a thing in his hand and say, "Allahu-Akbar."

Sahih al-Bukhari 1632 - Book 25, Hadith 115

Narrated Um Salama:

I informed Allah's Messenger (ﷺ) that I was sick. He said, "Perform Tawaf (of the Ka`ba) while riding behind the people." So, I performed the Tawaf while Allah's Messenger (ﷺ) was offering the prayer beside the Ka`ba and was reciting Surat-at-Tur.

Sahih al-Bukhari 1633 - Book 25, Hadith 116

Narrated Ibn `Umar:

Al `Abbas bin `Abdul-Muttalib asked the permission of Allah's Messenger (ﷺ) to let him stay in Mecca during the nights of Mina in order to provide the pilgrims with water to drink, so the Prophet (ﷺ) permitted him.

Sahih al-Bukhari 1634 - Book 25, Hadith 117

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) came to the drinking place and asked for water. Al-Abbas said, "O Fadl! Go to your mother and bring water from her for Allah's Messenger (ﷺ) ." Allah's Messenger (ﷺ) said, "Give me water to drink." Al-Abbas said, "O Allah's Messenger (ﷺ)! The people put their hands in it." Allah's Messenger (ﷺ) again said, 'Give me water to drink. So, he drank from that water and then went to the Zamzam (well) and there the people were offering water to the others and working at it (drawing water from the well). The Prophet (ﷺ) then said to them, "Carry on! You are doing a good deed." Then he said, "Were I not afraid that other people would compete with you (in drawing water from Zamzam), I would certainly take the rope and put it over this (i.e. his shoulder) (to draw water)." On saying that the Prophet (ﷺ) pointed to his shoulder.

Sahih al-Bukhari 1635 - Book 25, Hadith 118

Narrated Anas bin Malik that Abu Dhar said:

Allah's Messenger (ﷺ) said, "The roof of my house was made open while I was at Makkah (on the night of Mi'raj) and Jibril descended. He opened up my chest and washed it with the water of Zamzam. The he brought the golden tray full of Wisdom and Belief and poured it in my chest and then closed it. The he took hold of my hand and ascended to the nearest heaven. Jibril told the gatekeeper of the nearest heaven to open the gate. The gatekeeper asked, "Who is it?" Jibril replied, "I am Jibril." (See Hadith No. 349 Vol.1)

Sahih al-Bukhari 1636 - Book 25, Hadith 119

Narrated Ibn `Abbas:

I gave Zamzam water to Allah's Messenger (ﷺ) and he drank it while standing. 'Asia (a sub-narrator) said that `Ikrima took the oath that on that day the Prophet (ﷺ) had not been standing but riding a camel.

Sahih al-Bukhari 1637 - Book 25, Hadith 120

Narrated `Aisha:

We set out with Allah's Messenger (ﷺ) in the year of his Last Hajj and we mended (the Ihram) for `Umra. Then the Prophet (ﷺ) said, "Whoever has a Hadi with him should assume Ihram for both Hajj and `Umra, and should not finish it till he performs both of the them (Hajj and `Umra)." When we reached Mecca, I had my menses. When we had performed our Hajj, the Prophet (ﷺ) sent me with `Abdur-Rahman to Tan`im and I performed the `Umra. The Prophet (ﷺ) said, "This is in lieu of your missed `Umra." Those who had assumed Ihram for `Umra performed Tawaf (between Safa and Marwa) and then finished their Ihram. And then they performed another Tawaf (between Safa and Marwa) after returning from Mina. And those who had assumed lhram for Hajj and `Umra to get her (Hajj-Qiran) performed only one Tawaf (between Safa and Marwa).

Sahih al-Bukhari 1638 - Book 25, Hadith 121

Narrated Nafi`:

`Abdullah bin `Abdullah bin `Umar and his riding animal entered the house of Ibn `Umar. He (the son of Ibn `Umar) said, "I fear that this year a battle might take place between the people and you might be prevented from going to the Ka`ba. I suggest that you should stay here." Ibn `Umar said, "Once Allah's Messenger (ﷺ) set out for the pilgrimage, and the pagans of Quraish intervened between him and the Ka`ba. So, if the people intervened between me and the Ka`ba, I would do the same as Allah's Messenger (ﷺ) had done . . . "Verily, in Allah's Messenger (ﷺ) you have a good example." Then he added, "I make you a witness that I have intended to perform Hajj along with `Umra." After arriving at Mecca, Ibn `Umar performed one Tawaf only (between Safa and Marwa).

Sahih al-Bukhari 1639 - Book 25, Hadith 122

Narrated Nafi`:

Ibn `Umar intended to perform Hajj in the year when Al-Hajjaj attacked Ibn Az-Zubair. Somebody said to Ibn `Umar, "There is a danger of an impending war between them." Ibn `Umar said, "Verily, in Allah's Messenger (ﷺ) you have a good example. (And if it happened as you say) then I would do the same as Allah's Messenger (ﷺ) had done. I make you witness that I have decided to perform `Umra." Then he set out and when he reached Al-Baida', he said, "The ceremonies of both Hajj and `Umra are similar. I make you witness that I have made Hajj compulsory for me along with `Umra." He drove (to Mecca) a Hadi which he had bought from (a place called) Qudaid and did not do more than that. He did not slaughter the Hadi or finish his Ihram, or shave or cut short his hair till the day of slaughtering the sacrifices (10th Dhul-Hijja). Then he slaughtered his Hadi and shaved his head and considered the first Tawaf (of Safa and Marwa) as sufficient for Hajj and `Umra. Ibn `Umar said, "Allah's Messenger (ﷺ) did the same."

Sahih al-Bukhari 1640 - Book 25, Hadith 123

Narrated Muhammad bin `Abdur-Rahman bin Nawfal Al-Qurashi:

I asked `Urwa bin Az-Zubair (regarding the Hajj of the Prophet (ﷺ) ). `Urwa replied, "Aisha narrated, 'When the Prophet (ﷺ) reached Mecca, the first thing he started with was the ablution, then he performed Tawaf of the Ka`ba and his intention was not `Umra alone (but Hajj and `Umra together).' " Later Abu Bakr I performed the Hajj and the first thing he started with was Tawaf of the Ka`ba and it was not `Umra alone (but Hajj and `Umra together). And then `Umar did the same. Then `Uthman performed the Hajj and the first thing he started with was Tawaf of the Ka`ba and it was not `Umra alone. And then Muawiya and `Abdullah bin `Umar did the same. I performed Hajj with Ibn Az-Zubair and the first thing he started with was Tawaf of the Ka`ba and it was not `Umra alone, (but Hajj and `Umra together). Then I saw the Muhajirin (Emigrants) and Ansar doing the same and it was not `Umra alone. And the last person I saw doing the same was Ibn `Umar, and he did not do another `Umra after finishing the first. Now here is Ibn `Umar present amongst the people! They neither ask him nor anyone of the previous ones. And all these people, on entering Mecca, would not start with anything unless they had performed Tawaf of the Ka`ba, and would not finish their Ihram. And no doubt, I saw my mother and my aunt, on entering Mecca doing nothing before performing Tawaf of the Ka`ba, and they would not finish their lhram. And my mother informed me that she, her sister, Az-Zubair and such and such persons had assumed lhram for `Umra and after passing their hands over the Corner (the Black Stone) (i.e. finishing their Umra) they finished their Ihram."

Sahih al-Bukhari 1641, 1642 - Book 25, Hadith 124

Narrated `Urwa:

I asked `Aisha : "How do you interpret the statement of Allah,. : Verily! (the mountains) As-Safa and Al-Marwa are among the symbols of Allah, and whoever performs the Hajj to the Ka`ba or performs `Umra, it is not harmful for him to perform Tawaf between them (Safa and Marwa.) (2.158). By Allah! (it is evident from this revelation) there is no harm if one does not perform Tawaf between Safa and Marwa." `Aisha said, "O, my nephew! Your interpretation is not true. Had this interpretation of yours been correct, the statement of Allah should have been, 'It is not harmful for him if he does not perform Tawaf between them.' But in fact, this divine inspiration was revealed concerning the Ansar who used to assume lhram for worship ping an idol called "Manat" which they used to worship at a place called Al-Mushallal before they embraced Islam, and whoever assumed Ihram (for the idol), would consider it not right to perform Tawaf between Safa and Marwa. When they embraced Islam, they asked Allah's Messenger (ﷺ) (p.b.u.h) regarding it, saying, "O Allah's Apostle! We used to refrain from Tawaf between Safa and Marwa." So Allah revealed: 'Verily; (the mountains) As-Safa and Al-Marwa are among the symbols of Allah.' " Aisha added, "Surely, Allah's Apostle set the tradition of Tawaf between Safa and Marwa, so nobody is allowed to omit the Tawaf between them." Later on I (`Urwa) told Abu Bakr bin `Abdur-Rahman (of `Aisha's narration) and he said, 'I have not heard of such information, but I heard learned men saying that all the people, except those whom `Aisha mentioned and who used to assume lhram for the sake of Manat, used to perform Tawaf between Safa and Marwa. When Allah referred to the Tawaf of the Ka`ba and did not mention Safa and Marwa in the Qur'an, the people asked, 'O Allah's Messenger (ﷺ)! We used to perform Tawaf between Safa and Marwa and Allah has revealed (the verses concerning) Tawaf of the Ka`ba and has not mentioned Safa and Marwa. Is there any harm if we perform Tawaf between Safa and Marwa?' So Allah revealed: "Verily As-Safa and Al- Marwa are among the symbols of Allah." Abu Bakr said, "It seems that this verse was revealed concerning the two groups, those who used to refrain from Tawaf between Safa and Marwa in the Pre- Islamic Period of ignorance and those who used to perform the Tawaf then, and after embracing Islam they refrained from the Tawaf between them as Allah had enjoined Tawaf of the Ka`ba and did not mention Tawaf (of Safa and Marwa) till later after mentioning the Tawaf of the Ka`ba.'

Sahih al-Bukhari 1643 - Book 25, Hadith 125

Narrated Nafi`:

Ibn `Umar said, "When Allah's Messenger (ﷺ) performed the first Tawaf he did Ramal in the first three rounds and then walked in the remaining four rounds (of Tawaf of the Ka`ba), where as in performing Tawaf between Safa and Marwa he used to run in the midst of the rainwater passage," I asked Nafi`, "Did `Abdullah (bin `Umar) use to walk steadily on reaching the Yemenite Corner?" He replied, "No, unless people were crowded at the Corner; otherwise he would not leave it without touching it."

Sahih al-Bukhari 1644 - Book 25, Hadith 126

Narrated `Amr bin Dinar:

We asked Ibn `Umar whether a man who, while performing `Umra, had performed Tawaf of the Ka`ba; and had not yet performed Tawaf between Safa and Marwa, could have sexual relation with his wife, Ibn `Umar replied "The Prophet (p.b.u.h) reached Mecca and performed the seven rounds (of Tawaf) of the Ka`ba and then offered a two-rak`at prayer behind Maqam Ibrahim and then performed the seven rounds (of Tawaf) between Safa and Marwa." He added, "Verily! In Allah's Messenger (ﷺ) (p.b.u.h) you have a good example." We asked Jabir bin `Abdullah (the same question) and he said, "He (that man) should not come near (his wife) till he has completed Tawaf between Safa and Marwa."

Sahih al-Bukhari 1645, 1646 - Book 25, Hadith 127

Narrated `Amr bin Dinar:

I heard Ibn `Umar saying, "The Prophet (ﷺ) arrived at Mecca and performed Tawaf of the Ka`ba and then offered a two-rak`at prayer and then performed Tawaf between Safa and Marwa." Ibn `Umar then recited (the verse): "Verily! In Allah's Messenger (ﷺ) (p.b.u.h) you have a good example. "

Sahih al-Bukhari 1647 - Book 25, Hadith 128

Narrated `Asim:

I asked Anas bin Malik: "Did you use to dislike to perform Tawaf between Safa and Marwa?" He said, "Yes, as it was of the ceremonies of the days of the Pre-Islamic period of ignorance, till Allah revealed: 'Verily! (The two mountains) As-Safa and Al-Marwa are among the symbols of Allah. It is therefore no sin for him who performs the pilgrimage to the Ka`ba, or performs `Umra, to perform Tawaf between them.' " (2.158)

Sahih al-Bukhari 1648 - Book 25, Hadith 129

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) performed Tawaf of the Ka`ba and the Sa`i of Safa and Marwa so as to show his strength to the pagans.

Sahih al-Bukhari 1649 - Book 25, Hadith 130

Narrated `Aisha:

I was menstruating when I reached Mecca. So, I neither performed Tawaf of the Ka`ba, nor the Tawaf between Safa and Marwa. Then I informed Allah's Messenger (ﷺ) about it. He replied, "Perform all the ceremonies of Hajj like the other pilgrims, but do not perform Tawaf of the Ka`ba till you get clean (from your menses)."

Sahih al-Bukhari 1650 - Book 25, Hadith 131

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) and his companions assumed Ihram for Hajj and none except the Prophet (p.b.u.h) and Talha had the Hadi (sacrifice) with them. `Ali arrived from Yemen and had a Hadi with him. `Ali said, "I have assumed Ihram for what the Prophet (ﷺ) has done." The Prophet (ﷺ) ordered his companions to perform the `Umra with the lhram which they had assumed, and after finishing Tawaf (of Ka`ba, Safa and Marwa) to cut short their hair, and to finish their lhram except those who had Hadi with them. They (the people) said, "How can we proceed to Mina (for Hajj) after having sexual relations with our wives?" When that news reached the Prophet (ﷺ) he said, "If I had formerly known what I came to know lately, I would not have brought the Hadi with me. Had there been no Hadi with me, I would have finished the state of lhram." `Aisha got her menses, so she performed all the ceremonies of Hajj except Tawaf of the Ka`ba, and when she got clean (from her menses), she performed Tawaf of the Ka`ba. She said, "O Allah's Messenger (ﷺ)! (All of you) are returning with the Hajj and `Umra, but I am returning after performing Hajj only." So the Prophet (ﷺ) ordered `Abdur-Rahman bin Abu Bakr to accompany her to Tan`im and thus she performed the `Umra after the Hajj.

Sahih al-Bukhari 1651 - Book 25, Hadith 132

Narrated Hafsa:

(On `Id) We used to forbid our virgins to go out (for `Id prayer). A lady came and stayed at the Palace of Bani Khalaf. She mentioned that her sister was married to one of the companions of Allah's Messenger (ﷺ) who participated in twelve Ghazawats along with Allah's Messenger (ﷺ) and her sister was with him in six of them. She said, "We used to dress the wounded and look after the patients." She (her sister) asked Allah's Messenger (ﷺ) , "Is there any harm for a woman to stay at home if she doesn't have a veil?" He said, "She should cover herself with the veil of her companion and she should take part in the good deeds and in the religious gatherings of the believers." When Um 'Atiyya came, I asked her. "Did you hear anything about that?" Um 'Atiyya said, "Bi Abi" and she never mentioned the name of Allah's Messenger (ﷺ) without saying "Bi Abi" (i.e. 'Let my father be sacrificed for you'). We asked her, "Have you heard Allah's Messenger (ﷺ) saying so and so (about women)?" She replied in the affirmative and said, "Let my father be sacrificed for him. He told us that unmarried mature virgins who stay often screened or unmarried young virgins and mature girls who stay often screened should come out and take part in the good deeds and in the religious gatherings of the believers. But the menstruating women should keep away from the Musalla (praying place)." I asked her, "The menstruating women?" She replied, "Don't they present themselves at `Arafat and at such and such places?"

Sahih al-Bukhari 1652 - Book 25, Hadith 133

Narrated `Abdul `Aziz bin Rufai:

I asked Anas bin Malik, "Tell me what you remember from Allah's Messenger (ﷺ) (regarding these questions): Where did he offer the Zuhr and `Asr prayers on the day of Tarwiya (8th day of Dhul- Hijja)?" He relied, "(He offered these prayers) at Mina." I asked, "Where did he offer the `Asr prayer on the day of Nafr (i.e. departure from Mina on the 12th or 13th of Dhul-Hijja)?" He replied, "At Al- Abtah," and then added, "You should do as your chiefs do."

Sahih al-Bukhari 1653 - Book 25, Hadith 134

Narrated `Abdul `Aziz:

I went out to Mina on the day of Tarwiya and met Anas going on a donkey. I asked him, "Where did the Prophet (ﷺ) offer the Zuhr prayer on this day?" Anas replied, "See where your chiefs pray and pray similarly."

Sahih al-Bukhari 1654 - Book 25, Hadith 135

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) offered a two-rak`at prayer at Mina. Abu Bakr, `Umar and `Uthman, (during the early years of his caliphate) followed the same practice.

Sahih al-Bukhari 1655 - Book 25, Hadith 136

Narrated Haritha bin Wahab Al-Khuza`i:

The Prophet (ﷺ) led us in a two-rak`at prayer at Mina although our number was more than ever and we were in better security than ever.

Sahih al-Bukhari 1656 - Book 25, Hadith 137

Narrated `Abdullah bin Mas`ud:

I offered (only a) two rak`at prayer with the Prophet (at Mina), and similarly with Abu Bakr and with `Umar, and then you d offered in opinions. Wish that I would be lucky enough to have two of the four rak`at accepted (by Allah).

Sahih al-Bukhari 1657 - Book 25, Hadith 138

Narrated Um Al-Fadl:

The people doubted whether the Prophet (ﷺ) was observing the fast on the Day of `Arafat, so I sent something for him to drink and he drank it.

Sahih al-Bukhari 1658 - Book 25, Hadith 139

Narrated Muhammad bin Abu Bakr Al-Thaqafi:

I asked Anas bin Malik while we were proceeding from Mina to `Arafat, "What do you use to do on this day when you were with Allah's Messenger (ﷺ) ?" Anas said, "Some of us used to recite Talbiya and nobody objected to that, and others used to recite Takbir and nobody objected to that."

Sahih al-Bukhari 1659 - Book 25, Hadith 140

Narrated Salim:

`Abdul Malik wrote to Al-Hajjaj that he should not differ from Ibn `Umar during Hajj. On the Day of `Arafat, when the sun declined at midday, Ibn `Umar came along with me and shouted near Al- Hajjaj's cotton (cloth) tent. Al-Hajjaj came Out, wrapping himself with a waist-sheet dyed with safflower, and said, "O Abu `Abdur-Rahman! What is the matter?" He said, If you want to follow the Sunna (the tradition of the Prophet (p.b.u.h) ) then proceed (to `Arafat)." Al-Hajjaj asked, "At this very hour?" Ibn `Umar said, "Yes." He replied, "Please wait for me till I pour some water over my head (i.e. take a bath) and come out." Then Ibn `Umar dismounted and waited till Al-Hajjaj came out. So, he (Al-Hajjaj) walked in between me and my father (Ibn `Umar). I said to him, "If you want to follow the Sunna then deliver a brief sermon and hurry up for the stay at `Arafat." He started looking at `Abdullah (Ibn `Umar) (inquiringly), and when `Abdullah noticed that, he said that he had told the truth.

Sahih al-Bukhari 1660 - Book 25, Hadith 141

Narrated Um Al-Fadl bint Al Harith:

On the day of `Arafat, some people who were with me, differed about the fasting of the Prophet (ﷺ) (p.b.u.h) some said that he was fasting while others said that he was not fasting. So I sent a bowl full of milk to him while he was riding his camel, and he drank that milk.

Sahih al-Bukhari 1661 - Book 25, Hadith 142

Ibn Shihab said:

Salim said, "In the year when Al-Hajjaj bin Yusuf attacked Ibn Az-Zubair, the former asked 'Abdullah (Ibn 'Umar) what to do during the stay on the Day of 'Arafa (9th of Dhul-Hajjah). I said to him, "If you want to follow the Sunna (the legal way of the Prophet (ﷺ)) you should offer the Salat just after midday on the Day of the 'Arafa. 'Abdullah bin 'Umar said, 'He (Salim) has spoken the truth.' " They (the Companions of the Prophet (ﷺ)) used to offer the Zuhr and Asr prayer together according to the Sunna, I asked Salim, "Did Allah's Messenger (ﷺ) do that ?" Salim said, "And in doing that do you (people) follow anything else except his (ﷺ) Sunna?"

Sahih al-Bukhari 1662 - Book 25, Hadith 143

Narrated Salim bin `Abdullah bin `Umar:

`Abdul-Malik bin Marwan wrote to Al-Hajjaj that he should follow `Abdullah bin `Umar in all the ceremonies of Hajj. So when it was the Day of `Arafat (9th of Dhul-Hijja), and after the sun has deviated or has declined from the middle of the sky, I and Ibn `Umar came and he shouted near the cotton (cloth) tent of Al-Hajjaj, "Where is he?" Al-Hajjaj came out. Ibn `Umar said, "Let us proceed (to `Arafat)." Al-Hajjaj asked, "Just now?" Ibn `Umar replied, "Yes." Al-Hajjaj said, "Wait for me till I pour water on me (i.e. take a bath)." So, Ibn `Umar dismounted (and waited) till Al-Hajjaj came out. He was walking between me and my father. I informed Al-Hajjaj, "If you want to follow the Sunna today, then you should shorten the sermon and then hurry up for the stay (at `Arafat)." Ibn `Umar said, "He (Salim) has spoken the truth."

Sahih al-Bukhari 1663 - Book 25, Hadith 144

Narrated Muhammad bin Jubair bin Mut`im:

My father said, "(Before Islam) I was looking for my camel .." The same narration is told by a different sub-narrator. Jubair bin Mut`im said, "My camel was lost and I went out in search of it on the day of `Arafat, and I saw the Prophet (ﷺ) standing in `Arafat. I said to myself: By Allah he is from the Hums (literally: strictly religious, Quraish were called so, as they used to say, 'We are the people of Allah we shall not go out of the sanctuary). What has brought him here?"

Sahih al-Bukhari 1664 - Book 25, Hadith 145

Narrated `Urwa:

During the Pre-Islamic period of Ignorance, the people used to perform Tawaf of the Ka`ba naked except the Hums; and the Hums were Quraish and their offspring. The Hums used to give clothes to the men who would perform the Tawaf wearing them; and women (of the Hums) used to give clothes to the women who would perform the Tawaf wearing them. Those to whom the Hums did not give clothes would perform Tawaf round the Ka`ba naked. Most of the people used to go away (disperse) directly from `Arafat but they (Hums) used to depart after staying at Al-Muzdalifa. `Urwa added, "My father narrated that `Aisha had said, 'The following verses were revealed about the Hums: Then depart from the place whence all the people depart--(2.199) `Urwa added, "They (the Hums) used to stay at Al-Muzdalifa and used to depart from there (to Mina) and so they were sent to `Arafat (by Allah's order)."

Sahih al-Bukhari 1665 - Book 25, Hadith 146

Narrated `Urwa:

Usama was asked in my presence, "How was the speed of (the camel of) Allah's Messenger (ﷺ) while departing from `Arafat during the Hajjatul Wada`?" Usama replied, "The Prophet (ﷺ) proceeded on with a modest pace, and when there was enough space he would (make his camel) go very fast."

Sahih al-Bukhari 1666 - Book 25, Hadith 147

Narrated Usama bin Zaid:

As soon as the Prophet (ﷺ) departed from `Arafat, he went towards the mountain pass, and there he answered the call of) the prayer is ahead of you (i.e. at asked, "O Allah's Messenger (ﷺ)! Will you offer the prayer here?" He replied, "(The place of) the prayer is ahead of you (i.e. at Al-Muzdalifa)."

Sahih al-Bukhari 1667 - Book 25, Hadith 148

Narrated Nafi`:

`Abdullah bin `Umar used to offer the Maghrib and `Isha' prayers together at Jam' (Al-Muzdalifa). But he used to pass by that mountain pass where Allah's Messenger (ﷺ) went, and he would enter it and answer the call of nature and perform ablution, and would not offer any prayer till he had prayed at Jam.'

Sahih al-Bukhari 1668 - Book 25, Hadith 149

Narrated Usama bin Zaid:

I rode behind Allah's Messenger (ﷺ) from `Arafat and when Allah's Messenger (ﷺ) reached the mountain pass on the left side which is before Al-Muzdalifa he made his camel kneel and then urinated, and then I poured water for his ablution. He performed light ablution and then I said to him: (Is it the time for) the prayer, O Allah's Messenger (ﷺ)!" He replied, "The (place of) prayer is ahead of you (i.e. at Al- Muzdalifa)." So Allah's Messenger (ﷺ) rode till he reached Al-Muzdalifa and then he offered the prayer (there) . Then in the morning (10th Dhul-Hijja) Al-Faql (bin `Abbas) rode behind Allah's Messenger (ﷺ). Kuraib, (a sub-narrator) said that `Abdullah bin `Abbas narrated from Al-Fadl, "Allah's Messenger (ﷺ) (p.b.u.h) kept on reciting Talbiya (during the journey) till he reached the Jamra." (Jamrat-Al-`Aqaba)

Sahih al-Bukhari 1669, 1670 - Book 25, Hadith 150

Narrated Ibn `Abbas.:

I proceeded along with the Prophet (ﷺ) on the day of `Arafat (9th Dhul-Hijja). The Prophet (ﷺ) heard a great hue and cry and the beating of camels behind him. So he beckoned to the people with his lash, "O people! Be quiet. Hastening is not a sign of righteousness."

Sahih al-Bukhari 1671 - Book 25, Hadith 151

Narrated Usama bin Zaid:

Allah's Messenger (ﷺ) proceeded from `Arafat and dismounted at the mountainous pass and then urinated and performed a light ablution. I said to him, "(Shall we offer) the prayer?" He replied, "The prayer is ahead of you (i.e. at Al-Muzdalifa)." When he came to Al-Muzdalifa, he performed a perfect ablution. Then Iqama for the prayer was pronounced and he offered the Maghrib prayer and then every person made his camel kneel at his place; and then Iqama for the prayer was pronounced and he offered the (`Isha') prayer and he did not offer any prayer in between them (i.e. Maghrib and `Isha' prayers).

Sahih al-Bukhari 1672 - Book 25, Hadith 152

Narrated Ibn `Umar:

The Prophet (ﷺ) offered the Maghrib and `Isha' prayers together at Jam' (i.e. Al-Muzdalifa) with a separate Iqama for each of them and did not offer any optional prayer in between them or after each of them.

Sahih al-Bukhari 1673 - Book 25, Hadith 153

Narrated Abu Aiyub Al-Ansari:

Allah's Messenger (ﷺ) offered the Maghrib and `Isha' prayers together at Al-Muzdalifa.

Sahih al-Bukhari 1674 - Book 25, Hadith 154

Narrated `Abdur-Rahman bin Yazid:

`Abdullah;- performed the Hajj and we reached Al-Muzdalifa at or about the time of the `Isha' prayer. He ordered a man to pronounce the Adhan and Iqama and then he offered the Maghrib prayer and offered two rak`at after it. Then he asked for his supper and took it, and then, I think, he ordered a man to pronounce the Adhan and Iqama (for the `Isha' prayer). (`Amr, a sub-narrator said: The intervening statement 'I think', was said by the sub-narrator Zuhair) (i.e. not by `Abdur-Rahman). Then `Abdullah offered two rak`at of `Isha' prayer. When the day dawned, `Abdullah said, "The Prophet never offered any prayer at this hour except this prayer at this time and at this place and on this day." `Abdullah added, "These two prayers are shifted from their actual times -- the Maghrib prayer (is offered) when the people reached Al-Muzdalifa and the Fajr (morning) prayer at the early dawn." `Abdullah added, "I saw the Prophet (ﷺ) doing that."

Sahih al-Bukhari 1675 - Book 25, Hadith 155

Narrated Salim:

`Abdullah bin `Umar used to send the weak among his family early to Mina. So they used to depart from Al-Mash'ar Al-Haram (that is Al-Muzdalifa) at night (when the moon had set) and invoke Allah as much as they could, and then they would return (to Mina) before the Imam had started from Al- Muzdalifa to Mina. So some of them would reach Mina at the time of the Fajr prayer and some of them would come later. When they reached Mina they would throw pebbles on the Jamra (Jamrat-Al-`Aqaba) Ibn `Umar used to say, "Allah's Messenger (ﷺ) gave the permission to them (weak people) to do so."

Sahih al-Bukhari 1676 - Book 25, Hadith 156

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) had sent me from Jam' (i.e. Al-Muzdalifa) at night.

Sahih al-Bukhari 1677 - Book 25, Hadith 157

Narrated Ibn `Abbas:

I as among those whom the Prophet (ﷺ) sent on the night of Al-Muzdalifa early being among the weak members of his family.

Sahih al-Bukhari 1678 - Book 25, Hadith 158

Narrated `Abdullah:

(the slave of Asma') During the night of Jam', Asma' got down at Al-Muzdalifa and stood up for (offering) the prayer and offered the prayer for some time and then asked, "O my son! Has the moon set?" I replied in the negative and she again prayed for another period and then asked, "Has the moon set?" I replied, "Yes." So she said that we should set out (for Mina), and we departed and went on till she threw pebbles at the Jamra (Jamrat-Al-`Aqaba) and then she returned to her dwelling place and offered the morning prayer. I asked her, "O you! I think we have come (to Mina) early in the night." She replied, "O my son! Allah's Messenger (ﷺ) gave permission to the women to do so."

Sahih al-Bukhari 1679 - Book 25, Hadith 159

Narrated `Aisha:

Sauda asked the permission of the Prophet (ﷺ) to leave earlier at the night of Jam', and she was a fat and very slow woman. The Prophet (ﷺ) gave her permission.

Sahih al-Bukhari 1680 - Book 25, Hadith 160

Narrated `Aisha:

We got down at Al-Muzdalifa and Sauda asked the permission of the Prophet (ﷺ) to leave (early) before the rush of the people. She was a slow woman and he gave her permission, so she departed (from Al- Muzdalifa) before the rush of the people. We kept on staying at Al-Muzdalifa till dawn, and set out with the Prophet (ﷺ) but (I suffered so much that) I wished I had taken the permission of Allah's Messenger (ﷺ) as Sauda had done, and that would have been dearer to me than any other happiness.

Sahih al-Bukhari 1681 - Book 25, Hadith 161

Narrated `Abdullah:

I never saw the Prophet (ﷺ) offering any prayer not at its stated time except two; he prayed the Maghrib and the `Isha' together and he offered the morning prayer before its usual time.

Sahih al-Bukhari 1682 - Book 25, Hadith 162

Narrated `Abdur-Rahman bin Yazid:

I went out with `Abdullah , to Mecca and when we proceeded to am' he offered the two prayers (the Maghrib and the `Isha') together, making the Adhan and Iqama separately for each prayer. He took his supper in between the two prayers. He offered the Fajr prayer as soon as the day dawned. Some people said, "The day had dawned (at the time of the prayer)," and others said, "The day had not dawned." `Abdullah then said, "Allah's Messenger (ﷺ) said, 'These two prayers have been shifted from their stated times at this place only (at Al-Muzdalifa); first: The Maghrib and the `Isha'. So the people should not arrive at Al-Muzdalifa till the time of the `Isha' prayer has become due. The second prayer is the morning prayer which is offered at this hour.' " Then `Abdullah stayed there till it became a bit brighter. He then said, "If the chief of the believers hastened onwards to Mina just now, then he had indeed followed the Sunna." I do not know which proceeded the other, his (`Abdullah's) statement or the departure of `Uthman . `Abdullah was reciting Talbiya till he threw pebbles at the Jamrat-Al- `Aqaba on the Day of Nahr (slaughtering) (that is the 10th of Dhul-Hijja).

Sahih al-Bukhari 1683 - Book 25, Hadith 163

Narrated `Amr bin Maimun:

I saw `Umar, offering the Fajr (morning) prayer at Jam'; then he got up and said, "The pagans did not use to depart (from Jam') till the sun had risen, and they used to say, 'Let the sun shine on Thabir (a mountain).' But the Prophet (ﷺ) contradicted them and departed from Jam' before sunrise."

Sahih al-Bukhari 1684 - Book 25, Hadith 164

Narrated Ibn `Abbas:

The Prophet (ﷺ) made Al-Fadl ride behind him, and Al-Fadl informed that he (the Prophet (ﷺ)) kept on reciting Talbiya till he did the Rami of the Jamra. (Jamrat-Al-`Aqaba.)

Sahih al-Bukhari 1685 - Book 25, Hadith 165

Narrated 'Ubaidullah bin `Abdullah:

Ibn `Abbas said, "Usama bin Zaid rode behind the Prophet (ﷺ) from `Arafat to Al-Muzdalifa; and then from Al-Muzdalifa to Mina, Al-Fadl rode behind him." He added, "Both of them (Usama and Al-Fadl) said, 'The Prophet (ﷺ) was constantly reciting Talbiya till he did Rami of the Jamarat-Al-`Aqaba."

Sahih al-Bukhari 1686 - Book 25, Hadith 166

Narrated Abu Jamra:

I asked Ibn `Abbas about Hajj-at-Tamattu`. He ordered me to perform it. I asked him about the Hadi (sacrifice). He said, "You have to slaughter a camel, a cow or a sheep, or you may share the Hadi with the others." It seemed that some people disliked it (Hajj-at-Tamattu`). I slept and dreamt as if a person was announcing: "Hajj Mabrur and accepted Mut'ah (Hajj-at-Tamattu`)" I went to Ibn `Abbas and narrated it to him. He said, "Allah is Greater. (That was) the tradition of Abu Al-Qasim (i.e. Prophet). Narrated Shu`ba that the call in the dream was. "An accepted `Umra and Hajj-Mabrur. "

Sahih al-Bukhari 1688 - Book 25, Hadith 167

Narrated Abu Huraira':

Allah's Messenger (ﷺ) (p.b.u.h) saw a man driving his Badana (sacrificial camel). He said, "Ride on it." The man said, "It is a Badana." The Prophet (ﷺ) said, "Ride on it." He (the man) said, "It is a Badana." The Prophet said, "Ride on it." And on the second or the third time he (the Prophet (ﷺ)) added, "Woe to you."

Sahih al-Bukhari 1689 - Book 25, Hadith 168

Narrated Anas:

The Prophet (ﷺ) saw a man driving a Badana. He said, "Ride on it." The man replied, "It is a Badana." The Prophet (ﷺ) said (again), "Ride on it." He (the man) said, "It is a Badana." The Prophet (ﷺ) said thrice, "Ride on it."

Sahih al-Bukhari 1690 - Book 25, Hadith 169

Narrated Ibn `Umar:

During the last Hajj (Hajj-al-Wada`) of Allah's Messenger (ﷺ) he performed `Umra and Hajj. He drove a Hadi along with him from Dhul-Hulaifa. Allah's Messenger (ﷺ) started by assuming Ihram for `Umra and Hajj. And the people, too, performed the `Umra and Hajj along with the Prophet. Some of them brought the Hadi and drove it along with them, while the others did not. So, when the Prophet (ﷺ) arrived at Mecca. he said to the people, "Whoever among you has driven the Hadi, should not finish his Ihram till he completes his Hajj. And whoever among you has not (driven) the Hadi with him, should perform Tawaf of the Ka`ba and the Tawaf between Safa and Marwa, then cut short his hair and finish his Ihram, and should later assume Ihram for Hajj; but he must offer a Hadi (sacrifice); and if anyone cannot afford a Hadi, he should fast for three days during the Hajj and seven days when he returns home. The Prophet (ﷺ) performed Tawaf of the Ka`ba on his arrival (at Mecca); he touched the (Black Stone) corner first of all and then did Ramal (fast walking with moving of the shoulders) during the first three rounds round the Ka`ba, and during the last four rounds he walked. After finishing Tawaf of the Ka`ba, he offered a two rak`at prayer at Maqam Ibrahim, and after finishing the prayer he went to Safa and Marwa and performed seven rounds of Tawaf between them and did not do any deed forbidden because of Ihram, till he finished all the ceremonies of his Hajj and sacrificed his Hadi on the day of Nahr (10th day of Dhul-Hijja). He then hastened onwards (to Mecca) and performed Tawaf of the Ka`ba and then everything that was forbidden because of Ihram became permissible. Those who took and drove the Hadi with them did the same as Allah's Messenger (ﷺ) did.

Sahih al-Bukhari 1691 - Book 25, Hadith 170

Narrated 'Urwa:

" 'Aishah informed me about the Hajj and 'Umra (together) of the Prophet (ﷺ) and so did the people who were with him (during the Hajj and 'Umra) and narration similar to the narration of the Ibn 'Umar (previous hadith)

Sahih al-Bukhari 1692 - Book 25, Hadith 171

Narrated Nafi`:

`Abdullah (bin `Abdullah) bin `Umar said to his father, "Stay here, for I am afraid that it (affliction between Ibn Zubair and Al-Hajjaj) might prevent you from reaching the Ka`ba." Ibn `Umar said, "(In this case) I would do the same as Allah's Messenger (ﷺ) did, and Allah has said, 'Verily, in Allah's Messenger (ﷺ), you have a good example (to follow).' So, I make you, people, witness that I have made `Umra compulsory for me." So he assumed lhram for `Umra. Then he went out and when he reached Al- Baida', he assumed Ihram for Hajj and `Umra (together) and said, "The conditions (requisites) of Hajj and `Umra are the same." He, then brought a Hadi from Qudaid. Then he arrived (at Mecca) and performed Tawaf (between Safa and Marwa) once for both Hajj and `Umra and did not finish the lhram till he had finished both Hajj and `Umra.

Sahih al-Bukhari 1693 - Book 25, Hadith 172

Narrated Al-Miswar bin Makhrama and Marwan:

The Prophet (ﷺ) set out from Medina with over one thousand of his companions (at the time of the Treaty of Hudaibiya) and when they reached Dhul-Hulaifa, the Prophet (ﷺ) garlanded his Hadi and marked it and assumed Ihram for `Umra.

Sahih al-Bukhari 1694 - Book 25, Hadith 173

Narrated `Aisha:

I twisted with my own hands the garlands for the Budn of the Prophet (ﷺ) who garlanded and marked them, and then made them proceed to Mecca; Yet no permissible thing was regarded as illegal for him then.

Sahih al-Bukhari 1696 - Book 25, Hadith 174

Narrated Hafsa:

I said, "O Allah's Messenger (ﷺ)! What is wrong with the people, they have finished their Ihram but you have not?" He said, "I matted my hair and I have garlanded my Hadi, so I will not finish my Ihram till I finished my Hajj ."

Sahih al-Bukhari 1697 - Book 25, Hadith 175

Narrated `Aisha:

Allah's Messenger (ﷺ) used to send the Hadi from Medina and I used to twist the garlands for his Hadi and he did not keep away from any of these things which a Muhrim keeps away from.

Sahih al-Bukhari 1698 - Book 25, Hadith 176

Narrated `Aisha:

I twisted the garlands for the Hadis of the Prophet (ﷺ) and then he marked and garlanded them (or I garlanded them) and then made them proceed to the Ka`ba but he remained in Medina and no permissible thing was regarded as illegal for him then .

Sahih al-Bukhari 1699 - Book 25, Hadith 177

Narrated `Abdullah bin Abu Bakr bin `Amr bin Hazm:

That `Amra bint `Abdur-Rahman had told him, "Zaid bin Abu Sufyan wrote to `Aisha that `Abdullah bin `Abbas had stated, 'Whoever sends his Hadi (to the Ka`ba), all the things which are illegal for a (pilgrim) become illegal for that person till he slaughters it (i.e. till the 10th of Dhul-Hijja).' " `Amra added, `Aisha said, 'It is not like what Ibn `Abbas had said: I twisted the garlands of the Hadis of Allah's Messenger (ﷺ) with my own hands. Then Allah's Messenger (ﷺ) put them round their necks with his own hands, sending them with my father; Yet nothing permitted by Allah was considered illegal for Allah's Apostle till he slaughtered the Hadis.' "

Sahih al-Bukhari 1700 - Book 25, Hadith 178

Narrated `Aisha:

Once the Prophet (ﷺ) sent sheep as Hadi.

Sahih al-Bukhari 1701 - Book 25, Hadith 179

Narrated `Aisha:

I used to make the garlands for (the Hadis of) the Prophet (ﷺ) and he would garland the sheep (with them) and would stay with his family as a non-Muhrim.

Sahih al-Bukhari 1702 - Book 25, Hadith 180

Narrated Aisha:

I used to twist the garlands for the sheep of the Prophet (ﷺ) and he would send them (to the Ka`ba), and stay as a non-Muhrim.

Sahih al-Bukhari 1703 - Book 25, Hadith 181

Narrated `Aisha:

I twisted (the garlands) for the Hadis of the Prophet (ﷺ) before he assumed Ihram.

Sahih al-Bukhari 1704 - Book 25, Hadith 182

Narrated `Aisha:

I twisted the garlands of the Hadis from the wool which was with me.

Sahih al-Bukhari 1705 - Book 25, Hadith 183

Narrated `Ikrima:

Abu Huraira said, "The Prophet (ﷺ) saw a man driving a Badana (sacrificial camel). The Prophet (p.b.u.h) said (to him), 'Ride on it.' He replied, 'It is a Badana.' The Prophet (ﷺ) again said, 'Ride on it!' Abu Huraira added, 'Then I saw that man riding it, showing obedience to the Prophet (p.b.u.h), and a shoe was (hanging) from its neck.' " Narrated Abu Huraira: From the Prophet: (as above).

Sahih al-Bukhari 1706 - Book 25, Hadith 184

Narrated `Ali:

Allah's Messenger (ﷺ) ordered me to give in charity the skin and the coverings of the Budn which I had slaughtered.

Sahih al-Bukhari 1707 - Book 25, Hadith 185

Narrated Nafi`:

Ibn `Umar intended to perform Hajj in the year of the Hajj of Al-Harawriya during the rule of Ibn Az- Zubair. Some people said to him, "It is very likely that there will be a fight among the people, and we are afraid that they might prevent you (from performing Hajj)." He replied, "Verily, in Allah's Messenger (ﷺ) there is a good example for you (to follow). In this case I would do the same as he had done. I make you witness that I have intended to perform `Umra." When he reached Al-Baida', he said, "The conditions for both Hajj and `Umra are the same. I make you witness that I have intended to perform Hajj along with `Umra." After that he took a garlanded Hadi (to Mecca) which he bought (on the way). When he reached (Mecca), he performed Tawaf of the Ka`ba and of Safa (and Marwa) and did not do more than that. He did not make legal for himself the things which were illegal for a Muhrim till it was the Day of Nahr (sacrifice), when he had his head shaved and slaughtered (the sacrifice) and considered sufficient his first Tawaf (between Safa and Marwa), as a (Sa`i) for his Hajj and `Umra both. He then said, "The Prophet (ﷺ) used to do like that."

Sahih al-Bukhari 1708 - Book 25, Hadith 186

Narrated `Amra bint `Abdur-Rahman:

I heard `Aisha saying, "Five days before the end of Dhul-Qa'da we set out from Medina in the company of Allah's Messenger (ﷺ) with the intention of performing Hajj only. When we approached Mecca, Allah's Messenger (ﷺ) ordered those who had no Hadi with them to finish their lhram after performing Tawaf of the Ka`ba and (Sa`i) and between Safa and Marwa." `Aisha added, "On the day of Nahr (slaughtering of sacrifice) beef was brought to us. I asked, 'What is this?' The reply was, 'Allah's Apostle (p.b.u.h) has slaughtered (sacrifices) on behalf of his wives.' "

Sahih al-Bukhari 1709 - Book 25, Hadith 187

Narrated Nafi`:

`Abdullah (bin `Umar), used to slaughter (his sacrifice) at the Manhar. ('Ubaidullah, a sub-narrator said, "The Manhar of Allah's Messenger (ﷺ).")

Sahih al-Bukhari 1710 - Book 25, Hadith 188

Narrated Nafi`:

Ibn `Umar used to send his Hadi from Jam' (to Mina) in the last third of the night with the pilgrims amongst whom there were free men and slaves, till it was taken into the Manhar (slaughtering place) of the Prophet (ﷺ) .

Sahih al-Bukhari 1711 - Book 25, Hadith 189

Narrated Sahl bin Bakkar:

The narration of Anas abridged, saying, "The Prophet (ﷺ) slaughtered seven Budn (camels) while standing, with his own hands. On the day of `Id-ul-Adha he slaughtered (sacrificed) two horned rams, black and white in color.

Sahih al-Bukhari 1712 - Book 25, Hadith 190

Narrated Ziyad bin Jubair:

I saw Ibn `Umar passing by a man who had made his Badana sit to slaughter it. Ibn `Umar said, "Slaughter it while it is standing with one leg tied up as is the tradition of Muhammad."

Sahih al-Bukhari 1713 - Book 25, Hadith 191

Narrated Anas:

The Prophet (ﷺ) offered four rak`at of Zuhr prayer at Medina; and two rak`at of `Asr prayer at Dhil- Hulaifa and spent the night there and when (the day) dawned, he mounted his Mount and started saying, "None has the right to be worshipped but Allah, and Glorified be Allah." When he reached Al- Baida' he recited Talbiya for both Hajj and `Umra. And when he arrived at Mecca, he ordered them (his companions) to finish their Ihram. The Prophet (ﷺ) slaughtered seven Budn (camel) with his own hands while the camels were standing He also sacrificed two horned rams (black and white in color) at Medina.

Sahih al-Bukhari 1714 - Book 25, Hadith 192

Narrated Anas bin Malik:

The Prophet (p.b.u.h) offered four rak`at of Zuhr prayer at Medina and two rak`at of `Asr prayer at Dhul-Hulaifa. Narrated Aiyub: "A man said: Anas said, "Then he (the Prophet (ﷺ) passed the night there till dawn and then he offered the morning (Fajr) prayer, and mounted his Mount and when it arrived at Al-Baida' he assumed Ihram for both `Umra and Hajj."

Sahih al-Bukhari 1715 - Book 25, Hadith 193

Narrated `Ali:

The Prophet (ﷺ) sent me to supervise the (slaughtering of) Budn (Hadi camels) and ordered me to distribute their meat, and then he ordered me to distribute their covering sheets and skins. 'All added, "The Prophet (ﷺ) ordered me to supervise the slaughtering (of the Budn) and not to give anything (of their bodies) to the butcher as wages for slaughtering."

Sahih al-Bukhari 1716 - Book 25, Hadith 194

Narrated `Ali:

The Prophet (ﷺ) ordered me to supervise the (slaughtering) of Budn (Hadi camel) and to distribute their meat, skins and covering sheets in charity and not to give anything (of their bodies) to the butcher as wages for slaughtering.

Sahih al-Bukhari 1717 - Book 25, Hadith 195

Narrated `Ali:

The Prophet (ﷺ) offered one hundred Budn as Hadi and ordered me to distribute their meat (in charity) and I did so. Then he ordered me to distribute their covering sheets in charity and I did so. Then he ordered me to distribute their skins in charity and I did so.

Sahih al-Bukhari 1718 - Book 25, Hadith 196

Narrated Ibn Juraij:

`Ata' said, "I heard Jabir bin `Abdullah saying, 'We never ate the meat of the Budn for more than three days of Mina. Later, the Prophet (ﷺ) gave us permission by saying: 'Eat and take (meat) with you. So we ate (some) and took (some) with us.' " I asked `Ata', "Did Jabir say (that they went on eating the meat) till they reached Medina?" `Ata' replied, "No."

Sahih al-Bukhari 1719 - Book 25, Hadith 197

Narrated `Amra:

I heard `Aisha saying, "We set out (from Medina) along with Allah's Messenger (ﷺ) five days before the end of Dhul-Qa'da with the intention of performing Hajj only. When we approached Mecca, Allah's Apostle ordered those who had no Hadi along with them to finish the lhram after performing Tawaf of the Ka`ba, (Safa and Marwa). `Aisha added, "Beef was brought to us on the Day of Nahr and I said, 'What is this?' Somebody said, 'The Prophet (ﷺ) has slaughtered (cows) on behalf of his wives.' "

Sahih al-Bukhari 1720 - Book 25, Hadith 198

Narrated Ibn `Abbas:

The Prophet (ﷺ) was asked about a person who had his head shaved before slaughtering (his Hadi) (or other similar ceremonies of Hajj). He replied, "There is no harm, there is no harm."

Sahih al-Bukhari 1721 - Book 25, Hadith 199

Narrated Ibn `Abbas:

A man said to the Prophet (ﷺ) "I performed the Tawaf-al-Ifada before the Rami (throwing pebbles at the Jamra)." The Prophet (ﷺ) replied, "There is no harm." The man said, "I had my head shaved before slaughtering." The Prophet (ﷺ) replied, "There is no harm." He said, "I have slaughtered the Hadi before the Rami." The Prophet (ﷺ) replied, "There is no harm."

Sahih al-Bukhari 1722 - Book 25, Hadith 200

Narrated Ibn `Abbas:

The Prophet (ﷺ) was asked by a man who said, "I have done the Rami in the evening." The Prophet (ﷺ) replied, "There is no harm in it." Another man asked, "I had my head shaved before the slaughtering." The Prophet (ﷺ) replied, "There is no harm in it."

Sahih al-Bukhari 1723 - Book 25, Hadith 201

Narrated Abu Musa:

I came upon Allah's Messenger (ﷺ) when he was at Al-Batha. He asked me, "Have you intended to perform the Hajj?" I replied in the affirmative. He asked, "For what have you assumed lhram?" I replied," I have assumed Ihram with the same intention as that of the Prophet (ﷺ) ." The Prophet (ﷺ) said, "You have done well! Go and perform Tawaf round the Ka`ba and between Safa and Marwa." Then I went to one of the women of Bani Qais and she took out lice from my head. Later, I assumed the Ihram for Hajj. So, I used to give this verdict to the people till the caliphate of `Umar. When I told him about it, he said, "If we take (follow) the Holy Book, then it orders us to complete Hajj and `Umra (Hajj-at- Tamattu`) and if we follow the tradition of Allah's Messenger (ﷺ) then Allah's Messenger (ﷺ) did not finish his lhram till the Hadi had reached its destination (had been slaughtered). (i.e. Hajj-al-Qiran). (See Hadith No. 630)

Sahih al-Bukhari 1724 - Book 25, Hadith 202

Narrated Ibn `Umar:

Hafsa said, "O Allah's Messenger (ﷺ)! What is wrong with the people; they finished their Ihram after performing `Umra, but you have not finished it after your `Umra?" He replied, "I matted my hair and have garlanded my Hadi. So, I cannot finish my Ihram till I slaughter (my Hadi). "

Sahih al-Bukhari 1725 - Book 25, Hadith 203

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) (p.b.u.h) (got) his head shaved after performing his Hajj.

Sahih al-Bukhari 1726 - Book 25, Hadith 204

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "O Allah! Be merciful to those who have their head shaved." The people said, "O Allah's Messenger (ﷺ)! And (invoke Allah for) those who get their hair cut short." The Prophet (ﷺ) said, "O Allah! Be merciful to those who have their head shaved." The people said, "O Allah's Messenger (ﷺ)! And those who get their hair cut short." The Prophet (ﷺ) said (the third time), "And to those who get their hair cut short." Nafi` said that the Prophet (ﷺ) had said once or twice, "O Allah! Be merciful to those who get their head shaved," and on the fourth time he added, "And to those who have their hair cut short."

Sahih al-Bukhari 1727 - Book 25, Hadith 205

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "O Allah! Forgive those who get their heads shaved." The people asked. "Also those who get their hair cut short?" The Prophet (ﷺ) said, "O Allah! Forgive those who have their heads shaved." The people said, "Also those who get their hair cut short?" The Prophet (invoke Allah for those who have their heads shaved and) at the third time said, "also (forgive) those who get their hair cut short."

Sahih al-Bukhari 1728 - Book 25, Hadith 206

Narrated `Abdullah:

The Prophet (ﷺ) and some of his companions got their heads shaved and some others got their hair cut short.

Sahih al-Bukhari 1729 - Book 25, Hadith 207

Narrated Muawiya:

I cut short the hair of Allah's Messenger (ﷺ) with a long blade.

Sahih al-Bukhari 1730 - Book 25, Hadith 208

Narrated Ibn `Abbas:

When the Prophet (ﷺ) came to Mecca, he ordered his Companions to perform Tawaf round the Ka`ba and between Safa and Marwa, to finish their Ihram and get their hair shaved off or cut short.

Sahih al-Bukhari 1731 - Book 25, Hadith 209

Narrated Nafi' that Ibn 'Umar (ra) performed only one Tawaf. He would take an afternoon nap and then return to Mina. That was on the day of Nahr (slaughtering).

Sahih al-Bukhari 1732 - Book 25, Hadith 210

Narrated `Aisha:

We performed Hajj with the Prophet (ﷺ) and performed Tawaf-al-ifada on the Day of Nahr (slaughtering). Safiya got her menses and the Prophets desired from her what a husband desires from his wife. I said to him, "O Allah's Messenger (ﷺ)! She is having her menses." He said, "Is she going to detain us?" We informed him that she had performed Tawaf-al-Ifada on the Day of Nahr. He said, "(Then you can) depart."

Sahih al-Bukhari 1733 - Book 25, Hadith 211

Narrated Ibn `Abbas:

The Prophet (ﷺ) was asked about the slaughtering, shaving (of the head), and the doing of Rami before or after the due times. He said, "There is no harm in that."

Sahih al-Bukhari 1734 - Book 25, Hadith 212

Narrated Ibn `Abbas:

The Prophet (ﷺ) was asked (as regards the ceremonies of Hajj) at Mina on the Day of Nahr and he replied that there was no harm. Then a man said to him, "I got my head shaved before slaughtering." He replied, "Slaughter (now) and there is no harm in it." (Another) man said, "I did the Rami (of the Jimar) after midday." The Prophet (ﷺ) replied, "There was no harm in it."

Sahih al-Bukhari 1735 - Book 25, Hadith 213

Narrated `Abdullah bin `Amr:

Allah's Messenger (ﷺ) stopped (for a while near the Jimar at Mina) during his last Hajj and the people started asking him questions. A man said, "Ignorantly I got my head shaved before slaughtering." The Prophet replied, "Slaughter (now) and there is no harm in it." Another man said, "Unknowingly I slaughtered the Hadi before doing the Rami." The Prophet (ﷺ) said, "Do Rami now and there is no harm in it." So, on that day, when the Prophet (ﷺ) was asked about anything (about the ceremonies of Hajj) done before or after (its stated time) his reply was, "Do it (now) and there is no harm."

Sahih al-Bukhari 1736 - Book 25, Hadith 214

Narrated `Abdullah bin `Amr bin Al-`As:

I witnessed the Prophet (ﷺ) when he was delivering the sermon on the Day of Nahr. A man stood up and said, "I thought that such and such was to be done before such and such. I got my hair shaved before slaughtering." (Another said), "I slaughtered the Hadi before doing the Rami." So, the people asked about many similar things. The Prophet (ﷺ) said, "Do it (now) and there is no harm in all these cases." Whenever the Prophet (ﷺ) was asked about anything on that day, he replied, "Do it (now) and there is no harm in it."

Sahih al-Bukhari 1737 - Book 25, Hadith 215

Narrated `Abdullah bin `Amr bin Al-`As:

Allah's Messenger (ﷺ) stopped while on his she-camel (the sub-narrator then narrated the Hadith as above, i.e. 793).

Sahih al-Bukhari 1738 - Book 25, Hadith 216

Narrated `Ikrima:

Ibn `Abbas said: "Allah's Messenger (ﷺ) delivered a sermon on the Day of Nahr, and said, 'O people! (Tell me) what is the day today?' The people replied, 'It is the forbidden (sacred) day.' He asked again, 'What town is this?' They replied, 'It is the forbidden (Sacred) town.' He asked, 'Which month is this?' They replied, 'It is the forbidden (Sacred) month.' He said, 'No doubt! Your blood, your properties, and your honor are sacred to one another like the sanctity of this day of yours, in this (sacred) town (Mecca) of yours, in this month of yours.' The Prophet (ﷺ) repeated his statement again and again. After that he raised his head and said, 'O Allah! Haven't conveyed (Your Message) to them'. Haven't I conveyed Your Message to them?' " Ibn `Abbas added, "By Him in Whose Hand my soul is, the following was his will (Prophet's will) to his followers:--It is incumbent upon those who are present to convey this information to those who are absent Beware don't renegade (as) disbelievers (turn into infidels) after me, Striking the necks (cutting the throats) of one another.' "

Sahih al-Bukhari 1739 - Book 25, Hadith 217

Narrated Ibn `Abbas:

I heard the Prophet (ﷺ) delivering a sermon at `Arafat.

Sahih al-Bukhari 1740 - Book 25, Hadith 218

Narrated Abu Bakra:

The Prophet (ﷺ) delivered to us a sermon on the Day of Nahr. He said, "Do you know what is the day today?" We said, "Allah and His Apostle know better." He remained silent till we thought that he might give that day another name. He said, "Isn't it the Day of Nahr?" We said, "It is." He further asked, "Which month is this?" We said, "Allah and His Apostle know better." He remained silent till we thought that he might give it another name. He then said, "Isn't it the month of Dhul-Hijja?" We replied: "Yes! It is." He further asked, "What town is this?" We replied, "Allah and His Apostle know it better." He remained silent till we thought that he might give it another name. He then said, "Isn't it the forbidden (Sacred) town (of Mecca)?" We said, "Yes. It is." He said, "No doubt, your blood and your properties are sacred to one another like the sanctity of this day of yours, in this month of yours, in this town of yours, till the day you meet your Lord. No doubt! Haven't I conveyed Allah's message to you? They said, "Yes." He said, "O Allah! Be witness. So it is incumbent upon those who are present to convey it (this information) to those who are absent because the informed one might comprehend it (what I have said) better than the present audience, who will convey it to him. Beware! Do not renegade (as) disbelievers after me by striking the necks (cutting the throats) of one another."

Sahih al-Bukhari 1741 - Book 25, Hadith 219

Narrated Ibn `Umar:

At Mina, the Prophet (p.b.u.h) said, "Do you know what is the day today?" The people replied, "Allah and His Apostle know it better." He said, "It is the forbidden (sacred) day. And do you know what town is this?" They replied, "Allah and His Apostle know it better." He said, "This is the forbidden (Sacred) town (Mecca). And do you know which month is this?" The people replied, "Allah and His Apostle know it better." He said, "This is the forbidden (sacred) month." The Prophet (ﷺ) added, "No doubt, Allah made your blood, your properties, and your honor sacred to one another like the sanctity of this day of yours in this month of yours in this town of yours." Narrated Ibn `Umar: On the Day of Nahr (10th of Dhul-Hijja), the Prophet (ﷺ) stood in between the Jamrat during his Hajj which he performed (as in the previous Hadith) and said, "This is the greatest Day (i.e. 10th of Dhul-Hijjah)." The Prophet (ﷺ) started saying repeatedly, "O Allah! Be Witness (I have conveyed Your Message)." He then bade the people farewell. The people said, "This is Hajjat-al-Wada`)."

Sahih al-Bukhari 1742 - Book 25, Hadith 220

Narrated Ibn `Umar:

The Prophet (ﷺ) permitted the people who provided the pilgrims with water to stay at Mecca during the nights of Mina.

Sahih al-Bukhari 1743 - Book 25, Hadith 221

Narrated Ibn `Umar:

That the Prophet (ﷺ) allowed people who provided the pilgrims with water to stay at Mecca during the nights of Mina.

Sahih al-Bukhari 1744 - Book 25, Hadith 222

Narrated Ibn `Umar:

Al-Abbas asked the permission from the Prophet (ﷺ) to stay at Mecca during the nights of Mina in order to provide water to the people, so the Prophet (ﷺ) allowed him.

Sahih al-Bukhari 1745 - Book 25, Hadith 223

Narrated Wabra:

I asked Ibn `Umar, "When should I do the Rami of the Jimar?" He replied, "When your leader does that." I asked him again the same question. He replied, "We used to wait till the sun declined and then we would do the Rami (i.e. on the 11th and 12th of Dhul-Hijja)."

Sahih al-Bukhari 1746 - Book 25, Hadith 224

Narrated `Abdur-Rahman bin Yazid:

`Abdullah, did the Rami from the middle of the valley. So, I said, "O, Abu `Abdur-Rahman! Some people do the Rami (of the Jamra) from above it (i.e. from the top of the valley)." He said, "By Him except whom none has the right to be worshipped, this is the place from where the one on whom Surat-al-Baqara was revealed (i.e. Allah's Messenger (ﷺ)) did the Rami."

Sahih al-Bukhari 1747 - Book 25, Hadith 225

Narrated `Abdur-Rahman bin Yazid:

When `Abdullah, reached the big Jamra (i.e. Jamrat-ul-Aqaba) he kept the Ka`ba on the left side and Mina on his right side and threw seven pebbles (at the Jamra) and said, "The one on whom Surat-al- Baqara was revealed (i.e. the Prophet) had done the Rami similarly."

Sahih al-Bukhari 1748 - Book 25, Hadith 226

Narrated `Abdur-Rahman bin Yazid:

I performed Hajj with Ibn Mas`ud , and saw him doing Rami of the big Jamra (Jamrat-ul-Aqaba) with seven small pebbles, keeping the Ka`ba on his left side and Mina on his right. He then said, "This is the place where the one on whom Surat-al-Baqara was revealed (i.e. Allah's Messenger (ﷺ)) stood."

Sahih al-Bukhari 1749 - Book 25, Hadith 227

Narrated Al-A`mash:

I heard Al-Hajjaj saying on the pulpit, "The Sura in which Al-Baqara (the cow) is mentioned and the Sura in which the family of `Imran is mentioned and the Sura in which the women (An-Nisa) is mentioned." I mentioned this to Ibrahim, and he said, `Abdur-Rahman bin Yazid told me, 'I was with Ibn Mas`ud, when he did the Rami of the Jamrat-ul-Aqaba. He went down the middle of the valley, and when he came near the tree (which was near the Jamra) he stood opposite to it and threw seven small pebbles and said: 'Allahu-Akbar' on throwing every pebble.' Then he said, 'By Him, except Whom none has the right to be worshipped, here (at this place) stood the one on whom Surat-al-Baqra was revealed (i.e. Allah's Messenger (ﷺ)).' "

Sahih al-Bukhari 1750 - Book 25, Hadith 228

Narrated Salim:

Ibn `Umar used to do Rami of the Jamrat-ud-Dunya (the Jamra near to the Khaif mosque) with seven small stones and used to recite Takbir on throwing every pebble. He then would go ahead till he reached the level ground where he would stand facing the Qibla for a long time to invoke (Allah) while raising his hands (while invoking). Then he would do Rami of the Jamrat-ul-Wusta (middle Jamra) and then he would go to the left towards the middle ground, where he would stand facing the Qibla. He would remain standing there for a long period to invoke (Allah) while raising his hands, and would stand there for a long period. Then he would do Rami of the Jamrat-ul-Aqaba from the middle of the valley, but he would not stay by it, and then he would leave and say, "I saw the Prophet (ﷺ) doing like this."

Sahih al-Bukhari 1751 - Book 25, Hadith 229

Narrated Salim bin `Abdullah:

`Abdullah bin `Umar used to do Rami of the Jamrat-ud-Dunya with seven small pebbles and used to recite Takbir on throwing each stone. He, then, would proceed further till he reached the level ground, where he would stay for a long time, facing the Qibla to invoke (Allah) while raising his hands. Then he would do Rami of the Jamrat-ul-Wusta similarly and would go to the left towards the level ground, where he would stand for a long time facing the Qibla to invoke (Allah) while raising his hands. Then he would do Rami of the Jamrat-ul-Aqaba from the middle of the valley, but he would not stay by it. Ibn `Umar used to say, "I saw Allah's Messenger (ﷺ) doing like that."

Sahih al-Bukhari 1752 - Book 25, Hadith 230

Narrated Az-Zuhri:

Whenever Allah's Messenger (ﷺ) stoned the Jamra near Mina Mosque, he would do Ramy of it with seven small pebbles and say Takbir on throwing each pebble. Then he would go ahead and stand facing the Qiblah with his hands raised, and invoke (Allah) and he sued to stand for a long period. Then he would come to the second Jamra (Al-Wusta) and stone it will seven small stones, reciting Takbir on throwing each stone. Then he would stand facing the Qiblah with raised hands to invoke (Allah). Then he would come to the Jamra near the 'Aqaba (Jamrat-ul-'Aqaba) and do Ramy of it with seven small pebbles, reciting Takbir on throwing each stone. he then would leave and not stay by it. Narrated Az-Zuhri: I heard Salim bin 'Abdullah saying the same that his father said on the authority of the Prophet (ﷺ). And Ibn 'Umar used to do the same.

Sahih al-Bukhari 1753 - Book 25, Hadith 231

Narrated `Abdur-Rahman bin Al-Qasim:

I heard my father who was the best man of his age, saying, "I heard `Aisha saying, 'I perfumed Allah's Apostle with my own hands before finishing his Ihram while yet he has not performed Tawaf-al- Ifada.' She spread her hands (while saying so.)"

Sahih al-Bukhari 1754 - Book 25, Hadith 232

Narrated Ibn `Abbas:

The people were ordered to perform the Tawaf of the Ka`ba (Tawaf-al-Wada`) as the lastly thing, before leaving (Mecca), except the menstruating women who were excused.

Sahih al-Bukhari 1755 - Book 25, Hadith 233

Narrated Anas bin Malik:

The Prophet (ﷺ) offered the Zuhr, `Asr, Maghrib and the `Isha' prayers and slept for a while at a place called Al-Muhassab and then rode to the Ka`ba and performed Tawaf round it .

Sahih al-Bukhari 1756 - Book 25, Hadith 234

Narrated `Aisha:

Safiya bint Huyay, the wife of the Prophet (ﷺ) got her menses, and Allah's Messenger (ﷺ) was informed of that. He said, "Would she delay us?" The people said, "She has already performed Tawaf-al-Ifada." He said, "Therefore she will not (delay us)."

Sahih al-Bukhari 1757 - Book 25, Hadith 235

Narrated `Ikrima:

The people of Medina asked Ibn `Abbas about a woman who got her menses after performing Tawafal- Ifada. He said, "She could depart (from Mecca)." They said, "We will not act on your verdict and ignore the verdict of Zaid." Ibn `Abbas said, "When you reach Medina, inquire about it." So, when they reached Medina they asked (about that). One of those whom they asked was Um Sulaim. She told them the narration of Safiya (812).

Sahih al-Bukhari 1758, 1759 - Book 25, Hadith 236

Narrated Ibn `Abbas:

A menstruating woman was allowed to leave Mecca if she had done Tawaf-al-Ifada. Tawus (a subnarrator) said from his father, "I heard Ibn `Umar saying that she would not depart. Then later I heard him saying that the Prophet (ﷺ) had allowed them (menstruating women) to depart."

Sahih al-Bukhari 1760, 1761 - Book 25, Hadith 237

Narrated `Aisha:

We set out with the Prophet (ﷺ) with the intention of performing Hajj only. The Prophet (ﷺ) reached Mecca and performed Tawaf of the Ka`ba and between Safa and Marwa and did not finish the Ihram, because he had the Hadi with him. His companions and his wives performed Tawaf (of the Ka`ba and between Safa and Marwa), and those who had no Hadi with them finished their Ihram. I got the menses and performed all the ceremonies of Hajj. So, when the Night of Hasba (night of departure) came, I said, "O Allah's Messenger (ﷺ)! All your companions are returning with Hajj and `Umra except me." He asked me, "Didn't you perform Tawaf of the Ka`ba (Umra) when you reached Mecca?" I said, "No." He said, "Go to Tan`im with your brother `Abdur-Rahman, and assume Ihram for `Umra and I will wait for you at such and such a place." So I went with `Abdur-Rahman to Tan`im and assumed Ihram for `Umra. Then Safiya bint Huyay got menses. The Prophet (ﷺ) said, " 'Aqra Halqa! You will detain us! Didn't you perform Tawaf-al-Ifada on the Day of Nahr (slaughtering)?" She said, "Yes, I did." He said, "Then there is no harm, depart." So I met the Prophet (ﷺ) when he was ascending the heights towards Mecca and I was descending, or vice-versa.

Sahih al-Bukhari 1762 - Book 25, Hadith 238

Narrated `Abdul-Aziz bin Rufai:

I asked Anas bin Malik, "Tell me something you have observed about the Prophet (ﷺ) concerning where he offered the Zuhr prayer on the Day of Tarwiya (8th Dhul-Hijja)." Anas replied, "He offered it at Mina." I said, "Where did he offer the `Asr prayer on the Day of Nafr (day of departure from Mina)?" He replied, "At Al-Abtah," and added, "You should do as your leaders do."

Sahih al-Bukhari 1763 - Book 25, Hadith 239

Narrated Anas bin Malik:

The Prophet (ﷺ) offered the Zuhr, `Asr, Maghrib and `Isha' prayers and slept for a while at a place called Al-Mahassab and then he rode towards the Ka`ba and performed Tawaf (al-Wada`).

Sahih al-Bukhari 1764 - Book 25, Hadith 240

Narrated `Aisha:

It (i.e. Al-Abtah) was a place where the Prophet (ﷺ) used to camp so that it might be easier for him to depart.

Sahih al-Bukhari 1765 - Book 25, Hadith 241

Narrated Ibn `Abbas:

Staying at Al-Mahassab is not one of the ceremonies (of Hajj), but Al-Mahassab is a place where Allah's Messenger (ﷺ) camped (during his Hajjat-al-Wida).

Sahih al-Bukhari 1766 - Book 25, Hadith 242

Narrated Nafi`:

Ibn `Umar used to spend the night at Dhi-Tuwa in between the two Thaniyas and then he would enter Mecca through the Thaniya which is at the higher region of Mecca, and whenever he came to Mecca for Hajj or `Umra, he never made his she camel kneel down except near the gate of the Masjid (Sacred Mosque) and then he would enter (it) and go to the Black (stone) Corner and start from there circumambulating the Ka`ba seven times: hastening in the first three rounds (Ramal) and walking in the last four. On finishing, he would offer two rak`at prayer and set out to perform Tawaf between Safa and Marwa before returning to his dwelling place. On returning (to Medina) from Hajj or `Umra, he used to make his camel kneel down at Al-Batha which is at Dhul-Hulaifa, the place where the Prophet used to make his camel kneel down.

Sahih al-Bukhari 1767 - Book 25, Hadith 243

Narrated Khalid bin Al-Harith:

'Ubaidullah was asked about Al Mahassab. 'Ubaidullah narrated: Nafi` said, 'Allah's Messenger (ﷺ)s, `Umar and Ibn `Umar camped there." Nafi` added, "Ibn `Umar used to offer the Zuhr and `Asr prayers at it (i.e. Al-Mahassab)." I think he mentioned the Maghrib prayer also. I said, "I don't doubt about `Isha' (i.e. he used to offer it there also), and he used to sleep there for a while. He used to say, 'The Prophet (ﷺ) used to do the same.' "

Sahih al-Bukhari 1768 - Book 25, Hadith 244

Narrated Nafi':

Whenver Ibn 'Umar (ra) approached (Makkah) he used to pass the night at Dhi-Tuwa till dawn, and then he would enter Makkah. On his return, he used to pass by Dhi-Tuwa and pass the night there till dawn, and he used to say that the Prophet (ﷺ) used to do the same.

Sahih al-Bukhari 1769 - Book 25, Hadith 245

Narrated Ibn ' `Abbas:

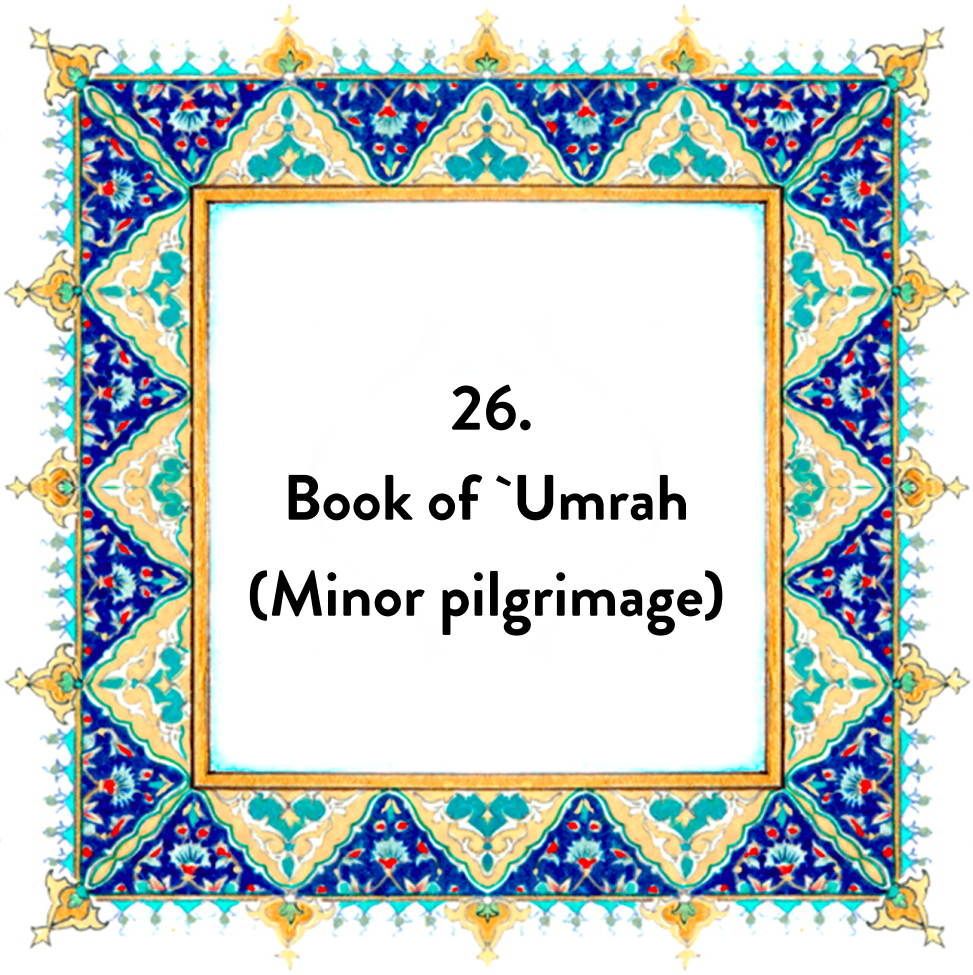
Dhul-Majaz and `Ukaz were the markets of the people during the Pre-Islamic period of ignorance. When the people embraced Islam, they disliked to do bargaining there till the following Holy Verses were revealed:-- There is no harm for you If you seek of the bounty Of your Lord (during Hajj by trading, etc.) (2.198)

Sahih al-Bukhari 1770 - Book 25, Hadith 246

Narrated `Aisha:

Safiya got her menses on the night of Nafr (departure from Hajj), and she said, "I see that I will detain you." The Prophet (ﷺ) said, "Aqra Halqa! Did she perform the Tawaf on the Day of Nahr (slaughtering)?" Somebody replied in the affirmative. He said, "Then depart." (Different narrators mentioned that) `Aisha said, "We set out with Allah''s Apostle (from Medina) with the intention of performing Hajj only. When we reached Mecca, he ordered us to finish the Ihram. When it was the night of Nafr (departure), Safiya bint Huyay got her menses. The Prophet (ﷺ) said, "Halqa Aqra! I think that she will detain you," and added, "Did you perform the Tawaf (Al-Ifada) on the Day of Nahr (slaughtering)?" She replied, "Yes." He said, "Then depart." I said, "O Allah''s Apostle! I have not (done the Umra)." He replied, "Perform `Umra from Tan`im." My brother went with me and we came across the Prophet (ﷺ) in the last part of the night. He said, "Wait at such and such a place."

Sahih al-Bukhari 1771, 1772 - Book 25, Hadith 247



26.
Book of `Umrah
(Minor pilgrimage)

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "(The performance of) `Umra is an expiation for the sins committed (between it and the previous one). And the reward of Hajj Mabrur (the one accepted by Allah) is nothing except Paradise."

Sahih al-Bukhari 1773 - Book 26, Hadith 1

Narrated Ibn Juraij:

`Ikrima bin Khalid asked Ibn `Umar about performing `Umra before Hajj. Ibn `Umar replied, "There is no harm in it." `Ikrima said, "Ibn `Umar also said, 'The Prophet (ﷺ) had performed `Umra before performing Hajj.'"

Sahih al-Bukhari 1774 - Book 26, Hadith 2

Narrated `Ikrima bin Khalid:

"I asked Ibn `Umar the same (as above).

Sahih al-Bukhari 1774 - Book 26, Hadith 3

Narrated Mujahid:

Urwa bin Az-Zubair and I entered the Mosque (of the Prophet) and saw `Abdullah bin `Umar sitting near the dwelling place of Aisha and some people were offering the Duha prayer. We asked him about their prayer and he replied that it was a heresy. He (Urwa) then asked him how many times the Prophet (ﷺ) had performed `Umra. He replied, 'Four times; one of them was in the month of Rajab." We disliked to contradict him. Then we heard `Aisha, the Mother of faithful believers cleaning her teeth with Siwak in the dwelling place. 'Urwa said, "O Mother! O Mother of the believers! Don't you hear what Abu `Abdur Rahman is saying?" She said, "What does he say?" 'Urwa said, "He says that Allah's Messenger (ﷺ) performed four `Umra and one of them was in the month of Rajab." `Aisha said, "May Allah be merciful to Abu `Abdur Rahman! The Prophet (ﷺ) did not perform any `Umra except that he was with him, and he never performed any `Umra in Rajab."

Sahih al-Bukhari 1775, 1776 - Book 26, Hadith 4

Narrated 'Urwa bin Az-Zubair:

I asked `Aisha (whether the Prophet (ﷺ) had performed `Umra in Rajab). She replied, "Allah's Messenger (ﷺ) never performed any `Umra in Rajab."

Sahih al-Bukhari 1777 - Book 26, Hadith 5

Narrated Qatada:

I asked Anas how many times the Prophet (ﷺ) had performed `Umra. He replied, "Four times. 1. `Umra of Hudaibiya in Dhi-l-Qa'da when the pagans hindered him; 2. `Umra in the following year in Dhi-l- Qa'da after the peace treaty with them (the pagans); 3. `Umra from Al-Ja'rana where he distributed the war booty." I think he meant the booty (of the battle) of Hunain. I asked, "How many times did he perform Hajj?" He (Anas) replied, "Once. "

Sahih al-Bukhari 1778 - Book 26, Hadith 6

Narrated Qatada:

I asked Anas (about the Prophet's `Umra) and he replied, "The Prophet (ﷺ) performed `Umra when the pagans made him return, and Umra of al-Hudaibiya (the next year), and another `Umra in Dhi-l-Qa'da, and another `Umra in combination with his Hajj."

Sahih al-Bukhari 1779 - Book 26, Hadith 7

Narrated Hammam:

The Prophet (ﷺ) performed four `Umra (three) in Dhi-l-Qa'da except the (one) `Umra which he performed with his Hajj: His `Umra from Al-hudaibiya, and the one of the following year, and the one from Al-Jr'rana where he distributed the booty (of the battle) of Hunain, and another `Umra with his Hajj.

Sahih al-Bukhari 1780 - Book 26, Hadith 8

Narrated Abu 'Is-haq:

I asked Masruq, `Ata' and Mujahid (about the `Umra of Allah's Messenger (ﷺ)). They said, "Allah's Messenger (ﷺ) had performed `Umra in Dhi-l-Qa'da before he performed Hajj." I heard Al-Bara' bin `Azib saying, "Allah's Messenger (ﷺ) had performed `Umra in Dhi-l-Qa'da twice before he performed Hajj."

Sahih al-Bukhari 1781 - Book 26, Hadith 9

Narrated Ata:

I heard Ibn `Abbas saying, "Allah's Messenger (ﷺ) asked an Ansari woman (Ibn `Abbas named her but `Ata' forgot her name), 'What prevented you from performing Hajj with us?' She replied, 'We have a camel and the father of so-and-so and his son (i.e. her husband and her son) rode it and left one camel for us to use for irrigation.' He said (to her), 'Perform `Umra when Ramadan comes, for `Umra in Ramadan is equal to Hajj (in reward),' or said something similar."

Sahih al-Bukhari 1782 - Book 26, Hadith 10

Narrated Aisha:

We set out along with Allah's Messenger (ﷺ) shortly before the appearance of the new moon (crescent) of the month of Dhi-l-Hijja and he said to us, "Whoever wants to assume Ihram for Hajj may do so; and whoever wants to assume Ihram for `Umra may do so. Hadn't I brought the Hadi (animal for sacrificing) (with me), I would have assumed Ihram for `Umra." (`Aisha added,): So some of us assumed Ihram for `Umra while the others for Hajj. I was amongst those who assumed Ihram for `Umra. The day of `Arafat approached and I was still menstruating. I complained to the Prophet (ﷺ) (about that) and he said, "Abandon your `Umra, undo and comb your hair, and assume Ihram for Hajj;." When it was the night of Hasba, he sent `Abdur Rahman with me to at-Tan`im and I assumed Ihram for `Umra (and performed it) in lieu of my missed `Umra.

Sahih al-Bukhari 1783 - Book 26, Hadith 11

Narrated `Amr bin Aus:

`Abdur-Rahman bin Abu Bakr told me that the Prophet (ﷺ) had ordered him to let `Aisha ride behind him and to make he perform `Umra from at-Tan`im.

Sahih al-Bukhari 1784 - Book 26, Hadith 12

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) and his companions assumed Ihram for Hajj and none except the Prophet (ﷺ) and Talha had the Hadi with them. `Ali had come from Yemen and he had the Hadi with him. He (`Ali) said, "I have assumed Ihram with an intention like that of Allah's Messenger (ﷺ) has assumed it." The Prophet (ﷺ) ordered his companions to intend the Ihram with which they had come for `Umra, to perform the Tawaf of the Ka`ba (and between Safa and Marwa), to get their hair cut short and then to finish their Ihram with the exception of those who had the Hadi with them. They asked, "Shall we go to Mina and the private organs of some of us are dribbling (if we finish Ihram and have sexual relations with our wives)?" The Prophet heard that and said, "Had I known what I know now, I would not have brought the Hadi. If I did not have the Hadi with me I would have finished my Ihram." `Aisha got her menses and performed all the ceremonies (of Hajj) except the Tawaf . So when she became clean from her menses, and she had performed the Tawaf of the Ka`ba, she said, "O Allah's Messenger (ﷺ)! You (people) are returning with both Hajj and `Umra and I am returning only with Hajj!" So, he ordered `Abdur Rahman bin Abu Bakr to go with her to at-Tan`im. Thus she performed `Umra after the Hajj in the month of Dhi-l-Hijja. Suraqa bin Malik bin Ju'sham met the Prophet (ﷺ) at Al-`Aqaba (Jamrat-ul 'Aqaba) while the latter was stoning it and said, "O Allah's Messenger (ﷺ)! Is this permissible only for you?" The Prophet replied, "No, it is for ever (i.e. it is permissible for all Muslims to perform `Umra before Hajj."

Sahih al-Bukhari 1785 - Book 26, Hadith 13

Narrated `Aisha:

We set out with Allah's Messenger (ﷺ) shortly before the appearance of the new moon of Dhi-l-Hijja and he said, "Whoever wants to assume Ihram for `Umra may do so, and whoever wants to assume Ihram for Hajj may do so. Had not I brought the Hadi with me, I would have assumed Ihram for `Umra." Some of the people assumed Ihram for `Umra while others for Hajj. I was amongst those who had assumed Ihram for `Umra. I got my menses before entering Mecca, and was menstruating till the day of `Arafat. I complained to Allah's Messenger (ﷺ) about it, he said, "Abandon your `Umra, undo and comb your hair, and assume Ihram for Hajj." So, I did that accordingly. When it was the night of Hasba (day of departure from Mina), the Prophet (ﷺ) sent `Abdur Rahman with me to at-Tan`im. The sub-narrator adds: He (`Abdur-Rahman) let her ride behind him. And she assumed Ihram for `Umra in lieu of the abandoned one. Aisha completed her Hajj and `Umra, and no Hadi, Sadaqa (charity), or fasting was obligatory for her.

Sahih al-Bukhari 1786 - Book 26, Hadith 14

Narrated Al-Aswad:

That `Aisha said, "O Allah's Messenger (ﷺ)! The people are returning after performing the two Nusuks (i.e. Hajj and `Umra) but I am returning with one only?" He said, "Wait till you become clean from your menses and then go to at-Tan`im, assume Ihram (and after performing `Umra) join us at such-andsuch a place. But it (i.e. the reward if `Umra) is according to your expenses or the hardship (which you will undergo while performing it).

Sahih al-Bukhari 1787 - Book 26, Hadith 15

Narrated `Aisha:

We set out assuming the Ihram for Hajj in the months of Hajj towards the sacred precincts of Hajj. We dismounted at Sarif and the Prophet (ﷺ) said to his companions, "Whoever has not got the Hadi with him and likes to make it as `Umra, he should do it, but he who has got the Hadi with him should not do it." The Prophet (ﷺ) and some of his wealthy companions had the Hadi with them, so they did not finish Ihram after performing the `Umra. The Prophet (ﷺ) came to me while I was weeping. He asked me the reason for it. I replied, "I have heard of what you have said to your companions and I cannot do the `Umra." He asked me, "What is the matter with you?" I replied, "I am not praying." He said, "There is no harm in it as you are one of the daughters of Adam and the same is written for you as for others. So, you should perform Hajj and I hope that Allah will enable you to perform the `Umra as well." So, I carried on till we departed from Mina and halted at Al-Mahassab. The Prophet (ﷺ) called `Abdur- Rahman and said, "Go out of the sanctuary with your sister and let her assume Ihram for `Umra, and after both of you have finished the Tawaf I will be waiting for you at this place." We came back at midnight and the Prophet (ﷺ) asked us, "Have you finished?" I replied in the affirmative. He announced the departure and the people set out for the journey and some of them had performed the Tawaf of the Ka`ba before the morning prayer, and after that the Prophet (ﷺ) set out for Medina.

Sahih al-Bukhari 1788 - Book 26, Hadith 16

Narrated Safwan bin Ya`la bin Umaiya from his father who said:

"A man came to the Prophet (ﷺ) while he was at Ji'rana. The man was wearing a cloak which had traces of Khaluq or Sufra (a kind of perfume). The man asked (the Prophet (ﷺ)), 'What do you order me to perform in my `Umra?' So, Allah inspired the Prophet (ﷺ) divinely and he was screened by a place of cloth. I wished to see the Prophet (ﷺ) being divinely inspired. `Umar said to me, 'Come! Will you be pleased to look at the Prophet (ﷺ) while Allah is inspiring him?' I replied in the affirmative. `Umar lifted one corner of the cloth and I looked at the Prophet (ﷺ) who was snoring. (The sub-narrator thought that he said: The snoring was like that of a camel). When that state was over, the Prophet (ﷺ) asked, "Where is the questioner who asked about `Umra? Put off your cloak and wash away the traces of Khaluq from your body and clean the Sufra (yellow color) and perform in your Umra what you perform in your Hajj (i.e. the Tawaf round the Ka`ba and the Sa`i between Safa and Marwa). "

Sahih al-Bukhari 1789 - Book 26, Hadith 17

Narrated Hisham Ibn `Urwa from his father who said:

While I was a youngster, I asked `Aisha the wife of the Prophet. "What about the meaning of the Statement of Allah; "Verily! (the mountains) As-Safa and Al Marwa, are among the symbols of Allah. So, it is not harmful if those who perform Hajj or `Umra of the House (Ka`ba at Mecca) to perform the going (Tawaf) between them? (2.158) I understand (from that) that there is no harm if somebody does not perform the Tawaf between them." `Aisha replied, "No, for if it were as you are saying, then the recitation would have been like this: 'It is not harmful not to perform Tawaf between them.' This verse was revealed in connection with the Ansar who used to assume the Ihram for the idol Manat which was put beside a place called Qudaid and those people thought it not right to perform the Tawaf of As- Safa and Al-Marwa. When Islam came, they asked Allah's Messenger (ﷺ) about that, and Allah revealed:-- "Verily! (the mountains) As-Safa and Al-Marwa Are among the symbols of Allah. So, it is not harmful of those who perform Hajj or `Umra of the House (Ka`ba at Mecca) to perform the going (Tawaf) between them." (2.158) Sufyan and Abu Muawiya added from Hisham (from `Aisha): "The Hajj or `Umra of the person who does not perform the going (Tawaf) between As-Safa and Al-Marwa is incomplete in Allah's sight.

Sahih al-Bukhari 1790 - Book 26, Hadith 18

Narrated Isma`il:

`Abdullah bin Abu `Aufa said: "Allah's Messenger (ﷺ) performed `Umra and we too performed `Umra along with him. When he entered Mecca he performed the Tawaf (of Ka`ba) and we too performed it along with him, and then he came to the As-Safa and Al-Marwa (i.e. performed the Sai) and we also came to them along with him. We were shielding him from the people of Mecca lest they may hit him with an arrow." A friend of his asked him (i.e. `Abdullah bin `Aufa), "Did the Prophet (ﷺ) enter the Ka`ba (during that `Umra)?" He replied in the negative. Then he said, "What did he (the Prophet (ﷺ) ) say about Khadija?" He (Abdullah bin `Aufa) said, "(He said) 'Give Khadija the good tidings that she will have a palace made of Qasab in Paradise and there will be neither noise nor any trouble in it."

Sahih al-Bukhari 1791, 1792 - Book 26, Hadith 19

Narrated `Amr bin Dinar:

We asked Ibn `Umar whether a man who had performed the Tawaf of the Ka`ba but had not performed the Tawaf between As-Safa and Al-Marwa yet, was permitted to have sexual relation with his wife. He replied, "The Prophet (ﷺ) arrived (at Mecca) and circumambulated the Ka`ba seven times and then offered a two rak`at prayer behind Maqam-lbrahim and then performed the going (Tawaf) between As-Safa and Al-Marwa (seven times) (and verily, in Allah's Messenger (ﷺ) you have a good example." And we asked Jabir bin `Abdullah (the same question) and he replied, "He should not go near her till he has finished the going (Tawaf) between As-Safa and Al-Marwa."

Sahih al-Bukhari 1793, 1794 - Book 26, Hadith 20

Narrated Abu Musa Al-Ash`ari:

I came to the Prophet (ﷺ) at Al-Batha' while his camel was kneeling down and he asked me, "Have you intended to perform the Hajj?" I replied in the affirmative. He asked me, 'With what intention have you assumed Ihram?" I replied, "I have assumed Ihram with the same intention as that of the Prophet. He said, "You have done well. Perform the Tawaf of the Ka`ba and (the Sai) between As-Safa and Al- Marwa and then finish the Ihram." So, I performed the Tawaf around the Ka`ba and the Sai) between As-Safa and Al-Marwa and then went to a woman of the tribe of Qais who cleaned my head from lice. Later I assumed the Ihram for Hajj. I used to give the verdict of doing the same till the caliphate of `Umar who said, "If you follow the Holy Book then it orders you to remain in the state of Ihram till you finish from Hajj, if you follow the Prophet (ﷺ) then he did not finish his Ihram till the Hadi (sacrifice) had reached its place of slaughtering (Hajj-al-Qiran).

Sahih al-Bukhari 1795 - Book 26, Hadith 21

Narrated Al-Aswad:

`Abdullah the slave of Asma bint Abu Bakr, told me that he used to hear Asma', whenever she passed by Al-Hajun, saying, "May Allah bless His Apostle Muhammad. Once we dismounted here with him, and at that time we were traveling with light luggage; we had a few riding animals and a little food ration. I, my sister, `Aisha, Az-Zubair and such and such persons performed `Umra, and when we had passed our hands over the Ka`ba (i.e. performed Tawaf round the Ka`ba and between As-Safa and Al- Marwa) we finished our lhram. Later on we assumed Ihram for Hajj the same evening."

Sahih al-Bukhari 1796 - Book 26, Hadith 22

Narrated `Abdullah bin `Umar:

Whenever Allah's Messenger (ﷺ) returned from a Ghazwa, Hajj or `Umra, he used to say Takbir thrice at every elevation of the ground and then would say, "None has the right to be worshipped but Allah; He is One and has no partner. All the kingdoms is for Him, and all the praises are for Him, and He is Omnipotent. We are returning with repentance, worshipping, prostrating, and praising our Lord. He has kept up His promise and made His slave victorious, and He Alone defeated all the clans of (nonbelievers).

Sahih al-Bukhari 1797 - Book 26, Hadith 23

Narrated Ibn `Abbas:

When the Prophet (ﷺ) arrived at Mecca, some boys of the tribe of Bani `Abdul Muttalib went to receive him, and the Prophet (ﷺ) made one of them ride in front of him and the other behind him.

Sahih al-Bukhari 1798 - Book 26, Hadith 24

Narrated Ibn `Umar:

Whenever Allah's Messenger (ﷺ) left for Mecca, he used to pray in the mosque of Ash-Shajra, and when he returned (to Medina), he used to pray in the middle of the valley of Dhul-Hulaifa and used to pass the night there till morning.

Sahih al-Bukhari 1799 - Book 26, Hadith 25

Narrated Anas:

The Prophet (ﷺ) never returned to his family from a journey at night. He used to return either in the morning or in the afternoon.

Sahih al-Bukhari 1800 - Book 26, Hadith 26

Narrated Jabir:

The Prophet (ﷺ) forbade going to one's family at night (on arrival from a journey).

Sahih al-Bukhari 1801 - Book 26, Hadith 27

Narrated Humaid:

Anas said, "Whenever Allah's Messenger (ﷺ) returned from a journey, he, on seeing the high places of Medina, would make his she-camel proceed faster; and if it were another animal, even then he used to make it proceed faster." Narrated Humaid that the Prophet (ﷺ) used to make it proceed faster out of his love for Medina.

Sahih al-Bukhari 1802 - Book 26, Hadith 28

Narrated Anas:

As above, but mentioned "the walls of Medina" instead of "the high places of Medina. Al-Harith bin `Umar agrees with Anas.

Sahih al-Bukhari 1802 - Book 26, Hadith 29

Narrated Abu 'Is-haq:

I heard Al-Bara' saying, "The above Verse was revealed regarding us, for the Ansar on returning from Hajj never entered their houses through the proper doors but from behind. One of the Ansar came and entered through the door and he was taunted for it. Therefore, the following was revealed: -- "It is not righteousness That you enter the houses from the back, But the righteous man is He who fears Allah, Obeys His order and keeps away from What He has forbidden So, enter houses through the proper doors." (2.189)

Sahih al-Bukhari 1803 - Book 26, Hadith 30

Narrated Abu Huraira:

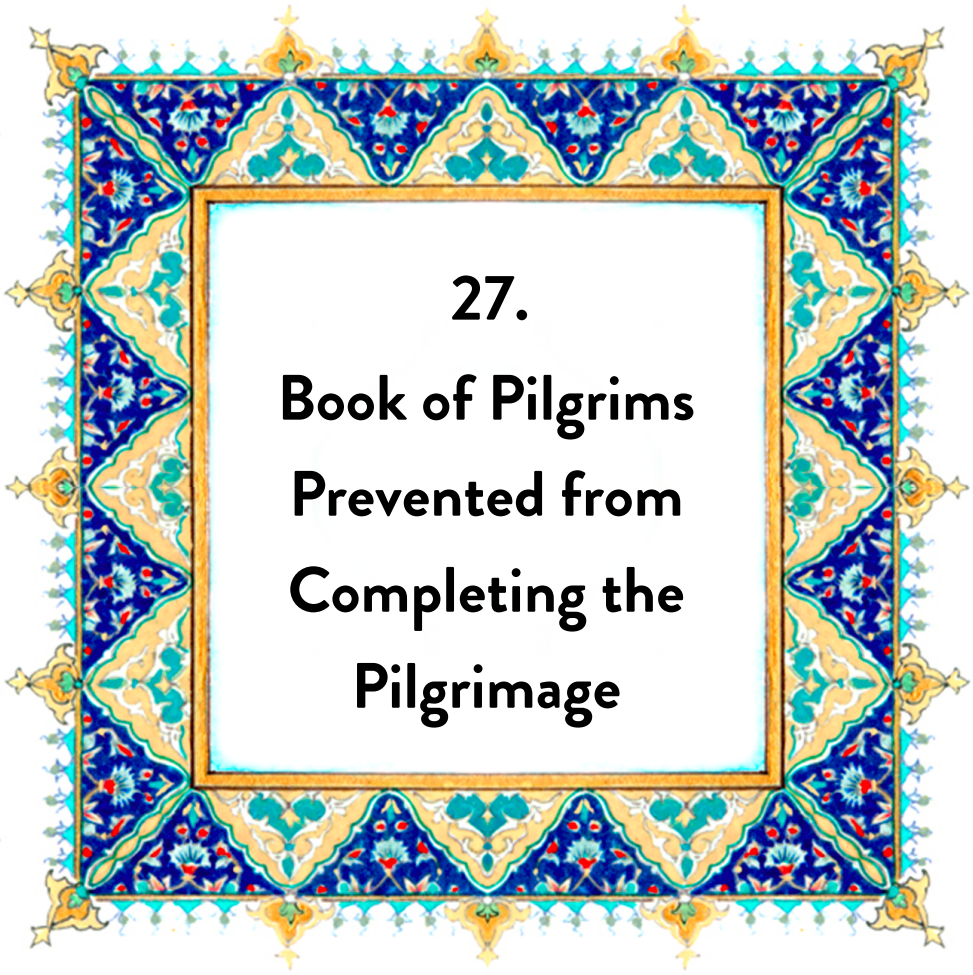
The Prophet (ﷺ) said, "Traveling is a kind of torture as it prevents one from eating, drinking and sleeping properly. So, when one's needs are fulfilled, one should return quickly to one's family."

Sahih al-Bukhari 1804 - Book 26, Hadith 31

Narrated Zaid bin Aslam from his father:

I was with Ibn `Umar on the way to Mecca, and he got the news that Safiya bint Abu Ubaid was seriously ill. So, he hastened his pace, and when the twilight disappeared, he dismounted and offered the Maghrib and `Isha' prayers together. Then he said, "I saw that whenever the Prophet (ﷺ) had to hasten when traveling, he would delay the Maghrib prayer and join them together (i.e. offer the Maghrib and the `Isha prayers together).

Sahih al-Bukhari 1805 - Book 26, Hadith 32



27.
Book of Pilgrims Prevented from Completing the Pilgrimage

Narrated Nafi`:

When `Abdullah bin `Umar set out for Mecca intending to perform Umra, at the time of afflictions, he said, "If I should be prevented from reaching the Ka`ba, then I would do the same as Allah's Messenger (ﷺ) did, so I assume the lhram for Umra as Allah's Messenger (ﷺ) assumed the Ihram for Umra in the year of Hudaibiya."

Sahih al-Bukhari 1806 - Book 27, Hadith 1

Narrated Nafi`:

That Ubaidullah bin `Abdullah and Salim bin `Abdullah informed him that they told Ibn `Umar when Ibn Az-Zubair was attacked by the army, saying "There is no harm for you if you did not perform Hajj this year. We are afraid that you may be prevented from reaching the Ka`ba." Ibn `Umar said "We set out with Allah's Messenger (ﷺ) and the non-believers of Quraish prevented us from reaching the Ka`ba, and so the Prophet (ﷺ) slaughtered his Hadi and got his head shaved." Ibn `Umar added, "I make you witnesses that I have made `Umra obligatory for me. And, Allah willing, I will go and then if the way to Ka`ba is clear, I will perform the Tawaf, but if I am prevented from going to the Ka`ba then I will do the same as the Prophet (ﷺ) did while I was in his company." Ibn `Umar then assumed Ihram for Umra from Dhul-Hulaifa and proceeded for a while and said, "The conditions of `Umra and Hajj are similar and I make you witnesses that I have made `Umra and Hajj obligatory for myself." So, he did not finish the Ihram till the day of Nahr (slaughtering) came, and he slaughtered his Hadi. He used to say, "I will not finish the Ihram till I perform the Tawaf, one Tawaf on the day of entering Mecca (i.e. of Safa and Marwa for both `Umra and Hajj).

Sahih al-Bukhari 1807 - Book 27, Hadith 2

Narrated Nafi`:

Some of the sons of `Abdullah told him (i.e. `Abdullah) if he had stayed (and not performed Hajj that year).

Sahih al-Bukhari 1808 - Book 27, Hadith 3

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) was prevented from performing (`Umra) Therefore, he shaved his head and had sexual relations with his wives and slaughtered his Hadi and performed Umra in the following year.

Sahih al-Bukhari 1809 - Book 27, Hadith 4

Narrated Salim:

(Abdullah) bin `Umar used to say, "Is not (the following of) the tradition of Allah's Messenger (ﷺ) sufficient for you? If anyone of you is prevented from performing Hajj, he should perform the Tawaf of the Ka`ba and between As-Safa and Al-Marwa and then finish the Ihram and everything will become legal for him which was illegal for him (during the state of Ihram) and he can perform Hajj in a following year and he should slaughter a Hadi or fast in case he cannot afford the Hadi."

Sahih al-Bukhari 1810 - Book 27, Hadith 5

Narrated Al-Miswar:

Allah's Messenger (ﷺ) slaughtered (the Hadi) before he had his head shaved and then he ordered his Companions to do the same.

Sahih al-Bukhari 1811 - Book 27, Hadith 6

Narrated Nafi`:

That `Abdullah and Salim said to `Abdullah bin `Umar, "(You should not go for Hajj this year)." `Abdullah bin `Umar replied, "We set out with the Prophet (to Mecca for performing `Umra) and e infidels of Quraish prevented us from reaching the Ka`ba. Allah's Messenger (ﷺ) slaughtered his Budn (camels for sacrifice) and got his head shaved."

Sahih al-Bukhari 1812 - Book 27, Hadith 7

Narrated Nafi`:

When `Abdullah bin `Umar set out for Mecca with the intentions performing `Umra in the period of afflictions, he said, "If I should be prevented from reaching the Ka`ba, then I would do the same as we did while in the company of Allah's Messenger (ﷺ) ." So, he assumed the Ihram for `Umra since the Prophet (ﷺ) had assumed the Ihram for `Umra in the year of Al-Hudaibiya. Then `Abdullah bin `Umar thought about it and said, "The conditions for both Hajj and `Umra are similar." He then turned towards his companions and said, "The conditions of both Hajj and `Umra are similar and I make you witnesses that I have made the performance of Hajj obligatory for myself along with `Umra." He then performed one Tawaf (between As-Safa and Al-Marwa) for both of them (i.e. Hajj and (`Umra) and considered that to be sufficient for him and offered a Hadi.

Sahih al-Bukhari 1813 - Book 27, Hadith 8

Narrated `Abdur-Rahman bin Abu Layla:

Ka`b bin 'Ujra said that Allah's Messenger (ﷺ) said to him (Ka`b), "Perhaps your lice have troubled you?" Ka`b replied, "Yes! O Allah's Messenger (ﷺ)." Allah's Messenger (ﷺ) said, "Have your head shaved and then either fast three days or feed six poor persons or slaughter one sheep as a sacrifice."

Sahih al-Bukhari 1814 - Book 27, Hadith 9

Narrated Ka`b bin `Umra:

Allah's Messenger (ﷺ) stood beside me at Al-Hudaibiya and the lice were falling from my head in great number. He asked me, "Have your lice troubled you?" I replied in the affirmative. He ordered me to get my head shaved. Ka`b added, "This Holy Verse:--'And if any of you is ill, or has ailment in his scalp (2.196), etc. was revealed regarding me. "The Prophet (ﷺ) then ordered me either to fast three days, or to feed six poor persons with one Faraq (three Sas) (of dates), or to slaughter a sheep, etc. (sacrifice) whatever was available.

Sahih al-Bukhari 1815 - Book 27, Hadith 10

Narrated `Abdullah bin Ma'qal:

I sat with Ka`b bin 'Ujra and asked him about the Fidya. He replied, "This revelation was revealed concerning my case especially, but it is also for you in general. I was carried to Allah's Messenger (ﷺ) and the lice were falling in great number on my face. The Prophet (ﷺ) said, "I have never thought that your ailment (or struggle) has reached to such an extent as I see. Can you afford a sheep?" I replied in the negative. He then said, "Fast for three days, or feed six poor persons each with half a Sa of food." (1 Sa = 3 Kilograms approx.)

Sahih al-Bukhari 1816 - Book 27, Hadith 11

Narrated `Abdur-Rahman bin Abu Layla:

(Reporting the speech of Ka`b bin Umra) Allah's Messenger (ﷺ) saw him (i.e. Ka`b) while the lice were falling on his face. He asked (him), "Have your lice troubled you?" He replied in the affirmative. So, he ordered him to get his head shaved while he was at Al-Hudaibiya. At that time they were not permitted to finish their Ihram, and were still hoping to enter Mecca. So, Allah revealed the verses of Al-Fidya. Allah's Messenger (ﷺ) ordered him to feed six poor persons with one Faraq of food or to slaughter one sheep (as a sacrifice) or to fast for three days.

Sahih al-Bukhari 1817 - Book 27, Hadith 12

Narrated Ka'b bin 'Ujra (ra):

Allah's Messenger (ﷺ) saw him (i.e. Ka'b) while the lice were falling on his face.

Sahih al-Bukhari 1818 - Book 27, Hadith 13

Narrated Abu Huraira:

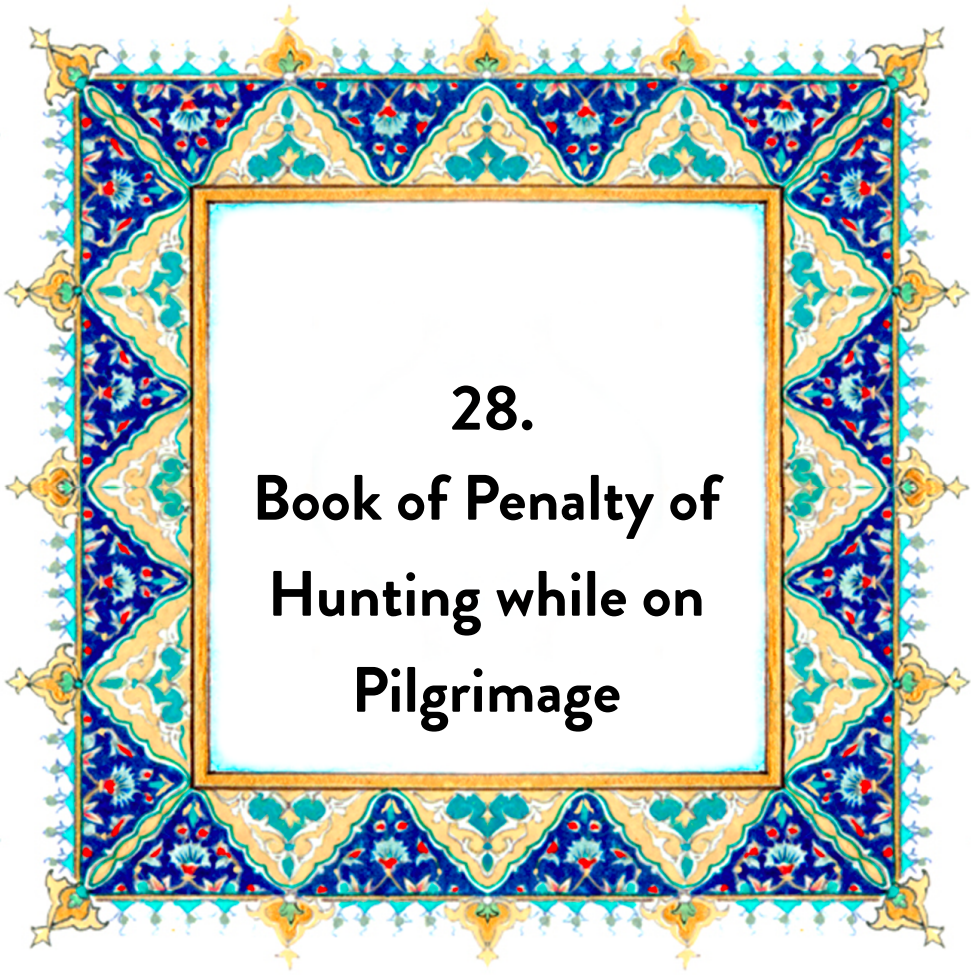
Allah's Messenger (ﷺ) said, "Whoever performs Hajj to this House (Ka`ba) and does not approach his wife for sexual relations nor commits sins (while performing Hajj), he will come out as sinless as a newlyborn child. (Just delivered by his mother).

Sahih al-Bukhari 1819 - Book 27, Hadith 14

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Whoever performs Hajj to this Ka`ba and does not approach his wife for sexual relations nor commit sins (while performing Hajj), he will come out as sinless as a newborn child, (just delivered by his mother).

Sahih al-Bukhari 1820 - Book 27, Hadith 15



28.
Book of Penalty of Hunting while on Pilgrimage

Narrated `Abdullah bin Abu Qatada:

My father set out (for Mecca) in the year of Al-Hudaibiya, and his companions assumed Ihram, but he did not. At that time the Prophet (ﷺ) was informed that an enemy wanted to attack him, so the Prophet (ﷺ) proceeded onwards. While my father was among his companions, some of them laughed among themselves. (My father said), "I looked up and saw an onager. I attacked, stabbed and caught it. I then sought my companions' help but they refused to help me. (Later) we all ate its meat. We were afraid that we might be left behind (separated) from the Prophet (ﷺ) so I went in search of the Prophet (ﷺ) and made my horse to run at a galloping speed at times and let it go slow at an ordinary speed at other times till I met a man from the tribe of Bani Ghifar at midnight. I asked him, "Where did you leave the Prophet (ﷺ) ?" He replied, "I left him at Ta'hun and he had the intention of having the midday rest at As-Suqya. I followed the trace and joined the Prophet (ﷺ) and said, 'O Allah's Messenger (ﷺ)! Your people (companions) send you their compliments, and (ask for) Allah's Blessings upon you. They are afraid lest they may be left behind; so please wait for them.' I added, 'O Allah's Messenger (ﷺ)! I hunted an onager and some of its meat is with me. The Prophet (ﷺ) told the people to eat it though all of them were in the state of Ihram."

Sahih al-Bukhari 1821 - Book 28, Hadith 1

Narrated `Abdullah bin Abu Qatada:

That his father said "We proceeded with the Prophet (ﷺ) in the year of Al-Hudaibiya and his companions assumed Ihram but I did not. We were informed that some enemies were at Ghaiqa and so we went on towards them. My companions saw an onager and some of them started laughing among themselves. I looked and saw it. I chased it with my horse and stabbed and caught it. I wanted some help from my companions but they refused. (I slaughtered it all alone). We all ate from it (i.e. its meat). Then I followed Allah's Messenger (ﷺ) lest we should be left behind. At times I urged my horse to run at a galloping speed and at other times at an ordinary slow speed. On the way I met a man from the tribe of Bani Ghifar at midnight. I asked him where he had left Allah's Messenger (ﷺ) . The man replied that he had left the Prophet (ﷺ) at a place called Ta'hun and he had the intention of having the midday rest at As-Suqya. So, I followed Allah's Messenger (ﷺ) till I reached him and said, "O Allah's Messenger (ﷺ)! I have been sent by my companions who send you their greetings and compliments and ask for Allah's Mercy and Blessings upon you. They were afraid lest the enemy might intervene between you and them; so please wait for them." So he did. Then I said, "O Allah's Messenger (ﷺ)! We have hunted an onager and have some of it (i.e. its meat) left over." Allah's Messenger (ﷺ) told his companions to eat the meat although all of them were in a state of Ihram."

Sahih al-Bukhari 1822 - Book 28, Hadith 2

Narrated Abu Qatada:

We were in the company of the Prophet (ﷺ) at a place called Al-Qaha (which is at a distance of three stages of journey from Medina). Abu Qatada narrated through another group of narrators: We were in the company of the Prophet (ﷺ) at a place called Al-Qaha and some of us had assumed Ihram while the others had not. I noticed that some of my companions were watching something, so I looked up and saw an onager. (I rode my horse and took the spear and whip) but my whip fell down (and I asked them to pick it up for me) but they said, "We will not help you by any means as we are in a state of Ihram." So, I picked up the whip myself and attacked the onager from behind a hillock and slaughtered it and brought it to my companions. Some of them said, "Eat it." While some others said, "Do not eat it." So, I went to the Prophet (ﷺ) who was ahead of us and asked him about it, He replied, "Eat it as it is Halal (i.e. it is legal to eat it).

Sahih al-Bukhari 1823 - Book 28, Hadith 3

Narrated `Abdullah bin Abu Qatada:

That his father had told him that Allah's Messenger (ﷺ) set out for Hajj and so did his companions. He sent a batch of his companions by another route and Abu Qatada was one of them. The Prophet (ﷺ) said to them, "Proceed along the seashore till we meet all together." So, they took the route of the seashore, and when they started all of them assumed Ihram except Abu Qatada. While they were proceeding on, his companions saw a group of onagers. Abu Qatada chased the onagers and attacked and wounded a sheonager. They got down and ate some of its meat and said to each other: "How do we eat the meat of the game while we are in a state of Ihram?" So, we (they) carried the rest of the she-onager's meat, and when they met Allah's Messenger (ﷺ) they asked, saying, "O Allah's Messenger (ﷺ)! We assumed Ihram with the exception of Abu Qatada and we saw (a group) of onagers. Abu Qatada attacked them and wounded a she-onager from them. Then we got down and ate from its meat. Later, we said, (to each other), 'How do we eat the meat of the game and we are in a state of Ihram?' So, we carried the rest of its meat. The Prophet asked, "Did anyone of you order Abu Qatada to attack it or point at it?" They replied in the negative. He said, "Then eat what is left of its meat."

Sahih al-Bukhari 1824 - Book 28, Hadith 4

Narrated `Abdullah bin `Abbas:

From As-Sa'b bin Jath-thama Al-Laithi that the latter presented an onager to Allah's Messenger (ﷺ) while he was at Al-Abwa' or at Waddan, and he refused it. On noticing the signs of some unpleasant feeling of disappointment on his (As-Sab's) face, the Prophet (ﷺ) said to him, "I have only returned it because I am Muhrim."

Sahih al-Bukhari 1825 - Book 28, Hadith 5

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "It is not sinful of a Muhrim to kill five kinds of animals."

Sahih al-Bukhari 1826 - Book 28, Hadith 6

One of the wives of the Prophet (ﷺ) narrated:

The Prophet (ﷺ) said, "A Muhrim can kill (five kinds of animals.)"

Sahih al-Bukhari 1827 - Book 28, Hadith 7

Narrated Hafsa:

Allah's Messenger (ﷺ) said, "It is not sinful (of a Muhrim) to kill five kinds of animals, namely: the crow, the kite, the mouse, the scorpion and the rabid dog."

Sahih al-Bukhari 1828 - Book 28, Hadith 8

Narrated Aisha:

Allah's Messenger (ﷺ) said, "Five kinds of animals are harmful and could be killed in the Haram (Sanctuary). These are: the crow, the kite, the scorpion, the mouse and the rabid dog."

Sahih al-Bukhari 1829 - Book 28, Hadith 9

Narrated `Abdullah:

While we were in the company of the Prophet (ﷺ) in a cave at Mina, when Surat-wal-Mursalat were revealed and he recited it and I heard it (directly) from his mouth as soon as he recited its revelation. Suddenly a snake sprang at us and the Prophet (ﷺ) said (ordered us): "Kill it." We ran to kill it but it escaped quickly. The Prophet (ﷺ) said, "It has escaped your evil and you too have escaped its evil."

Sahih al-Bukhari 1830 - Book 28, Hadith 10

Narrated `Aisha the wife of the Prophet:

Allah's Messenger (ﷺ) called the salamander a bad animal, but I did not hear him ordering it to be killed."

Sahih al-Bukhari 1831 - Book 28, Hadith 11

Narrated Sa`id bin Abu Sa`id Al-Maqburi:

Abu Shuraih, Al-`Adawi said that he had said to `Amr bin Sa`id when he was sending the troops to Mecca (to fight `Abdullah bin Az-Zubair), "O Chief! Allow me to tell you what Allah's Messenger (ﷺ) said on the day following the Conquest of Mecca. My ears heard that and my heart understood it thoroughly and I saw with my own eyes the Prophet (ﷺ) when he, after Glorifying and Praising Allah, started saying, 'Allah, not the people, made Mecca a sanctuary, so anybody who has belief in Allah and the Last Day should neither shed blood in it, nor should he cut down its trees. If anybody tells (argues) that fighting in it is permissible on the basis that Allah's Messenger (ﷺ) did fight in Mecca, say to him, 'Allah allowed His Apostle and did not allow you.' "Allah allowed me only for a few hours on that day (of the conquest) and today its sanctity is valid as it was before. So, those who are present should inform those who are absent (concerning this fact." Abu Shuraih was asked, "What did `Amr reply?" He said, (`Amr said) 'O Abu Shuraih! I know better than you in this respect Mecca does not give protection to a sinner, a murderer or a thief."

Sahih al-Bukhari 1832 - Book 28, Hadith 12

Narrated Ibn `Abbas:

"The Prophet (ﷺ) said, 'Allah has made Mecca, a sanctuary, so it was a sanctuary before me and will continue to be a sanctuary after me. It was made legal for me (i.e. I was allowed to fight in it) for a few hours of a day. It is not allowed to uproot its shrubs or to cut its trees, or to chase (or disturb) its game, or to pick up its luqata (fallen things) except by a person who would announce that (what he has found) publicly.' Al-`Abbas said, 'O Allah's Messenger (ﷺ)! Except Al-Idhkhir (a kind of grass) (for it is used) by our goldsmiths and for our graves.' The Prophet (ﷺ) then said, 'Except Al-Idhkhir.' " `Ikrima said, 'Do you know what "chasing or disturbing" the game means? It means driving it out of the shade to occupy its place."

Sahih al-Bukhari 1833 - Book 28, Hadith 13

Narrated Ibn `Abbas:

On the day of the conquest of Mecca, the Prophet (ﷺ) said, "There is no more emigration (from Mecca) but Jihad and intentions, and whenever you are called for Jihad, you should go immediately. No doubt, Allah has made this place (Mecca) a sanctuary since the creation of the heavens and the earth and will remain a sanctuary till the Day of Resurrection as Allah has ordained its sanctity. Fighting was not permissible in it for anyone before me, and even for me it was allowed only for a portion of a day. So, it is a sanctuary with Allah's sanctity till the Day of Resurrection. Its thorns should not be uprooted and its game should not be chased; and its luqata (fallen things) should not be picked up except by one who would announce that publicly, and its vegetation (grass etc.) should not be cut." Al-`Abbas said, "O Allah's Messenger (ﷺ)! Except Al-Idhkhir, (for it is used by their blacksmiths and for their domestic purposes)." So, the Prophet (ﷺ) said, "Except Al-Idhkhir."

Sahih al-Bukhari 1834 - Book 28, Hadith 14

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) was cupped while he was in a state of Ihram.

Sahih al-Bukhari 1835 - Book 28, Hadith 15

Narrated Ibn Buhaina:

The Prophet, while in the state of Ihram, was cupped at the middle of his head at Liha-Jamal.

Sahih al-Bukhari 1836 - Book 28, Hadith 16

Narrated Ibn `Abbas:

The Prophet (ﷺ) married Maimuna while he was in the state of Ihram, (only the ceremonies of marriage were held).

Sahih al-Bukhari 1837 - Book 28, Hadith 17

Narrated `Abdullah bin `Umar:

A person stood up and asked, "O Allah's: Apostle! What clothes may be worn in the state of Ihram?" The Prophet (ﷺ) replied, "Do not wear a shirt or trousers, or any headgear (e.g. a turban), or a hooded cloak; but if somebody has no shoes he can wear leather stockings provided they are cut short off the ankles, and also, do not wear anything perfumed with Wars or saffron, and the Muhrima (a woman in the state of Ihram) should not cover her face, or wear gloves."

Sahih al-Bukhari 1838 - Book 28, Hadith 18

Narrated Ibn `Abbas:

A man was crushed to death by his she-camel and was brought to Allah's Messenger (ﷺ) who said, "Give him a bath and shroud him, but do not cover his head, and do not bring any perfume near to him, as he will be resurrected reciting Talbiya."

Sahih al-Bukhari 1839 - Book 28, Hadith 19

Narrated `Abdullah bin Hunain:

`Abdullah bin Al-Abbas and Al-Miswar bin Makhrama differed at Al-Abwa'; Ibn `Abbas said that a Muhrim could wash his head; while Al-Miswar maintained that he should not do so. `Abdullah bin `Abbas sent me to Abu Aiyub Al-Ansari and I found him bathing between the two wooden posts (of the well) and was screened with a sheet of cloth. I greeted him and he asked who I was. I replied, "I am `Abdullah bin Hunain and I have been sent to you by Ibn `Abbas to ask you how Allah's Messenger (ﷺ) used to wash his head while in the state of lhram." Abu Aiyub Al-Ansari caught hold of the sheet of cloth and lowered it till his head appeared before me, and then told somebody to pour water on his head. He poured water on his head, and he (Abu Aiyub) rubbed his head with his hands by bringing them from back to front and from front to back and said, "I saw the Prophet (ﷺ) doing like this."

Sahih al-Bukhari 1840 - Book 28, Hadith 20

Narrated Ibn `Abbas:

I heard the Prophet (ﷺ) delivering a sermon at `Arafat saying, "If a Muhrim does not find slippers, he could wear Khuffs (socks made from thick fabric or leather, but he has to cut short the Khuffs below the ankles), and if he does not find an Izar (a waist sheet for wrapping the lower half of the body) he could wear trousers."

Sahih al-Bukhari 1841 - Book 28, Hadith 21

Narrated `Abdullah:

Allah's Messenger (ﷺ) was asked what sort of clothes a Muhrim should wear. He replied, "He should not wear a shirt, turbans, trousers, a hooded cloak, or a dress perfumed with saffron or Wars; and if slippers are not available he can wear Khuffs (socks made from thick fabric or leather) but he should cut them so that they reach below the ankles.

Sahih al-Bukhari 1842 - Book 28, Hadith 22

Narrated Ibn `Abbas:

The Prophet (ﷺ) delivered a sermon at `Arafat and said, "Whoever does not get an Izar can wear trousers, and whoever cannot get a pair of shoes can wear Khuffs (socks made from thick fabric or leather)."

Sahih al-Bukhari 1843 - Book 28, Hadith 23

Narrated Al-Bara:

The Prophet (ﷺ) assumed Ihram for Umra in the month of Dhul-Qa'da but the (pagan) people of Mecca refused to admit him into Mecca till he agreed on the condition that he would not bring into Mecca any arms but sheathed.

Sahih al-Bukhari 1844 - Book 28, Hadith 24

Narrated Ibn `Abbas:

The Prophet (ﷺ) fixed Dhul-Hulaifa as the Miqat (the place for assuming Ihram) for the people of Medina, and Qaran-al-Manazil for the people of Najd, and Yalamlam for the people of Yemen. These Mawaqit are for those people and also for those who come through these Mawaqit (from places other than the above-mentioned) with the intention of (performing) Hajj and Umra. And those living inside these Mawaqit can assume Ihram from the place where they start; even the people of Mecca can assume Ihram from Mecca.

Sahih al-Bukhari 1845 - Book 28, Hadith 25

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) entered Mecca in the year of its Conquest wearing an Arabian helmet on his head and when the Prophet (ﷺ) took it off, a person came and said, "Ibn Khatal is holding the covering of the Ka`ba (taking refuge in the Ka`ba)." The Prophet (ﷺ) said, "Kill him."

Sahih al-Bukhari 1846 - Book 28, Hadith 26

Narrated Ya'li:

While I was with Allah's Messenger (ﷺ) there came to him a man wearing a cloak having a trace of yellowish perfume or a similar thing on it. `Umar used to say to me, "Would you like to see the Prophet (ﷺ) at the time when he is inspired divinely?" So, it happened that he was inspired (then) and when the inspiration was over the Prophet (ﷺ) said (to that man), "Do in your `Umra the same as you do in your Hajj."

Sahih al-Bukhari 1847 - Book 28, Hadith 27

A man bit the hand of another man but in that process the latter broke one incisor tooth of the former, and the Prophet (ﷺ) forgave the latter.

Sahih al-Bukhari 1848 - Book 28, Hadith 28

Narrated Ibn `Abbas:

While a man was standing with the Prophet (ﷺ) at `Arafat, he fell from his Mount and his neck was crushed by it. The Prophet (ﷺ) said, "Wash the deceased with water and Sidr and shroud him in two pieces of cloth, and neither perfume him nor cover his head, for Allah will resurrect him on the Day of Resurrection and he will be reciting Talbiya."

Sahih al-Bukhari 1849 - Book 28, Hadith 29

Narrated Ibn `Abbas:

While a man was standing with the Prophet (ﷺ) at `Arafat, he fell from his Mount and his neck was crushed by it. The Prophet (ﷺ) said, "Wash the deceased with water and Sidr and shroud him in two pieces of cloth, and neither perfume him nor cover his head, for Allah will resurrect him on the Day of Resurrection and he will be reciting Talbiya."

Sahih al-Bukhari 1850 - Book 28, Hadith 30

Narrated Ibn `Abbas:

A man was in the company of the Prophet (ﷺ) and his she-camel crushed his neck while he was in a state of Ihram and he died Allah's Messenger (ﷺ) said, "Wash him with water and Sidr and shroud him in his two garments; neither perfume him nor cover his head, for he will be resurrected on the Day of Resurrection, reciting Talbiya."

Sahih al-Bukhari 1851 - Book 28, Hadith 31

Narrated Ibn `Abbas:

A woman from the tribe of Juhaina came to the Prophet (ﷺ) and said, "My mother had vowed to perform Hajj but she died before performing it. May I perform Hajj on my mother's behalf?" The Prophet (ﷺ) replied, "Perform Hajj on her behalf. Had there been a debt on your mother, would you have paid it or not? So, pay Allah's debt as He has more right to be paid."

Sahih al-Bukhari 1852 - Book 28, Hadith 32

Narrated Ibn `Abbas:

A woman from the tribe of Khath'am came in the year (of ,Hajjat-al-Wada` of the Prophet (ﷺ)) and said, "O Allah's Messenger (ﷺ)! My father has come under Allah's obligation of performing Hajj but he is a very old man and cannot sit properly on his Mount. Will the obligation be fulfilled if I perform Hajj on his behalf?" The Prophet (ﷺ) replied in the affirmative.

Sahih al-Bukhari 1853 - Book 28, Hadith 33

Narrated `Abdullah bin `Abbas:

Al-Fadl was riding behind the Prophet (ﷺ) and a woman from the tribe of Khath'am came up. Al-Fadl started looking at her and she looked at him. The Prophet (ﷺ) turned Al-Fadl's face to the other side. She said, "My father has come under Allah's obligation of performing Hajj but he is a very old man and cannot sit properly on his Mount. Shall I perform Hajj on his behalf? The Prophet (ﷺ) replied in the affirmative. That happened during Hajjat-al-Wada` of the Prophet (ﷺ) .

Sahih al-Bukhari 1854 - Book 28, Hadith 34

Narrated 'Abdullah bin 'Abbas (ra):

Al Fadl was riding behind the Prophet (ﷺ) and a woman from the tribe of Khath'am came up. Al Fadl started looking at her and she looked at him. The Prophet (ﷺ) turned Al-Fadl's face to the other side. She said, "My father has come under Allah's obligation of performing Hajj but he is very old man and cannot sit properly on his Rahila (mount). Shall I perform Hajj on his behalf ? The Prophet (ﷺ) replied affirmative. That happened during Hajjat-ul-Wada' of the Prophet (ﷺ).

Sahih al-Bukhari 1855 - Book 28, Hadith 35

Narrated Ibn `Abbas:

The Prophet (ﷺ) sent me (to Mina) with the luggage from Jam' (i.e. Al-Muzdalifa) at night.

Sahih al-Bukhari 1856 - Book 28, Hadith 36

Narrated `Abdullah bin `Abbas:

I came riding on my she-ass and had (just) then attained the age of puberty. Allah's Messenger (ﷺ) was praying at Mina. I passed in front of a part of the first row and then dismounted from it, and the animal started grazing. I aligned with the people behind Allah's Messenger (ﷺ) (The sub-narrator added that happened in Mina during the Prophet's Hajjat-al-Wada`.)

Sahih al-Bukhari 1857 - Book 28, Hadith 37

Narrated As-Sa'ib bin Yazid:

(While in the company of my parents) I was made to perform Hajj with Allah's Messenger (ﷺ) and I was a seven-year-old boy then. (Fath-ul-Bari, p.443, Vol.4)

Sahih al-Bukhari 1858 - Book 28, Hadith 38

Narrated Al-Ju'aid bin `Abdur-Rahman:

I heard `Umar bin `Abdul `Aziz telling about As-Sa'ib bin Yazid that he had performed Hajj (while carried) with the belongings of the Prophet.

Sahih al-Bukhari 1859 - Book 28, Hadith 39

Narrated Ibrahim's grand-father that 'Umar(ra) in his last Hajj allowed the wives of the Prophet(ﷺ)to perform Hajj and he sent with them 'Uthman bin 'Affan(ra) and 'Abdur-Rahman bin 'Auf(ra) as escorts.

Sahih al-Bukhari 1860 - Book 28, Hadith 40

Narrated Aisha (mother of the faithful believers):

I said, "O Allah's Messenger (ﷺ)! Shouldn't we participate in Holy battles and Jihad along with you?" He replied, "The best and the most superior Jihad (for women) is Hajj which is accepted by Allah." `Aisha added: Ever since I heard that from Allah's Messenger (ﷺ) I have determined not to miss Hajj.

Sahih al-Bukhari 1861 - Book 28, Hadith 41

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "A woman should not travel except with a Dhu-Mahram (her husband or a man with whom that woman cannot marry at all according to the Islamic Jurisprudence), and no man may visit her except in the presence of a Dhu-Mahram." A man got up and said, "O Allah's Messenger (ﷺ)! I intend to go to such and such an army and my wife wants to perform Hajj." The Prophet (ﷺ) said (to him), "Go along with her (to Hajj).

Sahih al-Bukhari 1862 - Book 28, Hadith 42

Narrated Ibn `Abbas:

When the Prophet (ﷺ) returned after performing his Hajj, he asked Um Sinan Al-Ansari, "What did forbid you to perform Hajj?" She replied, "Father of so-and-so (i.e. her husband) had two camels and he performed Hajj on one of them, and the second is used for the irrigation of our land." The Prophet (ﷺ) said (to her), "Perform `Umra in the month of Ramadan, (as it is equivalent to Hajj or Hajj with me (in reward).

Sahih al-Bukhari 1863 - Book 28, Hadith 43

Narrated Qaza'a the slave of Ziyad:

Abu Sa`id who participated in twelve Ghazawat with the Prophet (ﷺ) said, "I heard four things from Allah's Messenger (ﷺ) (or I narrate them from the Prophet (ﷺ)) which won my admiration and appreciation. They are: -1. "No lady should travel without her husband or without a Dhu-Mahram for a two-days' journey. -2. No fasting is permissible on two days of `Id-ul-Fitr, and `Id-al-Adha. -3. No prayer (may be offered) after two prayers: after the `Asr prayer till the sun set and after the morning prayer till the sun rises. -4. Not to travel (for visiting) except for three mosques: Masjid-al-Haram (in Mecca), my Mosque (in Medina), and Masjid-al-Aqsa (in Jerusalem).

Sahih al-Bukhari 1864 - Book 28, Hadith 44

Narrated Anas:

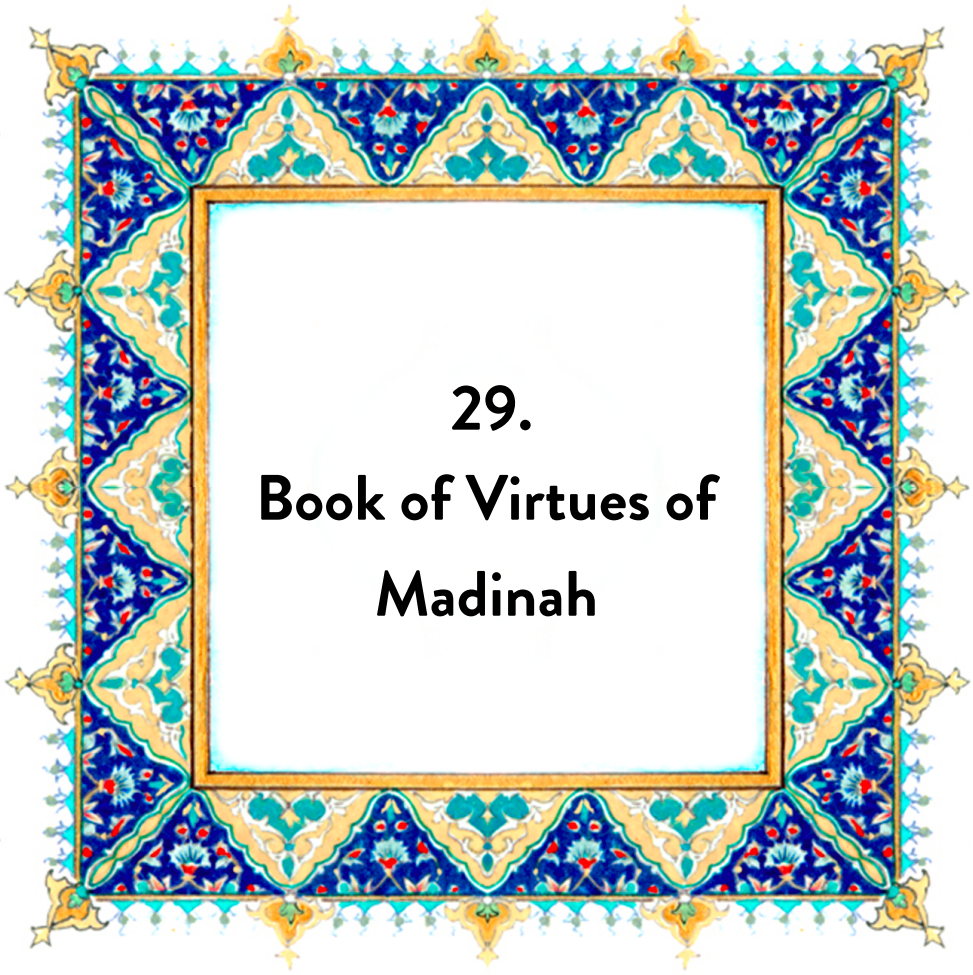
The Prophet (ﷺ) saw an old man walking, supported by his two sons, and asked about him. The people informed him that he had vowed to go on foot (to the Ka`ba). He said, "Allah is not in need of this old man's torturing himself," and ordered him to ride.

Sahih al-Bukhari 1865 - Book 28, Hadith 45

Narrated `Uqba bin 'Amir:

My sister vowed to go on foot to the Ka`ba, and she asked me to take the verdict of the Prophet (ﷺ) about it. So, I did and the Prophet (ﷺ) said, "She should walk and also should ride." Narrated Abul-Khair from `Uqba as above.:

Sahih al-Bukhari 1866 - Book 28, Hadith 46



29.
Book of Virtues of Madinah

Narrated Anas:

The Prophet (ﷺ) said, "Medina is a sanctuary from that place to that. Its trees should not be cut and no heresy should be innovated nor any sin should be committed in it, and whoever innovates in it an heresy or commits sins (bad deeds), then he will incur the curse of Allah, the angels, and all the people." (See Hadith No. 409, Vol 9).

Sahih al-Bukhari 1867 - Book 29, Hadith 1

Narrated Anas:

The Prophet (ﷺ) came to Medina and ordered a mosque to be built and said, "O Bani Najjar! Suggest to me the price (of your land)." They said, "We do not want its price except from Allah" (i.e. they wished for a reward from Allah for giving up their land freely). So, the Prophet (ﷺ) ordered the graves of the pagans to be dug out and the land to be leveled, and the date-palm trees to be cut down. The cut datepalms were fixed in the direction of the Qibla of the mosque.

Sahih al-Bukhari 1868 - Book 29, Hadith 2

Narrated Abu Huraira:

The Prophet (ﷺ) said, "I have made Medina a sanctuary between its two (Harrat) mountains." The Prophet (ﷺ) went to the tribe of Bani Haritha and said (to them), "I see that you have gone out of the sanctuary," but looking around, he added, "No, you are inside the sanctuary."

Sahih al-Bukhari 1869 - Book 29, Hadith 3

Narrated `Ali:

We have nothing except the Book of Allah and this written paper from the Prophet (wherein is written:) Medina is a sanctuary from the 'Air Mountain to such and such a place, and whoever innovates in it an heresy or commits a sin, or gives shelter to such an innovator in it will incur the curse of Allah, the angels, and all the people, none of his compulsory or optional good deeds of worship will be accepted. And the asylum (of protection) granted by any Muslim is to be secured (respected) by all the other Muslims; and whoever betrays a Muslim in this respect incurs the curse of Allah, the angels, and all the people, and none of his compulsory or optional good deeds of worship will be accepted, and whoever (freed slave) befriends (take as masters) other than his manumitters without their permission incurs the curse of Allah, the angels, and all the people, and none of his compulsory or optional good deeds of worship will be accepted.

Sahih al-Bukhari 1870 - Book 29, Hadith 4

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "I was ordered to migrate to a town which will swallow (conquer) other towns and is called Yathrib and that is Medina, and it turns out (bad) persons as a furnace removes the impurities of iron.

Sahih al-Bukhari 1871 - Book 29, Hadith 5

Narrated Abu Humaid:

We came with the Prophet (ﷺ) from Tabuk, and when we reached near Medina, the Prophet (ﷺ) said, "This is Tabah."

Sahih al-Bukhari 1872 - Book 29, Hadith 6

Narrated Abu Huraira:

If I saw deers grazing in Medina, I would not chase them, for Allah's Messenger (ﷺ) said, "(Medina) is a sanctuary between its two mountains."

Sahih al-Bukhari 1873 - Book 29, Hadith 7

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying, "The people will leave Medina in spite of the best state it will have, and none except the wild birds and the beasts of prey will live in it, and the last persons who will die will be two shepherds from the tribe of Muzaina, who will be driving their sheep towards Medina, but will find nobody in it, and when they reach the valley of Thaniyat-al-Wada`, they will fall down on their faces dead."

Sahih al-Bukhari 1874 - Book 29, Hadith 8

Narrated Sufyan b. Abu Zuhair:

I heard Allah's Messenger (ﷺ) saying, "Yemen will be conquered and some people will migrate (from Medina) and will urge their families, and those who will obey them to migrate (to Yemen) although Medina will be better for them; if they but knew. Sham will also be conquered and some people will migrate (from Medina) and will urge their families and those who will obey them, to migrate (to Sham) although Medina will be better for them; if they but knew. 'Iraq will be conquered and some people will migrate (from Medina) and will urge their families and those who will obey them to migrate (to 'Iraq) although Medina will be better for them; if they but knew."

Sahih al-Bukhari 1875 - Book 29, Hadith 9

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Verily, Belief returns and goes back to Medina as a snake returns and goes back to its hole (when in danger).

Sahih al-Bukhari 1876 - Book 29, Hadith 10

Narrated Sa`d:

I heard the Prophet (ﷺ) saying, "None plots against the people of Medina but that he will be dissolved (destroyed) like the salt is dissolved in water."

Sahih al-Bukhari 1877 - Book 29, Hadith 11

Narrated Usama:

Once the Prophet (ﷺ) stood at the top of a (looked out from upon one) castle amongst the castles (or the high buildings) of Medina and said, "Do you see what I see? (No doubt) I see the spots where afflictions will take place among your houses (and these afflictions will be) as numerous as the spots where raindrops fall."

Sahih al-Bukhari 1878 - Book 29, Hadith 12

Narrated Abu Bakra:

The Prophet (ﷺ) said, "The terror caused by Al-Masih Ad-Dajjal will not enter Medina and at that time Medina will have seven gates and there will be two angels at each gate guarding them."

Sahih al-Bukhari 1879 - Book 29, Hadith 13

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "There are angels guarding the entrances (or roads) of Medina, neither plague nor Ad-Dajjal will be able to enter it."

Sahih al-Bukhari 1880 - Book 29, Hadith 14

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "There will be no town which Ad-Dajjal will not enter except Mecca and Medina, and there will be no entrance (road) (of both Mecca and Medina) but the angels will be standing in rows guarding it against him, and then Medina will shake with its inhabitants thrice (i.e. three earthquakes will take place) and Allah will expel all the non-believers and the hypocrites from it."

Sahih al-Bukhari 1881 - Book 29, Hadith 15

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) told us a long narrative about Ad-Dajjal, and among the many things he mentioned, was his saying, "Ad-Dajjal will come and it will be forbidden for him to pass through the entrances of Medina. He will land in some of the salty barren areas (outside) Medina; on that day the best man or one of the best men will come up to him and say, 'I testify that you are the same Dajjal whose description was given to us by Allah's Messenger (ﷺ) .' Ad-Dajjal will say to the people, 'If I kill this man and bring him back to life again, will you doubt my claim?' They will say, 'No.' Then Ad-Dajjal will kill that man and bring him back to life. That man will say, 'Now I know your reality better than before.' Ad-Dajjal will say, 'I want to kill him but I cannot.' "

Sahih al-Bukhari 1882 - Book 29, Hadith 16

Narrated Jabir:

A bedouin came to the Prophet (ﷺ) and gave a pledge of allegiance for embracing Islam. The next day he came with fever and said (to the Prophet (ﷺ)), "Please cancel my pledge (of embracing Islam and of emigrating to Medina)." The Prophet (ﷺ) refused (that request) three times and said, "Medina is like a furnace, it expels out the impurities (bad persons) and selects the good ones and makes them perfect."

Sahih al-Bukhari 1883 - Book 29, Hadith 17

Narrated Zaid bin Thabit:

When the Prophet (ﷺ) went out for (the battle of) Uhud, some of his companions (hypocrites) returned (home). A party of the believers remarked that they would kill those (hypocrites) who had returned, but another party said that they would not kill them. So, this Divine Inspiration was revealed: "Then what is the matter with you that you are divided into two parties concerning the hypocrites." (4.88) The Prophet (ﷺ) said, "Medina expels the bad persons from it, as fire expels the impurities of iron."

Sahih al-Bukhari 1884 - Book 29, Hadith 18

Narrated Anas:

The Prophet (ﷺ) said, "O Allah! Bestow on Medina twice the blessings You bestowed on Mecca."

Sahih al-Bukhari 1885 - Book 29, Hadith 19

Narrated Anas:

Whenever the Prophet (ﷺ) returned from a journey and observed the walls of Medina, he would make his Mount go fast, and if he was on an animal (i.e. a horse), he would make it gallop because of his love for Medina.

Sahih al-Bukhari 1886 - Book 29, Hadith 20

Narrated Anas:

(The people of) Bani Salama intended to shift near the mosque (of the Prophet) but Allah's Messenger (ﷺ) disliked to see Medina vacated and said, "O the people of Bani Salama! Don't you think that you will be rewarded for your footsteps which you take towards the mosque?" So, they stayed at their old places.

Sahih al-Bukhari 1887 - Book 29, Hadith 21

Narrated Abu Huraira:

The Prophet (ﷺ) said, "There is a garden from the gardens of Paradise between my house and my pulpit, and my pulpit is on my Lake Fount (Al-Kauthar).

Sahih al-Bukhari 1888 - Book 29, Hadith 22

Narrated `Aisha:

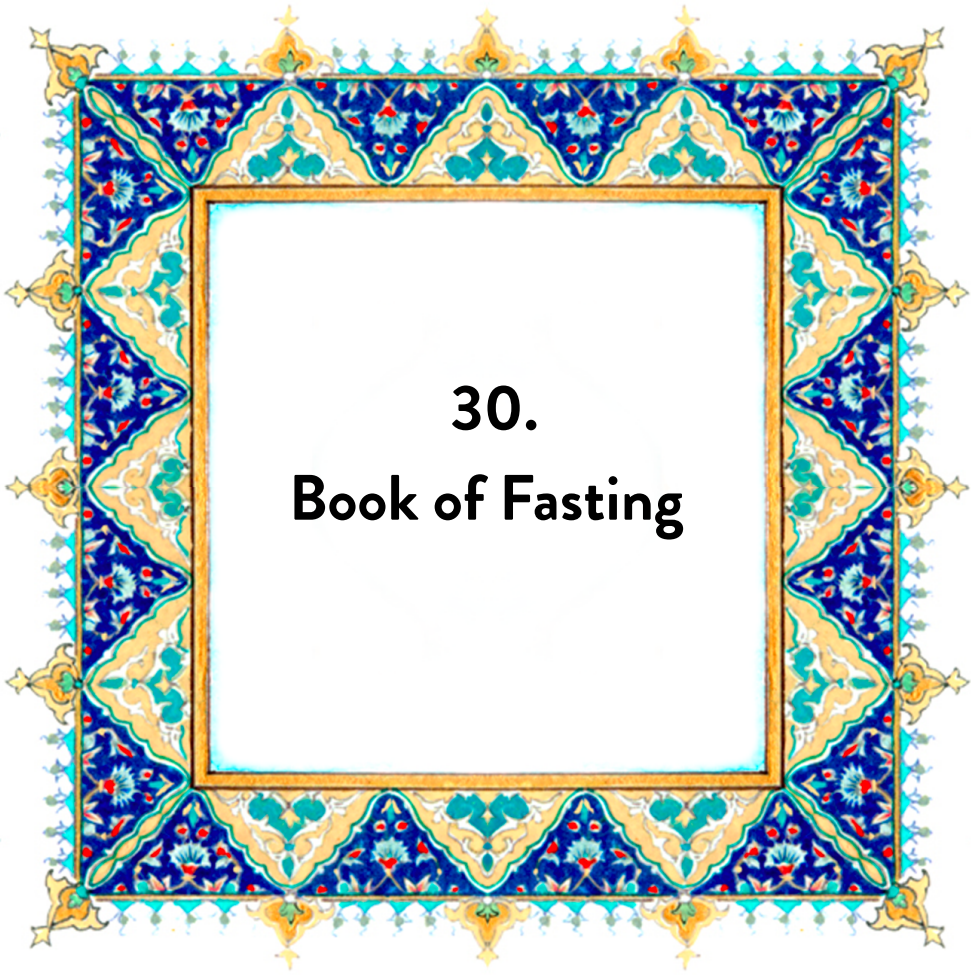
When Allah's Messenger (ﷺ) reached Medina, Abu Bakr and Bilal became ill. When Abu Bakr's fever got worse, he would recite (this poetic verse): "Everybody is staying alive with his People, yet Death is nearer to him than His shoe laces." And Bilal, when his fever deserted him, would recite: "Would that I could stay overnight in A valley wherein I would be Surrounded by Idhkhir and Jalil (kinds of goodsmelling grass). Would that one day I could Drink the water of the Majanna, and Would that (The two mountains) Shama and Tafil would appear to me!" The Prophet (ﷺ) said, "O Allah! Curse Shaiba bin Rabi`a and `Utba bin Rabi`a and Umaiya bin Khalaf as they turned us out of our land to the land of epidemics." Allah's Messenger (ﷺ) then said, "O Allah! Make us love Medina as we love Mecca or even more than that. O Allah! Give blessings in our Sa and our Mudd (measures symbolizing food) and make the climate of Medina suitable for us, and divert its fever towards Aljuhfa." Aisha added: When we reached Medina, it was the most unhealthy of Allah's lands, and the valley of Bathan (the valley of Medina) used to flow with impure colored water.

Sahih al-Bukhari 1889 - Book 29, Hadith 23

Narrated Zaid bin Aslam from his father:

`Umar said, O Allah! Grant me martyrdom in Your cause, and let my death be in the city of Your Apostle."

Sahih al-Bukhari 1890 - Book 29, Hadith 24



30.
Book of Fasting

Narrated Talha bin 'Ubaidullah:

A bedouin with unkempt hair came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! Inform me what Allah has made compulsory for me as regards the prayers." He replied: "You have to offer perfectly the five compulsory prayers in a day and night (24 hours), unless you want to pray Nawafil." The bedouin further asked, "Inform me what Allah has made compulsory for me as regards fasting." He replied, "You have to fast during the whole month of Ramadan, unless you want to fast more as Nawafil." The bedouin further asked, "Tell me how much Zakat Allah has enjoined on me." Thus, Allah's Messenger (ﷺ) informed him about all the rules (i.e. fundamentals) of Islam. The bedouin then said, "By Him Who has honored you, I will neither perform any Nawafil nor will I decrease what Allah has enjoined on me. Allah's Messenger (ﷺ) said, "If he is saying the truth, he will succeed (or he will be granted Paradise).

Sahih al-Bukhari 1891 - Book 30, Hadith 1

Narrated Ibn `Umar:

The Prophet (ﷺ) observed the fast on the 10th of Muharram ('Ashura), and ordered (Muslims) to fast on that day, but when the fasting of the month of Ramadan was prescribed, the fasting of the 'Ashura' was abandoned. `Abdullah did not use to fast on that day unless it coincided with his routine fasting by chance.

Sahih al-Bukhari 1892 - Book 30, Hadith 2

Narrated `Aisha:

(The tribe of) Quraish used to fast on the day of Ashura' in the Pre-Islamic period, and then Allah's Apostle ordered (Muslims) to fast on it till the fasting in the month of Ramadan was prescribed; whereupon the Prophet (ﷺ) said, "He who wants to fast (on 'Ashura') may fast, and he who does not want to fast may not fast."

Sahih al-Bukhari 1893 - Book 30, Hadith 3

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Fasting is a shield (or a screen or a shelter). So, the person observing fasting should avoid sexual relation with his wife and should not behave foolishly and impudently, and if somebody fights with him or abuses him, he should tell him twice, 'I am fasting." The Prophet (ﷺ) added, "By Him in Whose Hands my soul is, the smell coming out from the mouth of a fasting person is better in the sight of Allah than the smell of musk. (Allah says about the fasting person), 'He has left his food, drink and desires for My sake. The fast is for Me. So I will reward (the fasting person) for it and the reward of good deeds is multiplied ten times."

Sahih al-Bukhari 1894 - Book 30, Hadith 4

Narrated Abu Wail from Hudhaifa:

`Umar asked the people, "Who remembers the narration of the Prophet (ﷺ) about the affliction?" Hudhaifa said, "I heard the Prophet (ﷺ) saying, 'The affliction of a person in his property, family and neighbors is expiated by his prayers, fasting, and giving in charity." `Umar said, "I do not ask about that, but I ask about those afflictions which will spread like the waves of the sea." Hudhaifa replied, "There is a closed gate in front of those afflictions." `Umar asked, "Will that gate be opened or broken?" He replied, "It will be broken." `Umar said, "Then the gate will not be closed again till the Day of Resurrection." We said to Masruq, "Would you ask Hudhaifa whether `Umar knew what that gate symbolized?" He asked him and he replied "He (`Umar) knew it as one knows that there will be night before tomorrow, morning.

Sahih al-Bukhari 1895 - Book 30, Hadith 5

Narrated Sahl:

The Prophet (ﷺ) said, "There is a gate in Paradise called Ar-Raiyan, and those who observe fasts will enter through it on the Day of Resurrection and none except them will enter through it. It will be said, 'Where are those who used to observe fasts?' They will get up, and none except them will enter through it. After their entry the gate will be closed and nobody will enter through it."

Sahih al-Bukhari 1896 - Book 30, Hadith 6

'Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Whoever gives two kinds (of things or property) in charity for Allah's Cause, will be called from the gates of Paradise and will be addressed, 'O slaves of Allah! Here is prosperity.' So, whoever was amongst the people who used to offer their prayers, will be called from the gate of the prayer; and whoever was amongst the people who used to participate in Jihad, will be called from the gate of Jihad; and whoever was amongst those who used to observe fasts, will be called from the gate of Ar-Raiyan; whoever was amongst those who used to give in charity, will be called from the gate of charity." Abu Bakr said, "Let my parents be sacrificed for you, O Allah's Messenger (ﷺ)! No distress or need will befall him who will be called from those gates. Will there be any one who will be called from all these gates?" The Prophet (ﷺ) replied, "Yes, and I hope you will be one of them."

Sahih al-Bukhari 1897 - Book 30, Hadith 7

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "When Ramadan begins, the gates of Paradise are opened."

Sahih al-Bukhari 1898 - Book 30, Hadith 8

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "When the month of Ramadan starts, the gates of the heaven are opened and the gates of Hell are closed and the devils are chained."

Sahih al-Bukhari 1899 - Book 30, Hadith 9

Narrated Ibn `Umar:

I heard Allah's Messenger (ﷺ) saying, "When you see the crescent (of the month of Ramadan), start fasting, and when you see the crescent (of the month of Shawwal), stop fasting; and if the sky is overcast (and you can't see it) then regard the month of Ramadan as of 30 days."

Sahih al-Bukhari 1900 - Book 30, Hadith 10

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Whoever established prayers on the night of Qadr out of sincere faith and hoping for a reward from Allah, then all his previous sins will be forgiven; and whoever fasts in the month of Ramadan out of sincere faith, and hoping for a reward from Allah, then all his previous sins will be forgiven."

Sahih al-Bukhari 1901 - Book 30, Hadith 11

Narrated Ibn `Abbas:

The Prophet (ﷺ) was the most generous amongst the people, and he used to be more so in the month of Ramadan when Gabriel visited him, and Gabriel used to meet him on every night of Ramadan till the end of the month. The Prophet (ﷺ) used to recite the Holy Qur'an to Gabriel, and when Gabriel met him, he used to be more generous than a fast wind (which causes rain and welfare).

Sahih al-Bukhari 1902 - Book 30, Hadith 12

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Whoever does not give up forged speech and evil actions, Allah is not in need of his leaving his food and drink (i.e. Allah will not accept his fasting.)"

Sahih al-Bukhari 1903 - Book 30, Hadith 13

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Allah said, 'All the deeds of Adam's sons (people) are for them, except fasting which is for Me, and I will give the reward for it.' Fasting is a shield or protection from the fire and from committing sins. If one of you is fasting, he should avoid sexual relation with his wife and quarreling, and if somebody should fight or quarrel with him, he should say, 'I am fasting.' By Him in Whose Hands my soul is' The unpleasant smell coming out from the mouth of a fasting person is better in the sight of Allah than the smell of musk. There are two pleasures for the fasting person, one at the time of breaking his fast, and the other at the time when he will meet his Lord; then he will be pleased because of his fasting."

Sahih al-Bukhari 1904 - Book 30, Hadith 14

Narrated 'Alqama:

While I was walking with `Abdullah he said, "We were in the company of the Prophet (ﷺ) and he said, 'He who can afford to marry should marry, because it will help him refrain from looking at other women, and save his private parts from committing illegal sexual relation; and he who cannot afford to marry is advised to fast, as fasting will diminish his sexual power."

Sahih al-Bukhari 1905 - Book 30, Hadith 15

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) mentioned Ramadan and said, "Do not fast unless you see the crescent (of Ramadan), and do not give up fasting till you see the crescent (of Shawwal), but if the sky is overcast (if you cannot see it), then act on estimation (i.e. count Sha'ban as 30 days).

Sahih al-Bukhari 1906 - Book 30, Hadith 16

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "The month (can be) 29 nights (i.e. days), and do not fast till you see the moon, and if the sky is overcast, then complete Sha'ban as thirty days."

Sahih al-Bukhari 1907 - Book 30, Hadith 17

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "The month is like this and this," (at the same time he showed the fingers of both his hands thrice) and left out one thumb on the third time.

Sahih al-Bukhari 1908 - Book 30, Hadith 18

Narrated Abu Huraira:

The Prophet (ﷺ) or Abul-Qasim said, "Start fasting on seeing the crescent (of Ramadan), and give up fasting on seeing the crescent (of Shawwal), and if the sky is overcast (and you cannot see it), complete thirty days of Sha'ban."

Sahih al-Bukhari 1909 - Book 30, Hadith 19

Narrated Um Salama:

The Prophet (ﷺ) vowed to keep aloof from his wives for a period of one month, and after the completion of 29 days he went either in the morning or in the afternoon to his wives. Someone said to him "You vowed that you would not go to your wives for one month." He replied, "The month is of 29 days."

Sahih al-Bukhari 1910 - Book 30, Hadith 20

Narrated Anas:

Allah's Messenger (ﷺ) vowed to keep aloof from his wives for one month, and he had dislocation of his leg. So, he stayed in a Mashruba for 29 nights and then came down. Some people said, "O Allah's Messenger (ﷺ)! You vowed to stay aloof for one month," He replied, "The month is of 29 days."

Sahih al-Bukhari 1911 - Book 30, Hadith 21

Narrated Abu Bakra:

The Prophet (ﷺ) said, "The two months of `Id i.e. Ramadan and Dhul-Hijja, do not decrease (in superiority).

Sahih al-Bukhari 1912 - Book 30, Hadith 22

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "We are an illiterate nation; we neither write, nor know accounts. The month is like this and this, i.e. sometimes of 29 days and sometimes of thirty days."

Sahih al-Bukhari 1913 - Book 30, Hadith 23

Narrated Abu Huraira:

The Prophet (ﷺ) said, "None of you should fast a day or two before the month of Ramadan unless he has the habit of fasting (Nawafil) (and if his fasting coincides with that day) then he can fast that day."

Sahih al-Bukhari 1914 - Book 30, Hadith 24

Narrated Al-Bara:

It was the custom among the companions of Muhammad that if any of them was fasting and the food was presented (for breaking his fast), but he slept before eating, he would not eat that night and the following day till sunset. Qais bin Sirma-al-Ansari was fasting and came to his wife at the time of Iftar (breaking one's fast) and asked her whether she had anything to eat. She replied, "No, but I would go and bring some for you." He used to do hard work during the day, so he was overwhelmed by sleep and slept. When his wife came and saw him, she said, "Disappointment for you." When it was midday on the following day, he fainted and the Prophet (ﷺ) was informed about the whole matter and the following verses were revealed: "You are permitted To go to your wives (for sexual relation) At the night of fasting." So, they were overjoyed by it. And then Allah also revealed: "And eat and drink Until the white thread Of dawn appears to you Distinct from the black thread (of the night)." (2.187)

Sahih al-Bukhari 1915 - Book 30, Hadith 25

Narrated `Adi bin Hatim:

When the above verses were revealed: 'Until the white thread appears to you, distinct from the black thread,' I took two (hair) strings, one black and the other white, and kept them under my pillow and went on looking at them throughout the night but could not make anything out of it. So, the next morning I went to Allah's Messenger (ﷺ) and told him the whole story. He explained to me, "That verse means the darkness of the night and the whiteness of the dawn."

Sahih al-Bukhari 1916 - Book 30, Hadith 26

Narrated Sahl bin Saud:

When the following verses were revealed: 'Eat and drink until the white thread appears to you, distinct from the black thread' and of dawn was not revealed, some people who intended to fast, tied black and white threads to their legs and went on eating till they differentiated between the two. Allah then revealed the words, 'of dawn', and it became clear that meant night and day.

Sahih al-Bukhari 1917 - Book 30, Hadith 27

Narrated `Aisha:

Bilal used to pronounce the Adhan at night, so Allah's Messenger (ﷺ)? said, "Carry on taking your meals (eat and drink) till Ibn Um Maktum pronounces the Adhan, for he does not pronounce it till it is dawn.

Sahih al-Bukhari 1918, 1919 - Book 30, Hadith 28

Narrated Sahl bin Sa`d:

I used to take my Suhur meals with my family and then hurry up for presenting myself for the (Fajr) prayer with Allah's Messenger (ﷺ).

Sahih al-Bukhari 1920 - Book 30, Hadith 29

Narrated Anas:

Zaid bin Thabit said, "We took the Suhur with the Prophet (ﷺ) . Then he stood for the prayer." I asked, "What was the interval between the Suhur and the Adhan?" He replied, "The interval was sufficient to recite fifty verses of the Qur'an."

Sahih al-Bukhari 1921 - Book 30, Hadith 30

Narrated `Abdullah:

The Prophet (ﷺ) fasted for days continuously; the people also did the same but it was difficult for them. So, the Prophet (ﷺ) forbade them (to fast continuously for more than one day). They slid, "But you fast without break (no food was taken in the evening or in the morning)." The Prophet (ﷺ) replied, "I am not like you, for I am provided with food and drink (by Allah).

Sahih al-Bukhari 1922 - Book 30, Hadith 31

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "Take Suhur as there is a blessing in it."

Sahih al-Bukhari 1923 - Book 30, Hadith 32

Narrated Salama bin Al-Akwa`:

Once the Prophet (ﷺ) ordered a person on 'Ashura' (the tenth of Muharram) to announce, "Whoever has eaten, should not eat any more, but fast, and who has not eaten should not eat, but complete his fast (till the end of the day).

Sahih al-Bukhari 1924 - Book 30, Hadith 33

Narrated `Aisha and Um Salama:

At times Allah's Messenger (ﷺ) used to get up in the morning in the state of Janaba after having sexual relations with his wives. He would then take a bath and fast.

Sahih al-Bukhari 1925, 1926 - Book 30, Hadith 34

Narrated `Aisha:

The Prophet (ﷺ) used to kiss and embrace (his wives) while he was fasting, and he had more power to control his desires than any of you. Said Jabir, "The person who gets discharge after casting a look (on his wife) should complete his fast."

Sahih al-Bukhari 1927 - Book 30, Hadith 35

Narrated Hisham's father:

Aisha said, "Allah's Messenger (ﷺ) used to kiss some of his wives while he was fasting," and then she smiled.

Sahih al-Bukhari 1928 - Book 30, Hadith 36

Narrated Zainab:

(daughter of Um Salama) that her mother said, "While I was (lying) with Allah's Messenger (ﷺ) underneath a woolen sheet, I got the menstruation, and then slipped away and put on the clothes (which I used to wear) in menses. He asked, "What is the matter? Did you get your menses?" I replied in the affirmative and then entered underneath that woolen sheet. I and Allah's Messenger (ﷺ) used to take a bath from one water pot and he used to kiss me while he was fasting."

Sahih al-Bukhari 1929 - Book 30, Hadith 37

Narrated `Aisha:

(At times) in Ramadan the Prophet (ﷺ) used to take a bath in the morning not because of a wet dream and would continue his fast.

Sahih al-Bukhari 1930 - Book 30, Hadith 38

Narrated Abu Bakr bin `Abdur-Rahman:

My father and I went to `Aisha and she said, "I testify that Allah's Messenger (ﷺ) at times used to get up in the morning in a state of Janaba from sexual intercourse, not from a wet dream and then he would fast that day." Then he went to Um Salama and she also narrated a similar thing.

Sahih al-Bukhari 1931, 1932 - Book 30, Hadith 39

Narrated Abu Huraira:

The Prophet (ﷺ) said, "If somebody eats or drinks forgetfully then he should complete his fast, for what he has eaten or drunk, has been given to him by Allah."

Sahih al-Bukhari 1933 - Book 30, Hadith 40

Narrated Humran:

I saw `Uthman performing ablution; he washed his hands thrice, rinsed his mouth and then washed his nose, by putting water in it and then blowing it out, and washed his face thrice, and then washed his right forearm up to the elbow thrice, and then the left-forearm up to the elbow thrice, then smeared his head with water, washed his right foot thrice, and then his left foot thrice and said, "I saw Allah's Apostle performing ablution similar to my present ablution, and then he said, 'Whoever performs ablution like my present ablution and then offers two rak`at in which he does not think of worldly things, all his previous sins will be forgiven."

Sahih al-Bukhari 1934 - Book 30, Hadith 41

Narrated `Aisha:

A man came to the Prophet (ﷺ) and said that he had been burnt (ruined). The Prophet (ﷺ) asked him what was the matter. He replied, "I had sexual intercourse with my wife in Ramadan (while I was fasting)." Then a basket full of dates was brought to the Prophet (ﷺ) and he asked, "Where is the burnt (ruined) man?" He replied, "I am present." The Prophet (ﷺ) told him to give that basket in charity (as expiation).

Sahih al-Bukhari 1935 - Book 30, Hadith 42

Narrated Abu Huraira:

While we were sitting with the Prophet (ﷺ) a man came and said, "O Allah's Messenger (ﷺ)! I have been ruined." Allah's Messenger (ﷺ) asked what was the matter with him. He replied "I had sexual intercourse with my wife while I was fasting." Allah's Messenger (ﷺ) asked him, "Can you afford to manumit a slave?" He replied in the negative. Allah's Messenger (ﷺ) asked him, "Can you fast for two successive months?" He replied in the negative. The Prophet (ﷺ) asked him, "Can you afford to feed sixty poor persons?" He replied in the negative. The Prophet (ﷺ) kept silent and while we were in that state, a big basket full of dates was brought to the Prophet (ﷺ) . He asked, "Where is the questioner?" He replied, "I (am here)." The Prophet (ﷺ) said (to him), "Take this (basket of dates) and give it in charity." The man said, "Should I give it to a person poorer than I? By Allah; there is no family between its (i.e. Medina's) two mountains who are poorer than I." The Prophet (ﷺ) smiled till his premolar teeth became visible and then said, 'Feed your family with it."

Sahih al-Bukhari 1936 - Book 30, Hadith 43

Narrated Abu Huraira:

A man came to the Prophet (ﷺ) and said, "I had sexual intercourse with my wife on Ramadan (while fasting)." The Prophet (ﷺ) asked him, "Can you afford to manumit a slave?" He replied in the negative. The Prophet (ﷺ) asked him, "Can you fast for two successive months?" He replied in the negative. He asked him, "Can you afford to feed sixty poor persons?" He replied in the negative. (Abu Huraira added): Then a basket full of dates was brought to the Prophet (ﷺ) and he said (to that man), "Feed (poor people) with this by way of atonement." He said, "(Should I feed it) to poorer people than we? There is no poorer house than ours between its (Medina's) mountains." The Prophet (ﷺ) said, "Then feed your family with it."

Sahih al-Bukhari 1937 - Book 30, Hadith 44

Narrated Ibn `Abbas:

The Prophet (ﷺ) was cupped while he was in the state of lhram, and also while he was observing a fast.

Sahih al-Bukhari 1938 - Book 30, Hadith 45

Narrated Ibn `Abbas:

The Prophet (ﷺ) was cupped while he was fasting.

Sahih al-Bukhari 1939 - Book 30, Hadith 46

Narrated Thabit Al-Bunani:

Anas bin Malik was asked whether they disliked the cupping for a fasting person. He replied in the negative and said, "Only if it causes weakness."

Sahih al-Bukhari 1940 - Book 30, Hadith 47

Narrated Ibn Abi `Aufa:

We were in the company of Allah's Messenger (ﷺ) on a journey. He said to a man, "Get down and mix Sawiq (powdered barley) with water for me." The man said, "The sun (has not set yet), O Allah's Messenger (ﷺ)." The Prophet (ﷺ) again said to him, "Get down and mix Sawiq with water for me." The man again said, "O Allah's Messenger (ﷺ)! The sun!" The Prophet (ﷺ) said to him (for the third time) "Get down and mix Sawiq with water for me." The man dismounted and mixed Sawiq with water for him. The Prophet (ﷺ) drank it and then beckoned with his hand (towards the East) and said, "When you see the night falling from this side, then a fasting person should break his fast."

Sahih al-Bukhari 1941 - Book 30, Hadith 48

Narrated `Aisha:

Hamza bin `Amr Al-Aslami said, "O Allah's Messenger (ﷺ)! I fast continuously."

Sahih al-Bukhari 1942 - Book 30, Hadith 49

Narrated `Aisha:

(the wife of the Prophet) Hamza bin `Amr Al-Aslami asked the Prophet, "Should I fast while traveling?" The Prophet (ﷺ) replied, "You may fast if you wish, and you may not fast if you wish."

Sahih al-Bukhari 1943 - Book 30, Hadith 50

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) set out for Mecca in Ramadan and he fasted, and when he reached Al-Kadid, he broke his fast and the people (with him) broke their fast too. (Abu `Abdullah said, "Al-Kadid is a land covered with water between Usfan and Qudaid.")

Sahih al-Bukhari 1944 - Book 30, Hadith 51

Narrated Abu Ad-Darda:

We set out with Allah's Messenger (ﷺ) on one of his journeys on a very hot day, and it was so hot that one had to put his hand over his head because of the severity of heat. None of us was fasting except the Prophet and Ibn Rawaha.

Sahih al-Bukhari 1945 - Book 30, Hadith 52

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) was on a journey and saw a crowd of people, and a man was being shaded (by them). He asked, "What is the matter?" They said, "He (the man) is fasting." The Prophet (ﷺ) said, "It is not righteousness that you fast on a journey."

Sahih al-Bukhari 1946 - Book 30, Hadith 53

Narrated Anas bin Malik:

We used to travel with the Prophet (ﷺ) and neither did the fasting persons criticize those who were not fasting, nor did those who were not fasting criticize the fasting ones.

Sahih al-Bukhari 1947 - Book 30, Hadith 54

Narrated Tawus:

Ibn `Abbas said, "Allah's Messenger (ﷺ) set out from Medina to Mecca and he fasted till he reached 'Usfan, where he asked for water and raised his hand to let the people see him, and then broke the fast, and did not fast after that till he reached Mecca, and that happened in Ramadan." Ibn `Abbas used to say, "Allah's Messenger (ﷺ) (sometimes) fasted and (sometimes) did not fast during the journeys so whoever wished to fast could fast, and whoever wished not to fast, could do so."

Sahih al-Bukhari 1948 - Book 30, Hadith 55

Narrated Nafi`:

Ibn `Umar recited the verse: "They had a choice either to fast or to feed a poor person for every day, and said that the order of this Verse was canceled.

Sahih al-Bukhari 1949 - Book 30, Hadith 56

Narrated `Aisha:

Sometimes I missed some days of Ramadan, but could not fast in lieu of them except in the month of Sha'ban." Said Yahya, a sub-narrator, "She used to be busy serving the Prophet (ﷺ) ."

Sahih al-Bukhari 1950 - Book 30, Hadith 57

Narrated Abu Sa`id:

The Prophet (ﷺ) said, "Isn't it true that a woman does not pray and does not fast on menstruating? And that is the defect (a loss) in her religion."

Sahih al-Bukhari 1951 - Book 30, Hadith 58

Narrated `Aisha:

Allah's Messenger (ﷺ) said, "Whoever died and he ought to have fasted (the missed days of Ramadan) then his guardians must fast on his behalf."

Sahih al-Bukhari 1952 - Book 30, Hadith 59

Narrated Ibn `Abbas:

A man came to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! My mother died and she ought to have fasted one month (for her missed Ramadan). Shall I fast on her behalf?" The Prophet (ﷺ) replied in the affirmative and said, "Allah's debts have more right to be paid." In another narration a woman is reported to have said, "My sister died..." Narrated Ibn `Abbas: A woman said to the Prophet (ﷺ) "My mother died and she had vowed to fast but she didn't fast." In another narration Ibn `Abbas is reported to have said, "A woman said to the Prophet, "My mother died while she ought to have fasted for fifteen days."

Sahih al-Bukhari 1953 - Book 30, Hadith 60

Narrated `Umar bin Al-Khattab:

Allah's Messenger (ﷺ) said, "When night falls from this side and the day vanishes from this side and the sun sets, then the fasting person should break his fast."

Sahih al-Bukhari 1954 - Book 30, Hadith 61

Narrated `Abdullah bin Abi `Aufa:

We were in the company of the Prophet (ﷺ) on a journey and he was fasting, and when the sun set, he addressed somebody, "O so-and-so, get up and mix Sawiq with water for us." He replied, "O Allah's Apostle! (Will you wait) till it is evening?" The Prophet (ﷺ) said, "Get down and mix Sawiq with water for us." He replied, "O Allah's Messenger (ﷺ)! (If you wait) till it is evening." The Prophet (ﷺ) said again, "Get down and mix Sawiq with water for us." He replied, "It is still daytime."(1) The Prophet (ﷺ) said again, "Get down and mix Sawiq with water for us." He got down and mixed Sawiq for them. The Prophet (ﷺ) drank it and then said, "When you see night falling from this side, the fasting person should break his fast."

Sahih al-Bukhari 1955 - Book 30, Hadith 62

Narrated `Abdullah bin Abi `Aufa:

We were traveling with Allah's Messenger (ﷺ) and he was fasting, and when the sun set, he said to (someone), "Get down and mix Sawiq with water for us." He replied, "O Allah's Messenger (ﷺ)! (Will you wait) till it is evening?" The Prophet (ﷺ) again said, "Get down and mix Sawiq with water for us." He replied, "O Allah's Messenger (ﷺ)! It is still daytime." The Prophet (ﷺ) said again, "Get down and mix Sawiq with water for us." So, he got down and carried out that order. The Prophet (ﷺ) then said, "When you see night falling from this side, the fasting person should break his fast," and he beckoned with his finger towards the east.

Sahih al-Bukhari 1956 - Book 30, Hadith 63

Narrated Sahl bin Sa`d:

Allah's Messenger (ﷺ) said, "The people will remain on the right path as long as they hasten the breaking of the fast."

Sahih al-Bukhari 1957 - Book 30, Hadith 64

Narrated Ibn Abi `Aufa:

I was with the Prophet (ﷺ) on a journey, and he observed the fast till evening. The Prophet (ﷺ) said to a man, "Get down and mix Sawiq with water for me." He replied, "Will you wait till it is evening?" The Prophet said, "Get down and mix Sawiq with water for me; when you see night falling from this side, the fasting person should break his fast."

Sahih al-Bukhari 1958 - Book 30, Hadith 65

Narrated Abu Usama from Hisham bin 'Urwa from Fatima:

Asma bint Abi Bakr said, "We broke our fast during the lifetime of the Prophet (ﷺ) on a cloudy day and then the sun appeared." Hisham was asked, "Were they ordered to fast in lieu of that day?" He replied, "It had to be made up for." Ma`mar said, "I heard Hisham saying, "I don't know whether they fasted in lieu of that day or not."

Sahih al-Bukhari 1959 - Book 30, Hadith 66

Narrated Ar-Rubi' bint Mu'awadh:

"The Prophet (ﷺ) sent a messenger to the village of the Ansar in the morning of the day of 'Ashura' (10th of Muharram) to announce: 'Whoever has eaten something should not eat but complete the fast, and whoever is observing the fast should complete it.' "She further said, "Since then we used to fast on that day regularly and also make our boys fast. We used to make toys of wool for the boys and if anyone of them cried for, he was given those toys till it was the time of the breaking of the fast."

Sahih al-Bukhari 1960 - Book 30, Hadith 67

Narrated Anas:

The Prophet (ﷺ) said, "Do not practice Al-Wisal (fasting continuously without breaking one's fast in the evening or eating before the following dawn)." The people said to the Prophet, "But you practice Al- Wisal?" The Prophet (ﷺ) replied, "I am not like any of you, for I am given food and drink (by Allah) during the night."

Sahih al-Bukhari 1961 - Book 30, Hadith 68

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) forbade Al-Wisal. The people said (to him), "But you practice it?" He said, "I am not like you, for I am given food and drink by Allah."

Sahih al-Bukhari 1962 - Book 30, Hadith 69

'Narrated Abu Sa`id:

That he had heard the Prophet (ﷺ) saying, "Do not fast continuously (practice Al-Wisal), and if you intend to lengthen your fast, then carry it on only till the Suhur (before the following dawn)." The people said to him, "But you practice (Al-Wisal), O Allah's Messenger (ﷺ)!" He replied, "I am not similar to you, for during my sleep I have One Who makes me eat and drink."

Sahih al-Bukhari 1963 - Book 30, Hadith 70

Narrated Aisha:

Allah's Messenger (ﷺ) forbade Al-Wisal out of mercy to them. They said to him, "But you practice Al- Wisal?" He said, "I am not similar to you, for my Lord gives me food and drink. "

Sahih al-Bukhari 1964 - Book 30, Hadith 71

Narrated Abu Huraira:

Allah's Messenger (ﷺ) forbade Al-Wisal in fasting. So, one of the Muslims said to him, "But you practice Al- Wisal. O Allah's Messenger (ﷺ)!" The Prophet (ﷺ) replied, "Who amongst you is similar to me? I am given food and drink during my sleep by my Lord." So, when the people refused to stop Al-Wisal (fasting continuously), the Prophet (ﷺ) fasted day and night continuously along with them for a day and then another day and then they saw the crescent moon (of the month of Shawwal). The Prophet (ﷺ) said to them (angrily), "If It (the crescent) had not appeared, I would have made you fast for a longer period." That was as a punishment for them when they refused to stop (practicing Al-Wisal).

Sahih al-Bukhari 1965 - Book 30, Hadith 72

Narrated Abu Huraira:

The Prophet (ﷺ) said twice, "(O you people) Be cautious! Do not practice Al-Wisal." The people said to him, "But you practice Al-Wisal?" The Prophet (ﷺ) replied, "My Lord gives me food and drink during my sleep. Do that much of deeds which is within your ability."

Sahih al-Bukhari 1966 - Book 30, Hadith 73

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) said, "Do not fast continuously day and night (practice Al-Wisal) and if anyone of you intends to fast continuously day and night, he should continue till the Suhur time." They said, "But you practice Al-Wisal, O Allah's Messenger (ﷺ)!" The Prophet (ﷺ) said, "I am not similar to you;. during my sleep I have One Who makes me eat and drink."

Sahih al-Bukhari 1967 - Book 30, Hadith 74

Narrated Abu Juhaifa:

The Prophet (ﷺ) made a bond of brotherhood between Salman and Abu Ad-Darda.' Salman paid a visit to Abu Ad-Darda' and found Um Ad-Darda' dressed in shabby clothes and asked her why she was in that state. She replied, "Your brother Abu Ad-Darda' is not interested in (the luxuries of) this world." In the meantime Abu Ad-Darda' came and prepared a meal for Salman. Salman requested Abu Ad- Darda' to eat (with him), but Abu Ad-Darda' said, "I am fasting." Salman said, "I am not going to eat unless you eat." So, Abu Ad-Darda' ate (with Salman). When it was night and (a part of the night passed), Abu Ad-Darda' got up (to offer the night prayer), but Salman told him to sleep and Abu Ad- Darda' slept. After sometime Abu Ad-Darda' again got up but Salman told him to sleep. When it was the last hours of the night, Salman told him to get up then, and both of them offered the prayer. Salman told Abu Ad-Darda', "Your Lord has a right on you, your soul has a right on you, and your family has a right on you; so you should give the rights of all those who has a right on you." Abu Ad-Darda' came to the Prophet (ﷺ) and narrated the whole story. The Prophet (ﷺ) said, "Salman has spoken the truth."

Sahih al-Bukhari 1968 - Book 30, Hadith 75

Narrated `Aisha:

Allah's Messenger (ﷺ) used to fast till one would say that he would never stop fasting, and he would abandon fasting till one would say that he would never fast. I never saw Allah's Messenger (ﷺ) fasting for a whole month except the month of Ramadan, and did not see him fasting in any month more than in the month of Sha'ban.

Sahih al-Bukhari 1969 - Book 30, Hadith 76

Narrated `Aisha:

The Prophet (ﷺ) never fasted in any month more than in the month of Sha'ban. He used to say, "Do those deeds which you can do easily, as Allah will not get tired (of giving rewards) till you get bored and tired (of performing religious deeds)." The most beloved prayer to the Prophet (ﷺ) was the one that was done regularly (throughout the life) even if it were little. And whenever the Prophet (ﷺ) offered a prayer he used to offer it regularly .

Sahih al-Bukhari 1970 - Book 30, Hadith 77

Narrated Ibn `Abbas:

The Prophet (ﷺ) never fasted a full month except the month of Ramadan, and he used to fast till one could say, "By Allah, he will never stop fasting," and he would abandon fasting till one would say, "By Allah, he will never fast."

Sahih al-Bukhari 1971 - Book 30, Hadith 78

Narrated Anas:

Allah's Messenger (ﷺ) used to leave fasting in a certain month till we thought that he would not fast in that month, and he used to fast in another month till we thought he would not stop fasting at all in that month. And if one wanted to see him praying at night, one could see him (in that condition), and if one wanted to see him sleeping at night, one could see him (in that condition) too.

Sahih al-Bukhari 1972 - Book 30, Hadith 79

Narrated Humaid:

I asked Anas about the fasting of the Prophet. He said "Whenever I liked to see the Prophet (ﷺ) fasting in any month, I could see that, and whenever I liked to see him not fasting, I could see that too, and if I liked to see him praying in any night, I could see that, and if I liked to see him sleeping, I could see that, too." Anas further said, "I never touched silk or velvet softer than the hand of Allah's Messenger (ﷺ) and never smelled musk or perfumed smoke more pleasant than the smell of Allah's Messenger (ﷺ)."

Sahih al-Bukhari 1973 - Book 30, Hadith 80

Narrated `Abdullah bin `Amr bin Al-`As:

"Once Allah's Messenger (ﷺ) came to me," and then he narrated the whole narration, i.e. your guest has a right on you, and your wife has a right on you. I then asked about the fasting of David. The Prophet (ﷺ) replied, "Half of the year," (i.e. he used to fast on every alternate day).

Sahih al-Bukhari 1974 - Book 30, Hadith 81

Narrated `Abdullah bin `Amr bin Al-`As:

Allah's Messenger (ﷺ) said to me, "O `Abdullah! Have I not been informed that you fast during the day and offer prayers all the night." `Abdullah replied, "Yes, O Allah's Messenger (ﷺ)!" The Prophet (ﷺ) said, "Don't do that; fast for few days and then give it up for few days, offer prayers and also sleep at night, as your body has a right on you, and your wife has a right on you, and your guest has a right on you. And it is sufficient for you to fast three days in a month, as the reward of a good deed is multiplied ten times, so it will be like fasting throughout the year." I insisted (on fasting) and so I was given a hard instruction. I said, "O Allah's Messenger (ﷺ)! I have power." The Prophet (ﷺ) said, "Fast like the fasting of the Prophet (ﷺ) David and do not fast more than that." I said, "How was the fasting of the Prophet (ﷺ) of Allah, David?" He said, "Half of the year," (i.e. he used to fast on every alternate day). Afterwards when `Abdullah became old, he used to say, "It would have been better for me if I had accepted the permission of the Prophet (which he gave me i.e. to fast only three days a month).

Sahih al-Bukhari 1975 - Book 30, Hadith 82

Narrated `Abdullah bin `Amr:

Allah's Messenger (ﷺ) was informed that I had taken an oath to fast daily and to pray (every night) all the night throughout my life (so Allah's Messenger (ﷺ) came to me and asked whether it was correct): I replied, "Let my parents be sacrificed for you! I said so." The Prophet (ﷺ) said, "You can not do that. So, fast for few days and give it up for few days, r ray and sleep. Fast three days a month as the reward of good deeds is multiplied ten times and that will be equal to one year of fasting." I replied, "I can do better than that." The Prophet (ﷺ) said to me, "Fast one day and give up fasting for a day and that is the fasting of Prophet David and that is the best fasting." I said, "I have the power to fast better (more) than that." The Prophet (ﷺ) said, "There is no better fasting than that."

Sahih al-Bukhari 1976 - Book 30, Hadith 83

Narrated `Abdullah bin `Amr:

The news of my daily fasting and praying every night throughout the night reached the Prophet. So he sent for me or I met him, and he said, "I have been informed that you fast everyday and pray every night (all the night). Fast (for some days) and give up fasting (for some days); pray and sleep, for your eyes have a right on you, and your body and your family (i.e. wife) have a right on you." I replied, "I have more power than that (fasting)." The Prophet (ﷺ) said, "Then fast like the fasts of (the Prophet) David". I said, "How?" He replied, "He used to fast on alternate days, and he used not to flee on meeting the enemy." I said, "From where can I get that chance?" (`Ata' said, "I do not know how the expression of fasting daily throughout the life occurred.") So, the Prophet (ﷺ) said, twice, "Whoever fasts daily throughout his life is just as the one who does not fast at all."

Sahih al-Bukhari 1977 - Book 30, Hadith 84

Narrated Mujahid from `Abdullah bin `Amr:

The Prophet (ﷺ) said (to `Abdullah), "Fast three days a month." `Abdullah said, (to the Prophet) "I am able to fast more than that." They kept on arguing on this matter till the Prophet (ﷺ) said, "Fast on alternate days, and recite the whole Qur'an once a month." `Abdullah said, "I can recite more (in a month)," and the argument went on till the Prophet (ﷺ) said, "Recite the Qur'an once each three days." (i.e. you must not recite the whole Qur'an in less than three days).

Sahih al-Bukhari 1978 - Book 30, Hadith 85

Narrated `Abdullah bin `Amr bin Al-`As:

The Prophet (ﷺ) said to me, "You fast daily all the year and pray every night all the night?" I replied in the affirmative. The Prophet (ﷺ) said, "If you keep on doing this, your eyes will become weak and your body will get tired. He who fasts all the year is as he who did not fast at all. The fasting of three days (a month) will be equal to the fasting of the whole year." I replied, "I have the power for more than this." The Prophet (ﷺ) said, "Then fast like the fasting of David who used to fast on alternate days and would never flee from the battle field, on meeting the enemy."

Sahih al-Bukhari 1979 - Book 30, Hadith 86

Narrated `Abdullah bin `Amr:

Allah's Messenger (ﷺ) was informed about my fasts, and he came to me and I spread for him a leather cushion stuffed with palm fires, but he sat on the ground and the cushion remained between me and him, and then he said, "Isn't it sufficient for you to fast three days a month?" I replied, "O Allah's Apostle! (I can fast more)." He said, "Five?" I replied, "O Allah's Messenger (ﷺ)! (I can fast more)." He said, "Seven?" I replied, "O Allah's Messenger (ﷺ)! (I can fast more)." He said, "Nine (days per month)?" I replied, "O Allah's Messenger (ﷺ)! (I can fast more)" He said, "Eleven (days per month)?" And then the Prophet said, "There is no fast superior to that of the Prophet (ﷺ) David it was for half of the year. So, fast on alternate days."

Sahih al-Bukhari 1980 - Book 30, Hadith 87

Narrated Abu Huraira:

My friend (the Prophet (ﷺ)) advised me to observe three things: (1) to fast three days a month; (2) to pray two rak`at of Duha prayer (forenoon prayer); and (3) to pray witr before sleeping.

Sahih al-Bukhari 1981 - Book 30, Hadith 88

Narrated Anas:

The Prophet (ﷺ) paid a visit to Um-Sulaim and she placed before him dates and ghee. The Prophet (ﷺ) said, "Replace the ghee and dates in their respective containers for I am fasting." Then he stood somewhere in her house and offered an optional prayer and then he invoked good on Um-Sulaim and her family. Then Um-Sulaim said, "O Allah's Messenger (ﷺ)! I have a special request (today)." He said, "What is it?" She replied, "(Please invoke for) your servant Anas." So Allah's Messenger (ﷺ) did not leave anything good in the world or the Hereafter which he did not invoke (Allah to bestow) on me and said, "O Allah! Give him (i.e. Anas) property and children and bless him." Thus I am one of the richest among the Ansar and my daughter Umaina told me that when Al-Hajjaj came to Basra, more than 120 of my offspring had been buried.

Sahih al-Bukhari 1982 - Book 30, Hadith 89

Narrated Mutarrif from `Imran Ibn Husain:

That the Prophet (ﷺ) asked him (Imran) or asked a man and `Imran was listening, "O Abu so-and-so! Have you fasted the last days of this month?" (The narrator thought that he said, "the month of Ramadan"). The man replied, "No, O Allah's Messenger (ﷺ)!" The Prophet (ﷺ) said to him, "When you finish your fasting (of Ramadan) fast two days (in Shawwal)." Through another series of narrators `Imran said, "The Prophet (ﷺ) said, '(Have you fasted) the last days of Sha'ban?"

Sahih al-Bukhari 1983 - Book 30, Hadith 90

Narrated Muhammad bin `Abbas:

I asked Jabir "Did the Prophet (ﷺ) forbid fasting on Fridays?" He replied, "Yes." (Other narrators added, "If he intends to fast only that day.")

Sahih al-Bukhari 1984 - Book 30, Hadith 91

Narrated Abu Huraira:

I heard the Prophet (ﷺ) saying, "None of you should fast on Friday unless he fasts a day before or after it."

Sahih al-Bukhari 1985 - Book 30, Hadith 92

Narrated Abu Aiyub from Juwairiya bint Al-Harith:

The Prophet (ﷺ) visited her (Juwairiya) on a Friday and she was fasting. He asked her, "Did you fast yesterday?" She said, "No." He said, "Do you intend to fast tomorrow?" She said, "No." He said, "Then break your fast." Through another series of narrators, Abu Aiyub is reported to have said, "He ordered her and she broke her fast."

Sahih al-Bukhari 1986 - Book 30, Hadith 93

Narrated Alqama:

I asked `Aisha "Did Allah s Apostle, use to choose some special days (for fasting)?" She replied, "No, but he used to be regular (constant) (in his service of worshipping). Who amongst you can endure what Allah's Messenger (ﷺ) used to endure?"

Sahih al-Bukhari 1987 - Book 30, Hadith 94

Narrated Um Al-Fadl bint Al-Harith:

"While the people were with me on the day of `Arafat they differed as to whether the Prophet (ﷺ) was fasting or not; some said that he was fasting while others said that he was not fasting. So, I sent to him a bowl full of milk while he was riding over his camel and he drank it."

Sahih al-Bukhari 1988 - Book 30, Hadith 95

Narrated Maimuna:

The people doubted whether the Prophet (ﷺ) was fasting on the day of `Arafat or not, so I sent milk while he was standing at `Arafat, he drank it and the people were looking at him.

Sahih al-Bukhari 1989 - Book 30, Hadith 96

Narrated Abu `Ubaid:

(the slave of Ibn Azhar) I witnessed the `Id with `Umar bin Al-Khattab who said, Allah's Messenger (ﷺ) has forbidden people to fast on the day on which you break fasting (the fasts of Ramadan) and the day on which you eat the meat of your sacrifices (the first day of `Id ul Fitr and `Id ul-Adha).

Sahih al-Bukhari 1990 - Book 30, Hadith 97

Narrated Abu Sa`id:

The Prophet (ﷺ) forbade the fasting of `Id-ul-Fitr and `Id-ul-Adha (two feast days) and also the wearing of As-Samma' (a single garment covering the whole body), and sitting with one's leg drawn up while being wrapped in one garment. He also forbade the prayers after the Fajr (morning) and the `Asr (afternoon) prayers.

Sahih al-Bukhari 1991, 1992 - Book 30, Hadith 98

Narrated Abu Huraira:

Two fasts and two kinds of sale are forbidden: fasting on the day of `Id ul Fitr and `Id-ul-Adha and the kinds of sale called Mulamasa and Munabadha. (These two kinds of sale used to be practiced in the days of Pre-Islamic period of ignorance; Mulamasa means when you touch something displayed for sale you have to buy it; Munabadha means when the seller throws something to you, you have to buy it.)

Sahih al-Bukhari 1993 - Book 30, Hadith 99

Narrated Ziyad bin Jubair:

A man went to Ibn `Umar I. and said, "A man vowed to fast one day (the sub-narrator thinks that he said that the day was Monday), and that day happened to be `Id day." Ibn `Umar said, "Allah orders vows to be fulfilled and the Prophet (ﷺ) forbade the fasting on this day (i.e. Id).

Sahih al-Bukhari 1994 - Book 30, Hadith 100

Narrated Abu Sa`id Al-Khudri:

(who fought in twelve Ghazawat in the company of the Prophet). I heard four things from the Prophet (ﷺ) and they won my admiration. He said; -1. "No lady should travel on a journey of two days except with her husband or a Dhi-Mahram; -2. "No fasting is permissible on the two days of Id-ul-Fitr and `Id-ul-Adha; -3. "No prayer (may be offered) after the morning compulsory prayer until the sun rises; and no prayer after the `Asr prayer till the sun sets; -4. "One should travel only for visiting three Masjid (Mosques): Masjid-al-Haram (Mecca), Masjid-al- Aqsa (Jerusalem), and this (my) Mosque (at Medina).

Sahih al-Bukhari 1995 - Book 30, Hadith 101

Narrated Yahya:

Hisham said, "My father said that 'Aishah (ra) used to observe Saum (fast) on the days of Mina." His (i.e., Hisham's) father also used to observe Saum on those days.

Sahih al-Bukhari 1996 - Book 30, Hadith 102

Narrated `Aisha and Ibn `Umar:

Nobody was allowed to fast on the days of Tashriq except those who could not afford the Hadi (Sacrifice).

Sahih al-Bukhari 1997, 1998 - Book 30, Hadith 103

Narrated Ibn `Umar:

Fasting for those who perform ,Hajj-at-Tamattu` (in lieu of the Hadi which they cannot afford) may be performed up to the day of `Arafat. And if one does not get a Hadi and has not fasted (before the `Id) then one should fast of the days of Mina. (11, 12 and 13th of Dhul Hajja).

Sahih al-Bukhari 1999 - Book 30, Hadith 104

Narrated Salim's father:

The Prophet (ﷺ) said, "Whoever wishes may fast on the day of 'Ashura'."

Sahih al-Bukhari 2000 - Book 30, Hadith 105

Narrated `Aisha:

Allah's Messenger (ﷺ) ordered (the Muslims) to fast on the day of 'Ashura', and when fasting in the month of Ramadan was prescribed, it became optional for one to fast on that day ('Ashura') or not.

Sahih al-Bukhari 2001 - Book 30, Hadith 106

Narrated Aisha:

Quraish used to fast on the day of 'Ashura' in the Pre-Islamic period, and Allah's Messenger (ﷺ) too, used to fast on that day. When he came to Medina, he fasted on that day and ordered others to fast, too. Later when the fasting of the month of Ramadan was prescribed, he gave up fasting on the day of 'Ashura' and it became optional for one to fast on it or not.

Sahih al-Bukhari 2002 - Book 30, Hadith 107

Narrated Humaid bin `Abdur Rahman:

That he heard Muawiya bin Abi Sufyan on the day of 'Ashura' during the year he performed the Hajj, saying on the pulpit, "O the people of Medina! Where are your Religious Scholars? I heard Allah's Apostle saying, 'This is the day of 'Ashura'. Allah has not enjoined its fasting on you but I am fasting it. You have the choice either to fast or not to fast (on this day).' "

Sahih al-Bukhari 2003 - Book 30, Hadith 108

Narrated Ibn `Abbas:

The Prophet (ﷺ) came to Medina and saw the Jews fasting on the day of Ashura. He asked them about that. They replied, "This is a good day, the day on which Allah rescued Bani Israel from their enemy. So, Moses fasted this day." The Prophet (ﷺ) said, "We have more claim over Moses than you." So, the Prophet fasted on that day and ordered (the Muslims) to fast (on that day).

Sahih al-Bukhari 2004 - Book 30, Hadith 109

Narrated Abu Musa:

The day of 'Ashura' was considered as `Id day by the Jews. So the Prophet (ﷺ) ordered, "I recommend you (Muslims) to fast on this day."

Sahih al-Bukhari 2005 - Book 30, Hadith 110

Narrated Ibn `Abbas:

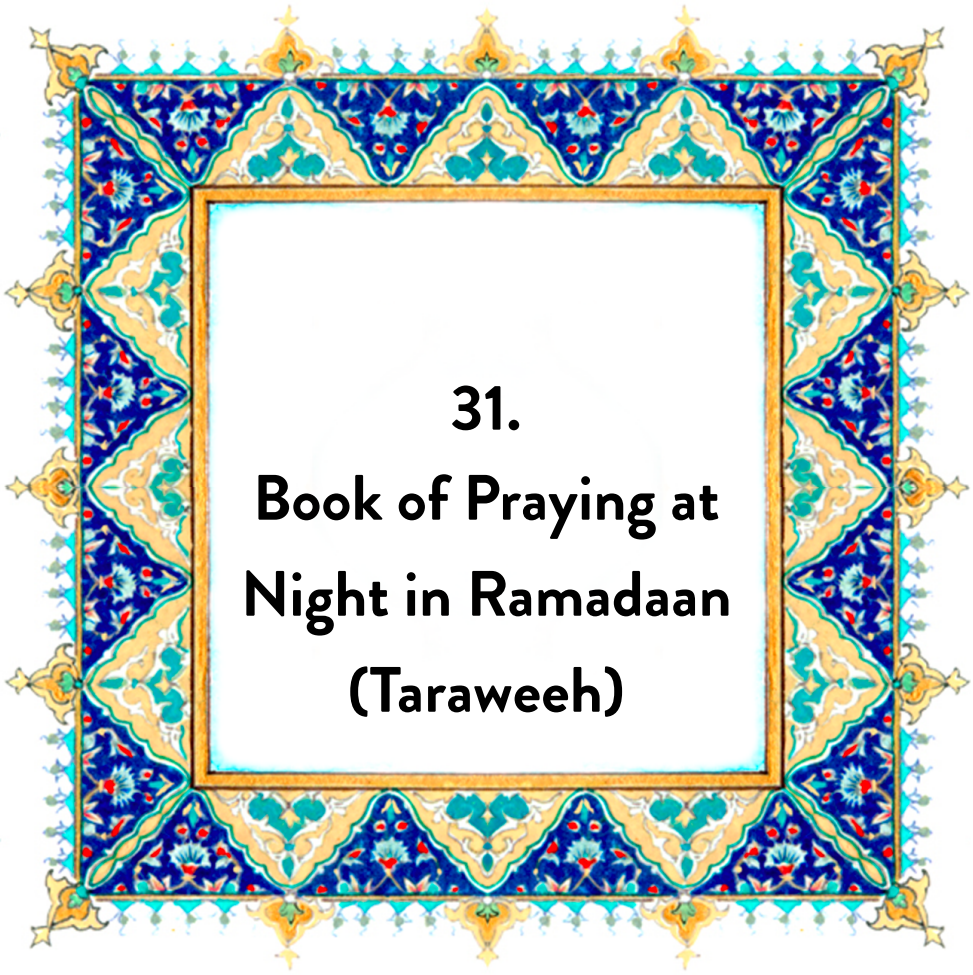
I never saw the Prophet (ﷺ) seeking to fast on a day more (preferable to him) than this day, the day of 'Ashura', or this month, i.e. the month of Ramadan.

Sahih al-Bukhari 2006 - Book 30, Hadith 111

Narrated Salama bin Al-Akwa`:

The Prophet (ﷺ) ordered a man from the tribe of Bani Aslam to announce amongst the people that whoever had eaten should fast the rest of the day, and whoever had not eaten should continue his fast, as that day was the day of 'Ashura' .

Sahih al-Bukhari 2007 - Book 30, Hadith 112



31.
Book of Praying at Night in Ramadaan (Taraweeh)

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying regarding Ramadan, "Whoever prayed at night in it (the month of Ramadan) out of sincere Faith and hoping for a reward from Allah, then all his previous sins will be forgiven."

Sahih al-Bukhari 2008 - Book 31, Hadith 1

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Whoever prayed at night the whole month of Ramadan out of sincere Faith and hoping for a reward from Allah, then all his previous sins will be forgiven." Ibn Shihab (a sub-narrator) said, "Allah's Messenger (ﷺ) died and the people continued observing that (i.e. Nawafil offered individually, not in congregation), and it remained as it was during the Caliphate of Abu Bakr and in the early days of 'Umar's Caliphate."

Sahih al-Bukhari 2009 - Book 31, Hadith 2

'Abdur Rahman bin 'Abdul Qari said, "I went out in the company of 'Umar bin Al-Khattab one night in Ramadan to the mosque and found the people praying in different groups. A man praying alone or a man praying with a little group behind him. So, 'Umar said, 'In my opinion I would better collect these (people) under the leadership of one Qari (Reciter) (i.e. let them pray in congregation!)'. So, he made up his mind to congregate them behind Ubai bin Ka'b. Then on another night I went again in his company and the people were praying behind their reciter. On that, 'Umar remarked, 'What an excellent Bid'a (i.e. innovation in religion) this is; but the prayer which they do not perform, but sleep at its time is better than the one they are offering.' He meant the prayer in the last part of the night. (In those days) people used to pray in the early part of the night."

Sahih al-Bukhari 2010 - Book 31, Hadith 3

Narrated `Aisha:

(the wife of the Prophet) Allah's Messenger (ﷺ) used to pray (at night) in Ramadan.

Sahih al-Bukhari 2011 - Book 31, Hadith 4

Narrated 'Urwa:

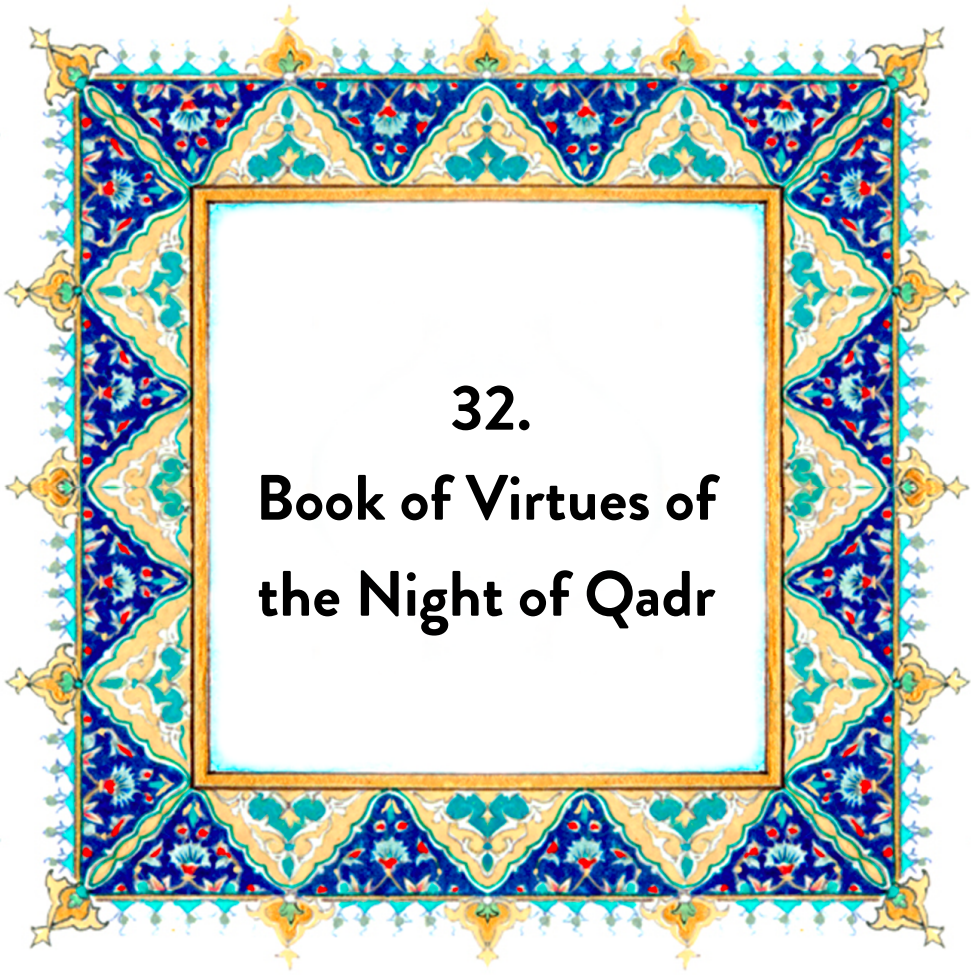
That he was informed by `Aisha, "Allah's Messenger (ﷺ) went out in the middle of the night and prayed in the mosque and some men prayed behind him. In the morning, the people spoke about it and then a large number of them gathered and prayed behind him (on the second night). In the next morning the people again talked about it and on the third night the mosque was full with a large number of people. Allah's Messenger (ﷺ) came out and the people prayed behind him. On the fourth night the Mosque was overwhelmed with people and could not accommodate them, but the Prophet (ﷺ) came out (only) for the morning prayer. When the morning prayer was finished he recited Tashah-hud and (addressing the people) said, "Amma ba'du, your presence was not hidden from me but I was afraid lest the night prayer (Qiyam) should be enjoined on you and you might not be able to carry it on." So, Allah's Apostle died and the situation remained like that (i.e. people prayed individually). "

Sahih al-Bukhari 2012 - Book 31, Hadith 5

Narrated Abu Salama bin `Abdur Rahman:

that he asked `Aisha "How was the prayer of Allah's Messenger (ﷺ) in Ramadan?" She replied, "He did not pray more than eleven rak`at in Ramadan or in any other month. He used to pray four rak`at ---- let alone their beauty and length----and then he would pray four ----let alone their beauty and length ---- and then he would pray three rak`at (witr)." She added, "I asked, 'O Allah's Messenger (ﷺ)! Do you sleep before praying the witr?' He replied, 'O `Aisha! My eyes sleep but my heart does not sleep."

Sahih al-Bukhari 2013 - Book 31, Hadith 6



32.
Book of Virtues of the Night of Qadr

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Whoever fasted the month of Ramadan out of sincere Faith (i.e. belief) and hoping for a reward from Allah, then all his past sins will be forgiven, and whoever stood for the prayers in the night of Qadr out of sincere Faith and hoping for a reward from Allah, then all his previous sins will be forgiven ."

Sahih al-Bukhari 2014 - Book 32, Hadith 1

Narrated Ibn `Umar:

Some men amongst the companions of the Prophet (ﷺ) were shown in their dreams that the night of Qadr was in the last seven nights of Ramadan. Allah's Messenger (ﷺ) said, "It seems that all your dreams agree that (the Night of Qadr) is in the last seven nights, and whoever wants to search for it (i.e. the Night of Qadr) should search in the last seven (nights of Ramadan).

Sahih al-Bukhari 2015 - Book 32, Hadith 2

Narrated Abu Salama:

I asked Abu Sa`id, and he was a friend of mine, (about the Night of Qadr) and he said, "We practiced I`tikaf (seclusion in the mosque) in the middle third of the month of Ramadan with the Prophet (ﷺ) . In the morning of the 20th of Ramadan, the Prophet (ﷺ) came and addressed us and said, 'I was informed of (the date of the Night of Qadr) but I was caused to forget it; so search for it in the odd nights of the last ten nights of the month of Ramadan. (In the dream) I saw myself prostrating in mud and water (as a sign). So, whoever was in I`tikaf with me should return to it with me (for another 10-day's period)', and we returned. At that time there was no sign of clouds in the sky but suddenly a cloud came and it rained till rainwater started leaking through the roof of the mosque which was made of date-palm leaf stalks. Then the prayer was established and I saw Allah's Messenger (ﷺ) prostrating in mud and water and I saw the traces of mud on his forehead."

Sahih al-Bukhari 2016 - Book 32, Hadith 3

Narrated `Aisha:

Allah's Messenger (ﷺ) said, "Search for the Night of Qadr in the odd nights of the last ten days of Ramadan."

Sahih al-Bukhari 2017 - Book 32, Hadith 4

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) used to practice I`tikaf (in the mosque) in the middle third of Ramadan and after passing the twenty nights he used to go back to his house on the 21st, and the people who were in I`tikaf with him also used to go back to their houses. Once in Ramadan, in which he practiced I`tikaf, he established the night prayers at the night in which he used to return home, and then he addressed the people and ordered them whatever Allah wished him to order and said, "I used to practice I`tikaf for these ten days (i.e. the middle third but now I intend to stay in I`tikaf for the last ten days (of the month); so whoever was in I`tikaf with me should stay at his place of seclusion. I have verily been shown (the date of) this Night (of Qadr) but I have forgotten it. So search for it in the odd nights of the last ten days (of this month). I also saw myself (in the dream) prostrating in mud and water." On the night of the 21st, the sky was covered with clouds and it rained, and the rainwater started leaking through the roof of the mosque at the praying place of the Prophet (ﷺ) . I saw with my own eyes the Prophet at the completion of the morning prayer leaving with his face covered with mud and water.

Sahih al-Bukhari 2018 - Book 32, Hadith 5

Narrated `Aisha:

The Prophet (ﷺ) said, "Look for (the Night of Qadr).

Sahih al-Bukhari 2019 - Book 32, Hadith 6

Narrated `Aisha:

Allah's Messenger (ﷺ) used to practice I`tikaf in the last ten nights of Ramadan and used to say, "Look for the Night of Qadr in the last ten nights of the month of Ramadan."

Sahih al-Bukhari 2020 - Book 32, Hadith 7

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "Look for the Night of Qadr in the last ten nights of Ramadan ,' on the night when nine or seven or five nights remain out of the last ten nights of Ramadan (i.e. 21, 23, 25, respectively).

Sahih al-Bukhari 2021 - Book 32, Hadith 8

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) said, "The Night of Qadr is in the last ten nights of the month (Ramadan), either on the first nine or in the last (remaining) seven nights (of Ramadan)." Ibn `Abbas added, "Search for it on the twenty-fourth (of Ramadan).

Sahih al-Bukhari 2022 - Book 32, Hadith 9

Narrated 'Ubada bin As-Samit:

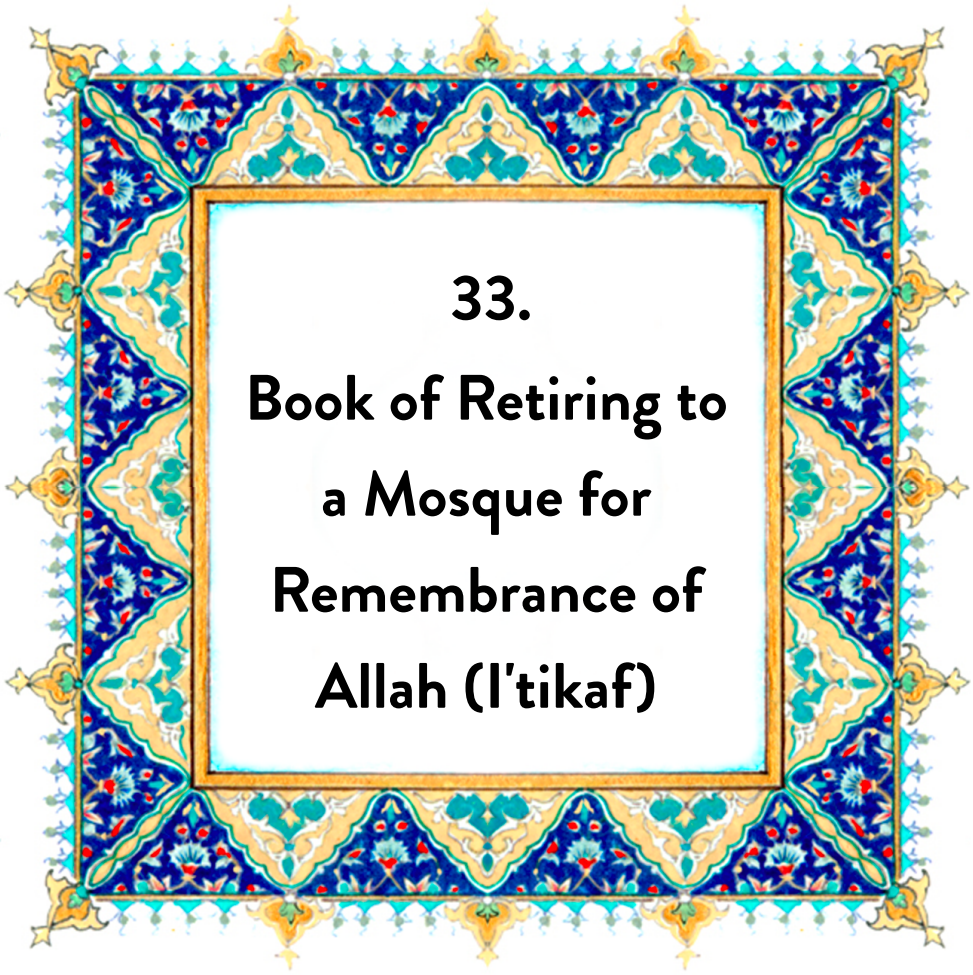
The Prophet (ﷺ) came out to inform us about the Night of Qadr but two Muslims were quarreling with each other. So, the Prophet (ﷺ) said, "I came out to inform you about the Night of Qadr but such-and-such persons were quarreling, so the news about it had been taken away; yet that might be for your own good, so search for it on the 29th, 27th and 25th (of Ramadan).

Sahih al-Bukhari 2023 - Book 32, Hadith 10

Narrated Aisha:

With the start of the last ten days of Ramadan, the Prophet (ﷺ) used to tighten his waist belt (i.e. work hard) and used to pray all the night, and used to keep his family awake for the prayers.

Sahih al-Bukhari 2024 - Book 32, Hadith 11



33.
Book of Retiring to a Mosque for Remembrance of Allah (I'tikaf)

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) used to practice I`tikaf in the last ten days of the month of Ramadan.

Sahih al-Bukhari 2025 - Book 33, Hadith 1

Narrated `Aisha:

(the wife of the Prophet) The Prophet (ﷺ) used to practice I`tikaf in the last ten days of Ramadan till he died and then his wives used to practice I`tikaf after him.

Sahih al-Bukhari 2026 - Book 33, Hadith 2

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) used to practice I`tikaf in the middle ten days of Ramadan and once he stayed in I`tikaf till the night of the twenty-first and it was the night in the morning of which he used to come out of his I`tikaf. The Prophet (ﷺ) said, "Whoever was in I`tikaf with me should stay in I`tikaf for the last ten days, for I was informed (of the date) of the Night (of Qadr) but I have been caused to forget it. (In the dream) I saw myself prostrating in mud and water in the morning of that night. So, look for it in the last ten nights and in the odd ones of them." It rained that night and the roof of the mosque dribbled as it was made of leaf stalks of date-palms. I saw with my own eyes the mark of mud and water on the forehead of the Prophet (i.e. in the morning of the twenty-first).

Sahih al-Bukhari 2027 - Book 33, Hadith 3

Narrated `Aisha:

The Prophet (ﷺ) used to (put) bend his head (out) to me while he was in I`tikaf in the mosque during my monthly periods and I would comb and oil his hair.

Sahih al-Bukhari 2028 - Book 33, Hadith 4

Narrated `Aisha:

(the wife of the Prophet) Allah's Messenger (ﷺ) used to let his head in (the house) while he was in the mosque and I would comb and oil his hair. When in I`tikaf he used not to enter the house except for a need.

Sahih al-Bukhari 2029 - Book 33, Hadith 5

Narrated `Aisha:

The Prophet (ﷺ) used to embrace me during my menses. He also used to put his head out of the mosque while he was in I`tikaf, and I would wash it during my menses.

Sahih al-Bukhari 2030, 2031 - Book 33, Hadith 6

Narrated Ibn `Umar:

`Umar asked the Prophet (ﷺ) "I vowed in the Pre-Islamic period of ignorance to stay in I`tikaf for one night in Al-Masjid al-Haram." The Prophet (ﷺ) said to him, "Fulfill your vow."

Sahih al-Bukhari 2032 - Book 33, Hadith 7

Narrated `Amra:

Aisha said, "the Prophet (ﷺ) used to practice I`tikaf in the last ten days of Ramadan and I used to pitch a tent for him, and after offering the morning prayer, he used to enter the tent." Hafsa asked the permission of `Aisha to pitch a tent for her and she allowed her and she pitched her tent. When Zainab bint Jahsh saw it, she pitched another tent. In the morning the Prophet (ﷺ) noticed the tents. He said, 'What is this?" He was told of the whole situation. Then the Prophet (ﷺ) said, "Do you think that they intended to do righteousness by doing this?" He therefore abandoned the I`tikaf in that month and practiced I`tikaf for ten days in the month of Shawwal."

Sahih al-Bukhari 2033 - Book 33, Hadith 8

Narrated `Aisha:

The Prophet (ﷺ) intended to practice I`tikaf and when he reached the place where he intended to perform I`tikaf, he saw some tents, the tents of `Aisha, Hafsa and Zainab. So, he said, "Do you consider that they intended to do righteousness by doing this?" And then he went away and did not perform I`tikaf (in Ramadan) but performed it in the month of Shawwal for ten days.

Sahih al-Bukhari 2034 - Book 33, Hadith 9

Narrated `Ali bin Al-Husain:

Safiya, the wife of the Prophet (ﷺ) told me that she went to Allah's Messenger (ﷺ) to visit him in the mosque while he was in I`tikaf in the last ten days of Ramadan. She had a talk with him for a while, then she got up in order to return home. The Prophet (ﷺ) accompanied her. When they reached the gate of the mosque, opposite the door of Um-Salama, two Ansari men were passing by and they greeted Allah's Apostle . He told them: Do not run away! And said, "She is (my wife) Safiya bint Huyai." Both of them said, "Subhan Allah, (How dare we think of any evil) O Allah's Messenger (ﷺ)!" And they felt it. The Prophet said (to them), "Satan reaches everywhere in the human body as blood reaches in it, (everywhere in one's body). I was afraid lest Satan might insert an evil thought in your minds."

Sahih al-Bukhari 2035 - Book 33, Hadith 10

Narrated Abu Salama bin `Abdur-Rahman:

I asked Abu Sa`id Al-Khudri, "Did you hear Allah's Messenger (ﷺ) talking about the Night of Qadr?" He replied in the affirmative and said, "Once we were in I`tikaf with Allah's Messenger (ﷺ) in the middle ten days of (Ramadan) and we came out of it in the morning of the twentieth, and Allah's Messenger (ﷺ)delivered a sermon on the 20th (of Ramadan) and said, 'I was informed (of the date) of the Night of Qadr (in my dream) but had forgotten it. So, look for it in the odd nights of the last ten nights of the month of Ramadan. I saw myself prostrating in mud and water on that night (as a sign of the Night of Qadr). So, whoever had been in I`tikaf with Allah's Messenger (ﷺ) should return for it.' The people returned to the mosque (for I`tikaf). There was no trace of clouds in the sky. But all of a sudden a cloud came and it rained. Then the prayer was established (they stood for the prayer) and Allah's Messenger (ﷺ) prostrated in mud and water and I saw mud over the forehead and the nose of the Prophet.

Sahih al-Bukhari 2036 - Book 33, Hadith 11

Narrated `Aisha:

One of the wives of Allah's Messenger (ﷺ) practiced I`tikaf with him while she ad bleeding in between her periods and she would see red (blood) or yellowish traces, and sometimes we put a tray beneath her when she offered the prayer.

Sahih al-Bukhari 2037 - Book 33, Hadith 12

Narrated `Ali bin Al-Husain (from Safiya the Prophet's wife):

The wives of the Prophet (ﷺ) were with him in the mosque (while he was in I`tikaf) and then they departed and the Prophet (ﷺ) said to Safiya bint Huyai, "Don't hurry up, for I shall accompany you," (and her dwelling was in the house of Usama). The Prophet (ﷺ) went out and in the meantime two Ansari men met him and they looked at the Prophet (ﷺ) and passed by. The Prophet (ﷺ) said to them, "Come here. She is (my wife) Safiya bint Huyai." They replied, "Subhan Allah, (How dare we think of evil) O Allah's Apostle! (we never expect anything bad from you)." The Prophet (ﷺ) replied, "Satan circulates in the human being as blood circulates in the body, and I was afraid lest Satan might insert an evil thought in your minds."

Sahih al-Bukhari 2038 - Book 33, Hadith 13

Narrated `Ali bin Al-Husain from Safiya:

Safiya went to the Prophet (ﷺ) while he was in I`tikaf. When she returned, the Prophet (ﷺ) accompanied her walking. An Ansari man saw him. When the Prophet (ﷺ) noticed him, he called him and said, "Come here. She is Safiya. (Sufyan a sub-narrator perhaps said that the Prophet (ﷺ) had said, "This is Safiya"). And Satan circulates in the body of Adam's offspring as his blood circulates in it." (A sub-narrator asked Sufyan, "Did Safiya visit him at night?" He said, "Of course, at night.")

Sahih al-Bukhari 2039 - Book 33, Hadith 14

Narrated Abu Sa`id:

We practiced I`tikaf with Allah's Messenger (ﷺ) in the middle ten days (of Ramadan). In the morning of the twentieth (of Ramadan) we shifted our baggage, but Allah's Messenger (ﷺ) came to us and said, "Whoever was m I`tikaf should return to his place of I`tikaf, for I saw (i.e. was informed about the date of) this Night (of Qadr) and saw myself prostrating in mud and water." When I returned to my place the sky was overcast with clouds and it rained. By Him Who sent Muhammad with the Truth, the sky was covered with clouds from the end of that day, and the mosque which was roofed with leafstalks of date palm trees (leaked with rain) and I saw the trace of mud and water over the nose of the Prophet (ﷺ) and its tip.

Sahih al-Bukhari 2040 - Book 33, Hadith 15

Narrated `Amra bint `Abdur-Rahman from `Aisha:

Allah's Messenger (ﷺ) used to practice I`tikaf every year in the month of Ramadan. And after offering the morning prayer, he used to enter the place of his I`tikaf. `Aisha asked his permission to let her practice I`tikaf and he allowed her, and so she pitched a tent in the mosque. When Hafsa heard of that, she also pitched a tent (for herself), and when Zainab heard of that, she too pitched another tent. When, in the morning, Allah's Messenger (ﷺ) had finished the morning prayer, he saw four tents and asked, "What is this?" He was informed about it. He then said, "What made them do this? Is it righteousness? Remove the tents, for I do not want to see them." So, the tents were removed. The Prophet (ﷺ) did not perform I`tikaf that year in the month of Ramadan, but did it in the last ten days of Shawwal.

Sahih al-Bukhari 2041 - Book 33, Hadith 16

Narrated `Abdullah bin `Umar:

`Umar bin Al-Khattab said, "O Allah's Messenger (ﷺ)! I vowed in the Pre-Islamic period to perform I`tikaf in Al-Masjid-al-Haram for one night." The Prophet (ﷺ) said, "Fulfill your vow." So, he performed I`tikaf for one night.

Sahih al-Bukhari 2042 - Book 33, Hadith 17

Narrated Ibn `Umar:

that `Umar had vowed in the Pre-Islamic period to perform I`tikaf in Al-Masjid-al-Haram. (A subnarrator thinks that `Umar vowed to perform I`tikaf for one night.) Allah's Messenger (ﷺ) said to `Umar, "Fulfill your vow."

Sahih al-Bukhari 2043 - Book 33, Hadith 18

Narrated Abu Huraira:

The Prophet (ﷺ) used to perform I`tikaf every year in the month of Ramadan for ten days, and when it was the year of his death, he stayed in I`tikaf for twenty days.

Sahih al-Bukhari 2044 - Book 33, Hadith 19

Narrated `Amra bint `Abdur-Rahman from `Aisha:

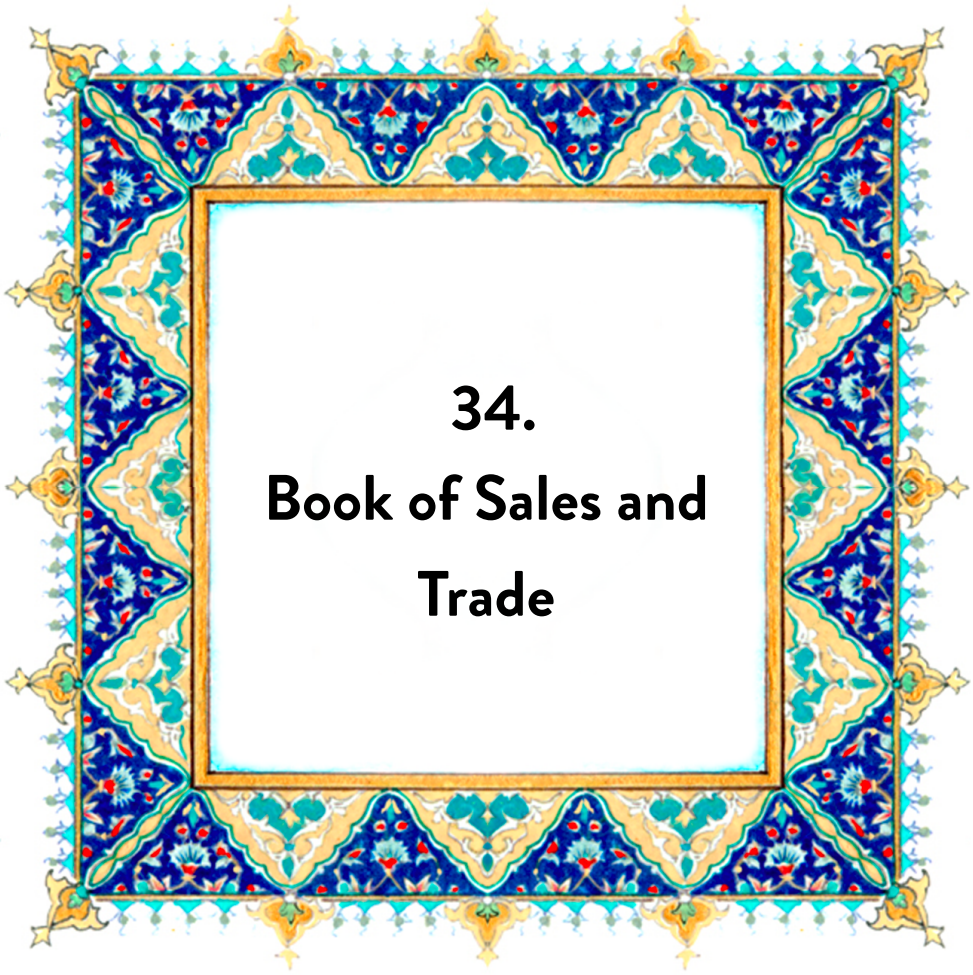
Allah's Messenger (ﷺ) mentioned that he would practice I`tikaf in the last ten days of Ramadan. `Aisha asked his permission to perform I`tikaf and he permitted her. Hafsa asked `Aisha to take his permission for her, and she did so. When Zainab bint Jahsh saw that, she ordered a tent to be pitched for her and it was pitched for her. Allah's Messenger (ﷺ) used to proceed to his tent after the prayer. So, he saw the tents ans asked, "What is this?" He was told that those were the tents of Aisha, Hafsa, and Zainab. Allah's Apostle said, "Is it righteousness which they intended by doing so? I am not going to perform I`tikaf." So he returned home. When the fasting month was over, he performed Itikar for ten days in the month of Shawwal.

Sahih al-Bukhari 2045 - Book 33, Hadith 20

Narrated `Urwa:

Aisha during her menses used to comb and oil the hair of the Prophet (ﷺ) while he used to be in I`tikaf in the mosque. He would stretch out his head towards her while she was in her chamber.

Sahih al-Bukhari 2046 - Book 33, Hadith 21



34.
Book of Sales and Trade

Narrated Abu Huraira:

You people say that Abu Huraira tells many narrations from Allah's Messenger (ﷺ) and you also wonder why the emigrants and Ansar do not narrate from Allah's Messenger (ﷺ) as Abu Huraira does. My emigrant brothers were busy in the market while I used to stick to Allah's Messenger (ﷺ) content with what fills my stomach; so I used to be present when they were absent and I used to remember when they used to forget, and my Ansari brothers used to be busy with their properties and I was one of the poor men of Suffa. I used to remember the narrations when they used to forget. No doubt, Allah's Messenger (ﷺ) once said, "Whoever spreads his garment till I have finished my present speech and then gathers it to himself, will remember whatever I will say." So, I spread my colored garment which I was wearing till Allah's Messenger (ﷺ) had finished his saying, and then I gathered it to my chest. So, I did not forget any of that narrations.

Sahih al-Bukhari 2047 - Book 34, Hadith 1

Narrated Ibrahim bin Sa`d from his father from his grandfather:

`Abdur Rahman bin `Auf said, "When we came to Medina as emigrants, Allah's Messenger (ﷺ) established a bond of brotherhood between me and Sa`d bin Ar-Rabi`. Sa`d bin Ar-Rabi` said (to me), 'I am the richest among the Ansar, so I will give you half of my wealth and you may look at my two wives and whichever of the two you may choose I will divorce her, and when she has completed the prescribed period (before marriage) you may marry her.' `Abdur-Rahman replied, "I am not in need of all that. Is there any marketplace where trade is practiced?' He replied, "The market of Qainuqa." `Abdur- Rahman went to that market the following day and brought some dried buttermilk (yogurt) and butter, and then he continued going there regularly. Few days later, `Abdur-Rahman came having traces of yellow (scent) on his body. Allah's Messenger (ﷺ) asked him whether he had got married. He replied in the affirmative. The Prophet (ﷺ) said, 'Whom have you married?' He replied, 'A woman from the Ansar.' Then the Prophet (ﷺ) asked, 'How much did you pay her?' He replied, '(I gave her) a gold piece equal in weigh to a date stone (or a date stone of gold)! The Prophet (ﷺ) said, 'Give a Walima (wedding banquet) even if with one sheep .' "

Sahih al-Bukhari 2048 - Book 34, Hadith 2

Narrated Anas:

When `Abdur-Rahman bin `Auf came to Medina, the Prophet (ﷺ) established a bond of brotherhood between him and Sa`d bin Ar-Rabi al-Ansari. Sa`d was a rich man, so he said to `Abdur-Rahman, "I will give you half of my property and will help you marry." `Abdur-Rahman said (to him), "May Allah bless you in your family and property. Show me the market." So `Abdur-Rahman did not return from the market) till he gained some dried buttermilk (yogurt) and butter (through trading). He brought that to his house-hold. We stayed for sometime (or as long as Allah wished), and then `Abdur-Rahman came, scented with yellowish perfume. The Prophet (ﷺ) said (to him) "What is this?" He replied, "I got married to an Ansari woman." The Prophet (ﷺ) asked, "What did you pay her?" He replied, "A gold stone or gold equal to the weight of a date stone." The Prophet (ﷺ) said (to him), "Give a wedding banquet even if with one sheep."

Sahih al-Bukhari 2049 - Book 34, Hadith 3

Narrated Ibn `Abbas:

`Ukaz, Majanna and Dhul-Majaz were marketplaces in the Pre-Islamic period of ignorance. When Islam came, Muslims felt that marketing there might be a sin. So, the Divine Inspiration came: "There is no harm for you to seek the bounty of your Lord (in the seasons of Hajj)." (2.198) Ibn `Abbas recited the Verse in this way.

Sahih al-Bukhari 2050 - Book 34, Hadith 4

Narrated An-Nu`man bin Bashir:

The Prophet (ﷺ) said "Both legal and illegal things are obvious, and in between them are (suspicious) doubtful matters. So whoever forsakes those doubtful things lest he may commit a sin, will definitely avoid what is clearly illegal; and whoever indulges in these (suspicious) doubtful things bravely, is likely to commit what is clearly illegal. Sins are Allah's Hima (i.e. private pasture) and whoever pastures (his sheep) near it, is likely to get in it at any moment."

Sahih al-Bukhari 2051 - Book 34, Hadith 5

Narrated `Abdullah bin Abu Mulaika:

`Uqba bin Al-Harith said that a black woman came and claimed that she had suckled both of them (i.e. `Uqba and his wife). So, he mentioned that to the Prophet (ﷺ) who turned his face from him and smiled and said, "How (can you keep your wife), and it was said (that both of you were suckled by the same woman)?" His wife was the daughter of Abu Ihab-al-Tamimi.

Sahih al-Bukhari 2052 - Book 34, Hadith 6

Narrated Aisha:

`Utba bin Abu Waqqas took a firm promise from his brother Sa`d bin Abu Waqqas to take the son of the slave-girl of Zam`a into his custody as he was his (i.e. `Utba's) son. In the year of the Conquest (of Mecca) Sa`d bin Abu Waqqas took him, and said that he was his brother's son, and his brother took a promise from him to that effect. 'Abu bin Zam`a got up and said, "He is my brother and the son of the slave-girl of my father and was born on my father's bed." Then they both went to the Prophet (ﷺ) Sa`d said, "O Allah's Messenger (ﷺ)! He is the son of my brother and he has taken a promise from me that I will take him." 'Abu bin Zam`a said, "(He is) my brother and the son of my father's slave-girl and was born on my father's bed." Allah's Messenger (ﷺ) said, "The boy is for you. O 'Abu bin Zam`a." Then the Prophet (ﷺ) said, "The son is for the bed (i.e. the man on whose bed he was born) and stones (disappointment and deprivation) for the one who has done illegal sexual intercourse." The Prophet (ﷺ) told his wife Sauda bint Zam`a to screen herself from that boy as he noticed a similarity between the boy and `Utba. So, the boy did not see her till he died.

Sahih al-Bukhari 2053 - Book 34, Hadith 7

Narrated `Adi bin Hatim:

I asked Allah's Messenger (ﷺ) about Al Mirad (i.e. a sharp-edged piece of wood or a piece of wood provided with a piece of iron used for hunting). He replied, "If the game is hit by its sharp edge, eat it, and if it is hit by its broad side, do not eat it, for it has been beaten to death." I asked, "O Allah's Messenger (ﷺ)! I release my dog by the name of Allah and find with it at the game, another dog on which I have not mentioned the name of Allah, and I do not know which one of them caught the game." Allah's Messenger (ﷺ) said (to him), 'Don't eat it as you have mentioned the name of Allah on your dog and not on the other dog."

Sahih al-Bukhari 2054 - Book 34, Hadith 8

Narrated Anas:

The Prophet (ﷺ) passed by a fallen date and said, "Were it not for my doubt that this might have been given in charity, I would have eaten it." And narrated Abu Huraira the Prophet (ﷺ) said, "I found a datefruit fallen on my bed."

Sahih al-Bukhari 2055 - Book 34, Hadith 9

Narrated `Abbas bin Tamim:

that his uncle said: "The Prophet (ﷺ) was asked: If a person feels something during his prayer; should one interrupt his prayer?" The Prophet (ﷺ) said: No! You should not give it up unless you hear a sound or smell something." Narrated Ibn Abi Hafsa: Az-Zuhri said, "There is no need of repeating ablution unless you detect a smell or hear a sound."

Sahih al-Bukhari 2056 - Book 34, Hadith 10

Narrated `Aisha:

Some people said, "O Allah's Messenger (ﷺ)! Meat is brought to us by some people and we are not sure whether the name of Allah has been mentioned on it or not (at the time of slaughtering the animals)." Allah's Messenger (ﷺ) said (to them), "Mention the name of Allah and eat it."

Sahih al-Bukhari 2057 - Book 34, Hadith 11

Narrated Jabir:

While we were offering the prayer with the Prophet (ﷺ) a caravan carrying food came from Sham. The people looked towards the caravan (and went to it) and only twelve persons remained with the Prophet. So, the Divine Inspiration came; "But when they see some bargain or some amusement, they disperse headlong to it." (62.11)

Sahih al-Bukhari 2058 - Book 34, Hadith 12

Narrated Abu Huraira:

The Prophet (ﷺ) said, "A time will come when one will not care how one gains one's money, legally or illegally."

Sahih al-Bukhari 2059 - Book 34, Hadith 13

Narrated Abu Al-Minhal:

I used to practice money exchange, and I asked Zaid bin 'Arqam about it, and he narrated what the Prophet said in the following: Abu Al-Minhal said, "I asked Al-Bara' bin `Azib and Zaid bin Arqam about practicing money exchange. They replied, 'We were traders in the time of Allah's Messenger (ﷺ) and I asked Allah's Messenger (ﷺ) about money exchange. He replied, 'If it is from hand to hand, there is no harm in it; otherwise it is not permissible."

Sahih al-Bukhari 2060, 2061 - Book 34, Hadith 14

Narrated 'Ubaid bin `Umair:

Abu Musa asked `Umar to admit him but he was not admitted as `Umar was busy, so Abu Musa went back. When `Umar finished his job he said, "Didn't I hear the voice of `Abdullah bin Qais? Let him come in." `Umar was told that he had left. So, he sent for him and on his arrival, he (Abu Musa) said, "We were ordered to do so (i.e. to leave if not admitted after asking permission thrice). `Umar told him, "Bring witness in proof of your statement." Abu Musa went to the Ansar's meeting places and asked them. They said, "None amongst us will give this witness except the youngest of us, Abu Sa`id Al-Khudri. Abu Musa then took Abu Sa`id Al-Khudri (to `Umar) and `Umar said, surprisingly, "Has this order of Allah's Messenger (ﷺ) been hidden from me?" (Then he added), "I used to be busy trading in markets."

Sahih al-Bukhari 2062 - Book 34, Hadith 15

Abu Hurairah (ra) said, "Allah's Messenger (ﷺ) mentioned a person from Bani Israel who travelled by sea and carried out his needs." Then he narrated the whole story. (See Hadith no. 2291)

Sahih al-Bukhari 2063 - Book 34, Hadith 16

Narrated Jabir:

A caravan arrived (at Medina) while we were offering the Jumua prayer with the Prophet. The people left out for the caravan, with the exception of twelve persons. Then this Verse was revealed: 'But when they see some bargain or some amusement, they disperse headlong to it and leave you standing." (62.11)

Sahih al-Bukhari 2064 - Book 34, Hadith 17

Narrated `Aisha:

The Prophet (ﷺ) said, "If a woman gives in charity from her house meals without wasting (i.e. being extravagant), she will get the reward for her giving, and her husband will also get the reward for his earning and the storekeeper will also get a similar reward. The acquisition of the reward of none of them will reduce the reward of the others."

Sahih al-Bukhari 2065 - Book 34, Hadith 18

Narrated Abu Huraira:

The Prophet (ﷺ) said, "If a woman gives something (i.e. in charity) from her husband's earnings without his permission, she will get half his reward."

Sahih al-Bukhari 2066 - Book 34, Hadith 19

Narrated Anas bin Malik:

I heard Allah's Messenger (ﷺ) saying, "whoever desires an expansion in his sustenance and age, should keep good relations with his Kith and kin."

Sahih al-Bukhari 2067 - Book 34, Hadith 20

Narrated `Aisha:

The Prophet (ﷺ) purchased food grains from a Jew on credit and mortgaged his iron armor to him.

Sahih al-Bukhari 2068 - Book 34, Hadith 21

Narrated Qatada:

Anas went to the Prophet (ﷺ) with barley bread having some dissolved fat on it. The Prophet (ﷺ) had mortgaged his armor to a Jew in Medina and took from him some barley for his family. Anas heard him saying, "The household of Muhammad did not possess even a single Sa of wheat or food grains for the evening meal, although he has nine wives to look after." (See Hadith No. 685)

Sahih al-Bukhari 2069 - Book 34, Hadith 22

Narrated `Aisha:

When Abu Bakr As-Siddiq was chosen Caliph, he said, "My people know that my profession was not incapable of providing substance to my family. And as I will be busy serving the Muslim nation, my family will eat from the National Treasury of Muslims, and I will practice the profession of serving the Muslims."

Sahih al-Bukhari 2070 - Book 34, Hadith 23

Narrated Aisha:

The companions of Allah's Messenger (ﷺ) used to practice manual labor, so their sweat used to smell, and they were advised to take a bath.

Sahih al-Bukhari 2071 - Book 34, Hadith 24

Narrated Al-Miqdam:

The Prophet (ﷺ) said, "Nobody has ever eaten a better meal than that which one has earned by working with one's own hands. The Prophet (ﷺ) of Allah, David used to eat from the earnings of his manual labor."

Sahih al-Bukhari 2072 - Book 34, Hadith 25

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The Prophet (ﷺ) David used not to eat except from the earnings of his manual labor."

Sahih al-Bukhari 2073 - Book 34, Hadith 26

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "No doubt, it is better for any one of you to cut a bundle of wood and carry it over his back rather than to ask someone who may or may not give him."

Sahih al-Bukhari 2074 - Book 34, Hadith 27

Narrated Az-Zubair bin Al-Awwam:

The Prophet (ﷺ) said, "One would rather take a rope and cut wood and carry it than ask others).

Sahih al-Bukhari 2075 - Book 34, Hadith 28

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) said, "May Allah's mercy be on him who is lenient in his buying, selling, and in demanding back his money."

Sahih al-Bukhari 2076 - Book 34, Hadith 29

Narrated Hudhaifa:

The Prophet (ﷺ) said, "Before your time the angels received the soul of a man and asked him, 'Did you do any good deeds (in your life)?' He replied, 'I used to order my employees to grant time to the rich person to pay his debts at his convenience.' So Allah said to the angels; "Excuse him." Rabi said that (the dead man said), 'I used to be easy to the rich and grant time to the poor.' Or, in another narration, 'grant time to the well-off and forgive the needy,' or, 'accept from the well-off and forgive the needy.'

Sahih al-Bukhari 2077 - Book 34, Hadith 30

Narrated Abu Huraira:

The Prophet (ﷺ) said, "There was a merchant who used to lend the people, and whenever his debtor was in straitened circumstances, he would say to his employees, 'Forgive him so that Allah may forgive us.' So, Allah forgave him."

Sahih al-Bukhari 2078 - Book 34, Hadith 31

Narrated Hakim bin Hizam:

Allah's Messenger (ﷺ) said, "The seller and the buyer have the right to keep or return goods as long as they have not parted or till they part; and if both the parties spoke the truth and described the defects and qualities (of the goods), then they would be blessed in their transaction, and if they told lies or hid something, then the blessings of their transaction would be lost."

Sahih al-Bukhari 2079 - Book 34, Hadith 32

Narrated Abu Sa`id:

We used to be given mixed dates (from the booty) and used to sell (barter) two Sas of those dates) for one Sa (of good dates). The Prophet (ﷺ) said (to us), "No (bartering of) two Sas for one Sa nor two Dirhams for one Dirham is permissible", (as that is a kind of usury). (See Hadith No. 405).

Sahih al-Bukhari 2080 - Book 34, Hadith 33

Narrated Abu Mas`ud:

An Ansari man, called Abu Shu'aib, came and told his butcher slave, "Prepare meals sufficient for five persons, for I want to invite the Prophet (ﷺ) along with four other persons as I saw signs of hunger on his face." Abu Shu'aib invited them and another person came along with them. The Prophet (ﷺ) said (to Abu Shu'aib), This man followed us, so if you allow him, he will join us, and if you want him to return, he will go back." Abu Shu'aib said, "No, I have allowed him (i.e. he, too, is welcomed to the meal).

Sahih al-Bukhari 2081 - Book 34, Hadith 34

Narrated Hakim bin Hizam:

The Prophet (ﷺ) aid, "The buyer and the seller have the option to cancel or to confirm the deal, as long as they have not parted or till they part, and if they spoke the truth and told each other the defects of the things, then blessings would be in their deal, and if they hid something and told lies, the blessing of the deal would be lost."

Sahih al-Bukhari 2082 - Book 34, Hadith 35

Narrated Abu Hurairah (ra):

The Prophet (ﷺ) said "Certainly a time will come when people will not bother to know from where they earned the money, by lawful means or unlawful means." (See Hadith no. 2050)

Sahih al-Bukhari 2083 - Book 34, Hadith 36

Narrated Aisha:

When the last Verses of Surat al- Baqara were revealed, the Prophet (ﷺ) recited them in the mosque and proclaimed the trade of alcohol as illegal.

Sahih al-Bukhari 2084 - Book 34, Hadith 37

Narrated Samura bin Jundab:

The Prophet (ﷺ) said, "This night I dreamt that two men came and took me to a Holy land whence we proceeded on till we reached a river of blood, where a man was standing, and on its bank was standing another man with stones in his hands. The man in the middle of the river tried to come out, but the other threw a stone in his mouth and forced him to go back to his original place. So, whenever he tried to come out, the other man would throw a stone in his mouth and force him to go back to his former place. I asked, 'Who is this?' I was told, 'The person in the river was a Riba-eater."

Sahih al-Bukhari 2085 - Book 34, Hadith 38

Narrated `Aun bin Abu Juhaifa:

My father bought a slave who practiced the profession of cupping. (My father broke the slave's instruments of cupping). I asked my father why he had done so. He replied, "The Prophet (ﷺ) forbade the acceptance of the price of a dog or blood, and also forbade the profession of tattooing, getting tattooed and receiving or giving Riba, (usury), and cursed the picture-makers."

Sahih al-Bukhari 2086 - Book 34, Hadith 39

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying, "The swearing (by the seller) may persuade the buyer to purchase the goods but that will be deprived of Allah's blessing."

Sahih al-Bukhari 2087 - Book 34, Hadith 40

Narrated `Abdullah bin Abu `Aufa:

A man displayed some goods in the market and swore by Allah that he had been offered so much for that, that which was not offered, and he said so, so as to cheat a Muslim. On that occasion the following Verse was revealed: "Verily! Those who purchase a small gain at the cost of Allah's covenant and their oaths (They shall have no portion in the Hereafter ..etc.)' (3.77)

Sahih al-Bukhari 2088 - Book 34, Hadith 41

Narrated `Ali:

I got an old she-camel as my share from the booty, and the Prophet (ﷺ) had given me another from Al- Khumus. And when I intended to marry Fatima (daughter of the Prophet), I arranged that a goldsmith from the tribe of Bani Qainuqa' would accompany me in order to bring Idhkhir and then sell it to the goldsmiths and use its price for my marriage banquet.

Sahih al-Bukhari 2089 - Book 34, Hadith 42

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) said, "Allah made Mecca a sanctuary and it was neither permitted for anyone before, nor will it be permitted for anyone after me (to fight in it). And fighting in it was made legal for me for a few hours of a day only. None is allowed to uproot its thorny shrubs or to cut down its trees or to chase its game or to pick up its Luqata (fallen things) except by a person who would announce it publicly." `Abbas bin `Abdul-Muttalib requested the Prophet, "Except Al-Idhkhir, for our goldsmiths and for the roofs of our houses." The Prophet (ﷺ) said, "Except Al-Idhkhir." `Ikrima said, "Do you know what is meant by chasing its game? It is to drive it out of the shade and sit in its place." Khalid said, "(`Abbas said: Al-Idhkhir) for our goldsmiths and our graves."

Sahih al-Bukhari 2090 - Book 34, Hadith 43

Narrated Khabbab:

I was a blacksmith in the Pre-Islamic period, and 'Asi bin Wail owed me some money, so I went to him to demand it. He said (to me), "I will not pay you unless you disbelieve Muhammad." I said, "I will not disbelieve till Allah kills you and then you get resurrected." He said, "Leave me till I die and get resurrected, then I will be given wealth and children and I will pay you your debt." On that occasion it was revealed to the Prophet: 'Have you seen him who disbelieved in Our signs and says: Surely I will be given wealth and children? Has he known the unseen, or has he taken a covenant from the Beneficent (Allah)? (19.77- 78)

Sahih al-Bukhari 2091 - Book 34, Hadith 44

Narrated 'Is-haq bin `Abdullah bin Abu Talha:

I heard Anas bin Malik saying, "A tailor invited Allah's Messenger (ﷺ) to a meal which he had prepared. " Anas bin Malik said, "I accompanied Allah's Messenger (ﷺ) to that meal. He served the Prophet (ﷺ) with bread and soup made with gourd and dried meat. I saw the Prophet (ﷺ) taking the pieces of gourd from the dish." Anas added, "Since that day I have continued to like gourd."

Sahih al-Bukhari 2092 - Book 34, Hadith 45

Narrated Abu Hazim:

I heard Sahl bin Sa`d saying, "A woman brought a Burda (i.e. a square piece of cloth having edging). I asked, 'Do you know what a Burda is?' They replied in the affirmative and said, "It is a cloth sheet with woven margins." Sahl went on, "She addressed the Prophet (ﷺ) and said, 'I have woven it with my hands for you to wear.' The Prophet (ﷺ) took it as he was in need of it, and came to us wearing it as a waist sheet. One of us said, 'O Allah's Messenger (ﷺ)! Give it to me to wear.' The Prophet (ﷺ) agreed to give it to him. The Prophet (ﷺ) sat with the people for a while and then returned (home), wrapped that waist sheet and sent it to him. The people said to that man, 'You haven't done well by asking him for it when you know that he never turns down anybody's request.' The man replied, 'By Allah, I have not asked him for it except to use it as my shroud when I die." Sahl added; "Later it (i.e. that sheet) was his shroud."

Sahih al-Bukhari 2093 - Book 34, Hadith 46

Narrated Abu Hazim:

Some men came to Sahl bin Sa`d to ask him about the pulpit. He replied, "Allah's Messenger (ﷺ) sent for a woman (Sahl named her) (this message): 'Order your slave carpenter to make pieces of wood (i.e. a pulpit) for me so that I may sit on it while addressing the people.' So, she ordered him to make it from the tamarisk of the forest. He brought it to her and she sent it to Allah's Messenger (ﷺ) . Allah's Messenger (ﷺ) ordered it to be placed in the mosque: so, it was put and he sat on it.

Sahih al-Bukhari 2094 - Book 34, Hadith 47

Narrated Jabir bin `Abdullah:

An Ansari woman said to Allah's Messenger (ﷺ), "O Allah's Messenger (ﷺ)! Shall I make something for you to sit on, as I have a slave who is a carpenter?" He replied, "If you wish." So, she got a pulpit made for him. When it was Friday the Prophet (ﷺ) sat on that pulpit. The date-palm stem near which the Prophet (ﷺ) used to deliver his sermons cried so much so that it was about to burst. The Prophet (ﷺ) came down from the pulpit to the stem and embraced it and it started groaning like a child being persuaded to stop crying and then it stopped crying. The Prophet (ﷺ) said,"It has cried because of (missing) what it use to hear of the religions knowledge."

Sahih al-Bukhari 2095 - Book 34, Hadith 48

Narrated `Aisha:

Allah's Messenger (ﷺ) bought food grains from a Jew on credit and mortgaged his armor to him.

Sahih al-Bukhari 2096 - Book 34, Hadith 49

Narrated Jabir bin `Abdullah:

I was with the Prophet (ﷺ) in a Ghazwa (Military Expedition) and my camel was slow and exhausted. The Prophet came up to me and said, "O Jabir." I replied, "Yes?" He said, "What is the matter with you?" I replied, "My camel is slow and tired, so I am left behind." So, he got down and poked the camel with his stick and then ordered me to ride. I rode the camel and it became so fast that I had to hold it from going ahead of Allah's Messenger (ﷺ) . He then asked me, have you got married?" I replied in the affirmative. He asked, "A virgin or a matron?" I replied, "I married a matron." The Prophet (ﷺ) said, "Why have you not married a virgin, so that you may play with her and she may play with you?" Jabir replied, "I have sisters (young in age) so I liked to marry a matron who could collect them all and comb their hair and look after them." The Prophet (ﷺ) said, "You will reach, so when you have arrived (at home), I advise you to associate with your wife (that you may have an intelligent son)." Then he asked me, "Would you like to sell your camel?" I replied in the affirmative and the Prophet (ﷺ) purchased it for one Uqiya of gold. Allah's Messenger (ﷺ) reached before me and I reached in the morning, and when I went to the mosque, I found him at the door of the mosque. He asked me, "Have you arrived just now?" I replied in the affirmative. He said, "Leave your camel and come into (the mosque) and pray two rak`at." I entered and offered the prayer. He told Bilal to weigh and give me one Uqiya of gold. So Bilal weighed for me fairly and I went away. The Prophet (ﷺ) sent for me and I thought that he would return to me my camel which I hated more than anything else. But the Prophet (ﷺ) said to me, "Take your camel as well as its price."

Sahih al-Bukhari 2097 - Book 34, Hadith 50

Narrated Ibn `Abbas:

`Ukaz, Majanna and Dhul-Majaz were markets in the Pre-Islamic period. When the people embraced Islam they considered it a sin to trade there. So, the following Holy Verse came:-- 'There is no harm for you if you seek of the bounty of your Lord (Allah) in the Hajj season." (2.198) Ibn `Abbas recited it like this.

Sahih al-Bukhari 2098 - Book 34, Hadith 51

Narrated `Amr:

Here (i.e. in Mecca) there was a man called Nawwas and he had camels suffering from the disease of excessive and unquenchable thirst. Ibn `Umar went to the partner of Nawwas and bought those camels. The man returned to Nawwas and told him that he had sold those camels. Nawwas asked him, "To whom have you sold them?" He replied, "To such and such Sheikh." Nawwas said, "Woe to you; By Allah, that Sheikh was Ibn `Umar." Nawwas then went to Ibn `Umar and said to him, "My partner sold you camels suffering from the disease of excessive thirst and he had not known you." Ibn `Umar told him to take them back. When Nawwas went to take them, Ibn `Umar said to him, "Leave them there as I am happy with the decision of Allah's Messenger (ﷺ) that there is no oppression . "

Sahih al-Bukhari 2099 - Book 34, Hadith 52

Narrated Abu Qatada:

We set out with Allah's Messenger (ﷺ) in the year of Hunain, (the Prophet (ﷺ) gave me an armor). I sold that armor and bought a garden in the region of the tribe of Bani Salama and that was the first property I got after embracing Islam.

Sahih al-Bukhari 2100 - Book 34, Hadith 53

Narrated Abu Musa:

Allah's Messenger (ﷺ) said, "The example of a good companion (who sits with you) in comparison with a bad one, is I like that of the musk seller and the blacksmith's bellows (or furnace); from the first you would either buy musk or enjoy its good smell while the bellows would either burn your clothes or your house, or you get a bad nasty smell thereof."

Sahih al-Bukhari 2101 - Book 34, Hadith 54

Narrated Anas bin Malik:

Abu Taiba cupped Allah's Messenger (ﷺ) so he ordered that he be paid one Sa of dates and ordered his masters to reduce his tax (as he was a slave and had to pay a tax to them).

Sahih al-Bukhari 2102 - Book 34, Hadith 55

Narrated Ibn `Abbas:

Once the Prophet (ﷺ) got his blood out (medically) and paid that person who had done it. If it had been illegal, the Prophet (ﷺ) would not have paid him.

Sahih al-Bukhari 2103 - Book 34, Hadith 56

Narrated `Abdullah bin `Umar:

Once the Prophet (ﷺ) sent to `Umar a silken two-piece garment, and when he saw `Umar wearing it, he said to him, "I have not sent it to you to wear. It is worn by him who has no share in the Hereafter, and I have sent it to you so that you could benefit by it (i.e. sell it).

Sahih al-Bukhari 2104 - Book 34, Hadith 57

Narrated Aisha:

(mother of the faithful believers) I bought a cushion with pictures on it. When Allah's Messenger (ﷺ) saw it, he kept standing at the door and did not enter the house. I noticed the sign of disgust on his face, so I said, "O Allah's Messenger (ﷺ)! I repent to Allah and H is Apostle . (Please let me know) what sin I have done." Allah's Messenger (ﷺ) said, "What about this cushion?" I replied, "I bought it for you to sit and recline on." Allah's Messenger (ﷺ) said, "The painters (i.e. owners) of these pictures will be punished on the Day of Resurrection. It will be said to them, 'Put life in what you have created (i.e. painted).' " The Prophet (ﷺ) added, "The angels do not enter a house where there are pictures."

Sahih al-Bukhari 2105 - Book 34, Hadith 58

Narrated Anas:

The Prophet (ﷺ) said, "O Bani Najjar! Suggest a price for your garden." Part of it was a ruin and it contained some date palms.

Sahih al-Bukhari 2106 - Book 34, Hadith 59

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "The buyer and the seller have the option to cancel or confirm the bargain before they separate from each other or if the sale is optional." Nafi` said, "Ibn `Umar used to separate quickly from the seller if he had bought a thing which he liked."

Sahih al-Bukhari 2107 - Book 34, Hadith 60

Narrated Hakim bin Hizam":

The Prophet (ﷺ) said, "The buyer and the seller have the option of canceling or confirming the deal unless they separate."

Sahih al-Bukhari 2108 - Book 34, Hadith 61

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "The seller and the buyer have the option of canceling or confirming the deal unless they separate, or one of them says to the other, 'Choose (i.e. decide to cancel or confirm the bargain now)." Perhaps he said, 'Or if it is an optional sale.' " Ibn `Umar, Shuraih, Ash-Shu`bi, Tawus, Ata, and Ibn Abu Mulaika agree upon this judgment.

Sahih al-Bukhari 2109 - Book 34, Hadith 62

Narrated Hakim bin Hizam:

The Prophet (ﷺ) said, "The buyer and the seller have the option of canceling or confirming the bargain unless they separate, and if they spoke the truth and made clear the defects of the goods, them they would be blessed in their bargain, and if they told lies and hid some facts, their bargain would be deprived of Allah's blessings."

Sahih al-Bukhari 2110 - Book 34, Hadith 63

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "Both the buyer and the seller have the option of canceling or confirming a bargain unless they separate, or the sale is optional." (See Hadith No.320).

Sahih al-Bukhari 2111 - Book 34, Hadith 64

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "Both the buyer and the seller have the option of canceling or confirming the bargain, as long as they are still together, and unless they separate or one of them gives the other the option of keeping or re

Sahih al-Bukhari 2112 - Book 34, Hadith 65

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "No deal is settled and finalized unless the buyer and the seller separate, except if the deal is optional (whereby the validity of the bargain depends on the stipulations agreed upon).

Sahih al-Bukhari 2113 - Book 34, Hadith 66

Narrated Hakim bin Hizam:

The Prophet (ﷺ) said, "Both the buyer and the seller have the option of canceling or confirming the bargain unless they separate." The sub-narrator, Hammam said, "I found this in my book: 'Both the buyer and the seller give the option of either confirming or canceling the bargain three times, and if they speak the truth and mention the defects, then their bargain will be blessed, and if they tell lies and conceal the defects, they might gain some financial gain but they will deprive their sale of (Allah's) blessings."

Sahih al-Bukhari 2114 - Book 34, Hadith 67

Narrated Ibn 'Umar (ra) :

We were accompanying the Prophet (ﷺ) on a journey and I was riding an unmanageable camel belonging to 'Umar (ra), and I could not bring it under my control. So, it used to go ahead of the party and 'Umar would check it and force it to retreat, and again it went ahead and again 'Umar forced it to retreat. The Prophet (ﷺ) asked 'Umar to sell that camel to him. 'Umar replied, "It is for you O Allah's Messenger !" Allah's Messenger (ﷺ) told 'Umar to sell that camel to him (not to give it as gift). So, 'Umar sold it to Allah's Messenger (ﷺ). Then the Prophet (ﷺ) said to 'Abdullah bin 'Umar "This camel is for you O 'Abdullah (as a present) and you could do with it whatever you like."

Sahih al-Bukhari 2115 - Book 34, Hadith 68

Narrated 'Abdullah bin 'Umar (ra):

I bartered my property in Khaibar to 'Uthman (chief of the faithful believers) for his property in Al-Wadi. When we finished the deal, I left immediately and got out of his house lest he should cancel the deal, for the tradition was that they buyer and the seller had the option of canceling the bargain unless they separated. When out deal was completed, I came to know that I have been unfair to 'Uthman, for by selling him my land I caused him to be in a land of Thamud, at a distance of three days journey from Al-Madina, while he made me neared to Al-Madina, at a distance of three days journey from my former land.

Sahih al-Bukhari 2116 - Book 34, Hadith 69

Narrated `Abdullah bin `Umar:

A person came to the Prophet (ﷺ) and told him that he was always betrayed in purchasing. The Prophet (ﷺ) told him to say at the time of buying, "No cheating."

Sahih al-Bukhari 2117 - Book 34, Hadith 70

Narrated `Aisha:

Allah's Messenger (ﷺ) said, "An army will invade the Ka`ba and when the invaders reach Al-Baida', all the ground will sink and swallow the whole army." I said, "O Allah's Messenger (ﷺ)! How will they sink into the ground while amongst them will be their markets (the people who worked in business and not invaders) and the people not belonging to them?" The Prophet (ﷺ) replied, "all of those people will sink but they will be resurrected and judged according to their intentions."

Sahih al-Bukhari 2118 - Book 34, Hadith 71

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The congregational prayer of anyone amongst you is more than twenty (five or twenty seven) times in reward than his prayer in the market or in his house, for if he performs ablution completely and then goes to the mosque with the sole intention of performing the prayer, and nothing urges him to proceed to the mosque except the prayer, then, on every step which he takes towards the mosque, he will be raised one degree or one of his sins will be forgiven. The angels will keep on asking Allah's forgiveness and blessings for everyone of you so long as he keeps sitting at his praying place. The angels will say, 'O Allah, bless him! O Allah, be merciful to him!' as long as he does not do Hadath or a thing which gives trouble to the other." The Prophet (ﷺ) further said, "One is regarded in prayer so long as one is waiting for the prayer."

Sahih al-Bukhari 2119 - Book 34, Hadith 72

Narrated Anas bin Malik:

While the Prophet (ﷺ) was in the market, somebody, called, "O Abul-Qasim." The Prophet (ﷺ) turned to him. The man said, "I have called to this (i.e. another man)." The Prophet (ﷺ) said, "Name yourselves by my name but not by my Kunya (name)." (In Arabic world it is the custom to call the man as the father of his eldest son, e.g. Abul-Qasim.) (See Hadith No. 737, Vol. 4)

Sahih al-Bukhari 2120 - Book 34, Hadith 73

Narrated Anas:

A man at Al-Baqi' called, "O Abul-Qasim!" The Prophet (ﷺ) turned to him and the man said (to the Prophet), "I did not intend to call you." The prophet said, "Name yourselves by my name but not by my Kunya (name).

Sahih al-Bukhari 2121 - Book 34, Hadith 74

Narrated Abu Huraira Ad-Dausi:

Once the Prophet (ﷺ) went out during the day. Neither did he talk to me nor I to him till he reached the market of Bani Qainuqa and then he sat in the compound of Fatima's house and asked about the small boy (his grandson Al-Hasan) but Fatima kept the boy in for a while. I thought she was either changing his clothes or giving the boy a bath. After a while the boy came out running and the Prophet (ﷺ) embraced and kissed him and then said, 'O Allah! Love him, and love whoever loves him.'

Sahih al-Bukhari 2122 - Book 34, Hadith 75

Narrated Nafi`:

Ibn `Umar told us that the people used to buy food from the caravans in the lifetime of the Prophet. The Prophet (ﷺ) used to forbid them to sell it at the very place where they had purchased it (but they were to wait) till they carried it to the market where foodstuff was sold. Ibn `Umar said, 'The Prophet (ﷺ) also forbade the reselling of foodstuff by somebody who had bought it unless he had received it with exact full measure.'

Sahih al-Bukhari 2123, 2124 - Book 34, Hadith 76

Narrated Ata bin Yasar:

I met `Abdullah bin `Amr bin Al-`As and asked him, "Tell me about the description of Allah's Messenger (ﷺ) which is mentioned in Torah (i.e. Old Testament.") He replied, 'Yes. By Allah, he is described in Torah with some of the qualities attributed to him in the Qur'an as follows: "O Prophet ! We have sent you as a witness (for Allah's True religion) And a giver of glad tidings (to the faithful believers), And a warner (to the unbelievers) And guardian of the illiterates. You are My slave and My messenger (i.e. Apostle). I have named you "Al-Mutawakkil" (who depends upon Allah). You are neither discourteous, harsh Nor a noisemaker in the markets And you do not do evil to those Who do evil to you, but you deal With them with forgiveness and kindness. Allah will not let him (the Prophet) Die till he makes straight the crooked people by making them say: "None has the right to be worshipped but Allah," With which will be opened blind eyes And deaf ears and enveloped hearts."

Sahih al-Bukhari 2125 - Book 34, Hadith 77

Narrated `Abdullah ibn `Umar:

Allah's Messenger (ﷺ) said, "He who buys foodstuff should not sell it till he is satisfied with the measure with which he has bought it.

Sahih al-Bukhari 2126 - Book 34, Hadith 78

Narrated Jabir:

`Abdullah bin `Amr bin Haram died and was in debt to others. I asked the Prophet (ﷺ) to intercede with his creditors for some reduction in the debts. The Prophet (ﷺ) requested them (to reduce the debts) but they refused. The Prophet (ﷺ) said to me, "Go and put your dates (In heaps) according to their different kinds. The Ajwa on one side, the cluster of Ibn Zaid on another side, etc.. Then call me." I did that and called the Prophet (ﷺ) He came and sat at the head or in the middle of the heaps and ordered me. Measure (the dates) for the people (creditors)." I measured for them till I paid all the debts. My dates remained as it nothing had been taken from them. In other narrations, Jabir said; The Prophet (ﷺ) said, "He (i.e. `Abdullah) continued measuring for them till he paid all the debts." The Prophet (ﷺ) said (to `Abdullah), "Cut (clusters) for him (i.e. one of the creditors) and measure for him fully."

Sahih al-Bukhari 2127 - Book 34, Hadith 79

Narrated Al-Miqdam bin Ma'diyakrib:

The Prophet (ﷺ) said, "Measure your foodstuff and you will be blessed."

Sahih al-Bukhari 2128 - Book 34, Hadith 80

Narrated `Abdullah bin Zaid:

The Prophet (ﷺ) said, "The Prophet (ﷺ) Abraham made Mecca a sanctuary, and asked for Allah's blessing in it. I made Medina a sanctuary as Abraham made Mecca a sanctuary and I asked for Allah's Blessing in its measures the Mudd and the Sa as Abraham did for Mecca.

Sahih al-Bukhari 2129 - Book 34, Hadith 81

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said, "O Allah bestow your blessings on their measures, bless their Mudd and Sa." The Prophet (ﷺ) meant the people of Medina.

Sahih al-Bukhari 2130 - Book 34, Hadith 82

Narrated Salim:

that his father said. "I saw those, who used to buy foodstuff without measuring or weighing in the life time of the Prophet (ﷺ) being punished if they sold it before carrying it to their own houses."

Sahih al-Bukhari 2131 - Book 34, Hadith 83

Narrated Tawus:

Ibn `Abbas said, "Allah's Messenger (ﷺ) forbade the selling of foodstuff before its measuring and transferring into one's possession." I asked Ibn `Abbas, "How is that?" Ibn `Abbas replied, "It will be just like selling money for money, as the foodstuff has not been handed over to the first purchaser who is the present seller."

Sahih al-Bukhari 2132 - Book 34, Hadith 84

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "He who buys foodstuff should not sell it till he has received it."

Sahih al-Bukhari 2133 - Book 34, Hadith 85

Narrated Az-Zuhri from Malik bin Aus:

that the latter said, "Who has change?" Talha said, "I (will have change) when our storekeeper comes from the forest." Narrated `Umar bin Al-Khattab: Allah's Messenger (ﷺ) said, "The bartering of gold for silver is Riba, (usury), except if it is from hand to hand and equal in amount, and wheat grain for wheat grain is usury except if it is form hand to hand and equal in amount, and dates for dates is usury except if it is from hand to hand and equal in amount, and barley for barley is usury except if it is from hand to hand and equal in amount." (See Riba-Fadl in the glossary).

Sahih al-Bukhari 2134 - Book 34, Hadith 86

Narrated Ibn `Abbas:

The Prophet (ﷺ) forbade the selling of foodstuff before receiving it. I consider that all types of sellings should be done similarly.

Sahih al-Bukhari 2135 - Book 34, Hadith 87

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "The buyer of foodstuff should not sell it before it has been measured for him." Isma`il narrated instead, "He should not sell it before receiving it."

Sahih al-Bukhari 2136 - Book 34, Hadith 88

Narrated Ibn `Umar:

I saw the people buy foodstuff randomly (i.e. blindly without measuring it) in the lifetime of Allah's Apostle and they were punished (by beating), if they tried to sell it before carrying it to their own houses.

Sahih al-Bukhari 2137 - Book 34, Hadith 89

Narrated Aisha:

Rarely did the Prophet (ﷺ) fail to visit Abu Bakr's house everyday, either in the morning or in the evening. When the permission for migration to Medina was granted, all of a sudden the Prophet (ﷺ) came to us at noon and Abu Bakr was informed, who said, "Certainly the Prophet (ﷺ) has come for some urgent matter." The Prophet (ﷺ) said to Abu Bark, when the latter entered "Let nobody stay in your home." Abu Bakr said, "O Allah's Messenger (ﷺ)! There are only my two daughters (namely `Aisha and Asma') present." The Prophet (ﷺ) said, "I feel (am informed) that I have been granted the permission for migration." Abu Bakr said, "I will accompany you, O Allah's Messenger (ﷺ)!" The Prophet (ﷺ) said, "You will accompany me." Abu Bakr then said "O Allah's Messenger (ﷺ)! I have two she-camels I have prepared specially for migration, so I offer you one of them. The Prophet (ﷺ) said, "I have accepted it on the condition that I will pay its price."

Sahih al-Bukhari 2138 - Book 34, Hadith 90

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "Do not urge somebody to return what he has already bought (i.e. in optional sale) from another seller so as to sell him your own goods."

Sahih al-Bukhari 2139 - Book 34, Hadith 91

Narrated Abu Huraira:

Allah's Messenger (ﷺ) forbade the selling of things by a town dweller on behalf of a desert dweller; and similarly Najsh was forbidden. And one should not urge somebody to return the goods to the seller so as to sell him his own goods; nor should one demand the hand of a girl who has already been engaged to someone else; and a woman should not try to cause some other woman to be divorced in order to take her place.

Sahih al-Bukhari 2140 - Book 34, Hadith 92

Narrated Jabir bin `Abdullah:

A man decided that a slave of his would be manumitted after his death and later on he was in need of money, so the Prophet (ﷺ) took the slave and said, "Who will buy this slave from me?" Nu'aim bin `Abdullah bought him for such and such price and the Prophet (ﷺ) gave him the slave.

Sahih al-Bukhari 2141 - Book 34, Hadith 93

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) forbade Najsh.

Sahih al-Bukhari 2142 - Book 34, Hadith 94

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) forbade the sale called 'Habal-al-Habala which was a kind of sale practiced in the Pre- Islamic Period of ignorance. One would pay the price of a she-camel which was not born yet would be born by the immediate offspring of an extant she-camel.

Sahih al-Bukhari 2143 - Book 34, Hadith 95

Narrated Abu Sa`id:

Allah's Messenger (ﷺ) forbade the selling by Munabadha, i.e. to sell one's garment by casting it to the buyer not allowing him to examine or see it. Similarly he forbade the selling by Mulamasa. Mulamasa is to buy a garment, for example, by merely touching it, not looking at it.

Sahih al-Bukhari 2144 - Book 34, Hadith 96

Narrated Abu Huraira:

The Prophet (ﷺ) forbade two kinds of dressing; (one of them) is to sit with one's legs drawn up while wrapped in one garment. (The other) is to lift that garment on one's shoulders. And also forbade two kinds of sale: Al-Limais and An-Nibadh.

Sahih al-Bukhari 2145 - Book 34, Hadith 97

Narrated Abu Huraira:

Allah's Messenger (ﷺ) forbade selling by Mulamasa and Munabadha.

Sahih al-Bukhari 2146 - Book 34, Hadith 98

Narrated Abu Sa`id:

The Prophet (ﷺ) forbade two kinds of dresses and two kinds of sale, i.e., Mulamasa and Munabadha.

Sahih al-Bukhari 2147 - Book 34, Hadith 99

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Don't keep camels and sheep unmilked for a long time, for whoever buys such an animal has the option to milk it and then either to keep it or return it to the owner along with one Sa of dates." Some narrated from Ibn Seereen (that the Prophet (ﷺ) had said), "One Sa of wheat, and he has the option for three days." And some narrated from Ibn Seereen, " ... a Sa of dates," not mentioning the option for three days. But a Sa of dates is mentioned in most narrations.

Sahih al-Bukhari 2148 - Book 34, Hadith 100

Narrated `Abdullah bin Mas`ud:

Whoever buys a sheep which has not been milked for a long time, has the option of returning it along with one Sa of dates; and the Prophet (ﷺ) forbade going to meet the seller on the way (as he has no knowledge of the market price and he may sell his goods at a low price).

Sahih al-Bukhari 2149 - Book 34, Hadith 101

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Do not go forward to meet the caravan (to buy from it on the way before it reaches the town). And do not urge buyers to cancel their purchases to sell them (your own goods) yourselves, and do not practice Najsh. A town dweller should not sell the goods for the desert dweller. Do not leave sheep unmilked for a long time, when they are on sale, and whoever buys such an animal has the option of returning it, after milking it, along with a Sa of dates or keeping it. it has been kept unmilked for a long period by the seller (to deceive others).

Sahih al-Bukhari 2150 - Book 34, Hadith 102

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Whoever buys a sheep which has been kept unmilked for a long period, and milks it, can keep it if he is satisfied, and if he is not satisfied, he can return it, but he should pay one Sa of dates for the milk."

Sahih al-Bukhari 2151 - Book 34, Hadith 103

Narrated Abu Huraira:

The Prophet (ﷺ) said, "If a slave-girl commits illegal sexual intercourse and it is proved beyond doubt, then her owner should lash her and should not blame her after the legal punishment. And then if she repeats the illegal sexual intercourse he should lash her again and should not blame her after the legal punishment, and if she commits it a third time, then he should sell her even for a hair rope."

Sahih al-Bukhari 2152 - Book 34, Hadith 104

Narrated Abu Huraira and Zaid bin Khalid:

Allah's Messenger (ﷺ) was asked about the slave-girl, if she was a virgin and committed illegal sexual intercourse. The Prophet (ﷺ) said, "If she committed illegal sexual intercourse, lash her, and if she did it a second time, then lash her again, and if she repeated the third time, then sell her even for a hair rope." Ibn Shihab said, "I don't know whether to sell her after the third or fourth offense."

Sahih al-Bukhari 2153, 2154 - Book 34, Hadith 105

Narrated `Aisha:

Allah's Messenger (ﷺ) came to me and I told him about the slave-girl (Buraira) Allah's Messenger (ﷺ) said, "Buy and manumit her, for the Wala is for the one who manumits." In the evening the Prophet (ﷺ) got up and glorified Allah as He deserved and then said, "Why do some people impose conditions which are not present in Allah's Book (Laws)? Whoever imposes such a condition as is not in Allah's Laws, then that condition is invalid even if he imposes one hundred conditions, for Allah's conditions are more binding and reliable."

Sahih al-Bukhari 2155 - Book 34, Hadith 106

Narrated `Abdullah bin `Umar:

Aisha wanted to buy Buraira and he (the Prophet (ﷺ)) went out for the prayer. When he returned, she told him that they (her masters) refused to sell her except on the condition that her Wala' would go to them. The Prophet (ﷺ) replied, 'The Wala' would go to him who manumits.' " Hammam asked Nafi` whether her (Buraira's) husband was a free man or a slave. He replied that he did not know.

Sahih al-Bukhari 2156 - Book 34, Hadith 107

Narrated Jarir:

I have given a pledge of allegiance to Allah's Messenger (ﷺ) for to testify that None has the right to be worshipped but Allah, and Muhammad is His Apostle, to offer prayers perfectly, to pay Zakat, to listen to and obey (Allah's and His Prophet's orders), and to give good advice to every Muslim.

Sahih al-Bukhari 2157 - Book 34, Hadith 108

Narrated Tawus:

Ibn `Abbas said, "Allah's Messenger (ﷺ) said, 'Do not go to meet the caravans on the way (for buying their goods without letting them know the market price); a town dweller should not sell the goods of a desert dweller on behalf of the latter.' I asked Ibn `Abbas, 'What does he mean by not selling the goods of a desert dweller by a town dweller?' He said, 'He should not become his broker.' "

Sahih al-Bukhari 2158 - Book 34, Hadith 109

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) forbade the selling of the goods of a desert dweller by a town person.

Sahih al-Bukhari 2159 - Book 34, Hadith 110

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "A buyer should not urge a seller to restore a purchase so as to buy it himself, and do not practice Najsh; and a town dweller should not sell goods of a desert dweller."

Sahih al-Bukhari 2160 - Book 34, Hadith 111

Narrated Anas bin Malik:

We were forbidden that a town dweller should sell goods of a desert dweller.

Sahih al-Bukhari 2161 - Book 34, Hadith 112

Narrated Abu Huraira:

The Prophet (ﷺ) forbade the meeting (of caravans) on the way and the selling of goods by an inhabitant of the town on behalf of a desert dweller.

Sahih al-Bukhari 2162 - Book 34, Hadith 113

Narrated Tawus:

I asked Ibn `Abbas, "What is the meaning of, 'No town dweller should sell (or buy) for a desert dweller'?" Ibn `Abbas said, "It means he should not become his broker."

Sahih al-Bukhari 2163 - Book 34, Hadith 114

Narrated `Abdullah:

Whoever buys an animal which has been kept unmilked for a long time, could return it, but has to pay a Sa of dates along with it. And the Prophet (ﷺ) forbade meeting the owners of goods on the way away from the market.

Sahih al-Bukhari 2164 - Book 34, Hadith 115

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "You should not try to cancel the purchases of one another (to get a benefit thereof), and do not go ahead to meet the caravan (for buying the goods) (but wait) till it reaches the market."

Sahih al-Bukhari 2165 - Book 34, Hadith 116

Narrated `Abdullah:

We used to go ahead to meet the caravan and used to buy foodstuff from them. The Prophet (ﷺ) forbade us to sell it till it was carried to the market.

Sahih al-Bukhari 2166 - Book 34, Hadith 117

Narrated `Abdullah:

Some people used to buy foodstuff at the head of the market and used to sell it on the spot. Allah's Apostle forbade them to sell it till they brought it to (their) places.

Sahih al-Bukhari 2167 - Book 34, Hadith 118

Narrated `Urwa:

Aisha said, "Buraira came to me and said, 'I have agreed with my masters to pay them nine Uqiyas (of gold) (in installments) one Uqiya per year; please help me.' I said, 'I am ready to pay the whole amount now provided your masters agree that your Wala will be for me.' So, Buraira went to her masters and told them about that offer but they refused to accept it. She returned, and at that time, Allah's Messenger (ﷺ) was sitting (present). Buraira said, 'I told them of the offer but they did not accept it and insisted on having the Wala.'.' The Prophet (ﷺ) heard that." `Aisha narrated the whole story to the Prophet . He said to her, "Buy her and stipulate that her Wala' would be yours as the Wala' is for the manumitted." `Aisha did so. Then Allah's Messenger (ﷺ) stood up in front of the people, and after glorifying Allah he said, "Amma Badu (i.e. then after)! What about the people who impose conditions which are not in Allah's Book (Laws)? Any condition that is not in Allah's Book (Laws) is invalid even if they were one hundred conditions, for Allah's decisions are the right ones and His conditions are the strong ones (firmer) and the Wala' will be for the manumitted."

Sahih al-Bukhari 2168 - Book 34, Hadith 119

Narrated `Abdullah bin `Umar:

Aisha, (mother of the faithful believers) wanted to buy a slave girl and manumit her, but her masters said that they would sell her only on the condition that her Wala' would be for them. `Aisha told Allah's Messenger (ﷺ) of that. He said, "What they stipulate should not hinder you from buying her, as the Wala' is for the manumitted."

Sahih al-Bukhari 2169 - Book 34, Hadith 120

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "The selling of wheat for wheat is Riba (usury) except if it is handed from hand to hand and equal in amount. Similarly the selling of barley for barley, is Riba except if it is from hand to hand and equal in amount, and dates for dates is usury except if it is from hand to hand and equal in amount. (See Riba-Fadl in the glossary).

Sahih al-Bukhari 2170 - Book 34, Hadith 121

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) forbade Muzabana; and Muzabana is the selling of fresh dates for dried old dates by measure, and the selling of fresh grapes for dried grapes by measure.

Sahih al-Bukhari 2171 - Book 34, Hadith 122

Narrated Ibn `Umar:

The Prophet (ﷺ) forbade Muzabana; and Muzabana is the selling of fresh fruit (without measuring it) for something by measure on the basis that if that thing turns to be more than the fruit, the increase would be for the seller of the fruit, and if it turns to be less, that would be of his lot. Narrated Ibn `Umar from Zaid bin Thabit that the Prophet (ﷺ) allowed the selling of the fruits on the trees after estimation (when they are ripe).

Sahih al-Bukhari 2172, 2173 - Book 34, Hadith 123

Narrated Ibn Shihab:

that Malik bin Aus said, "I was in need of change for one-hundred Dinars. Talha bin 'Ubaidullah called me and we discussed the matter, and he agreed to change (my Dinars). He took the gold pieces in his hands and fidgeted with them, and then said, "Wait till my storekeeper comes from the forest." `Umar was listening to that and said, "By Allah! You should not separate from Talha till you get the money from him, for Allah's Messenger (ﷺ) said, 'The selling of gold for gold is Riba (usury) except if the exchange is from hand to hand and equal in amount, and similarly, the selling of wheat for wheat is Riba (usury) unless it is from hand to hand and equal in amount, and the selling of barley for barley is usury unless it is from hand to hand and equal in amount, and dates for dates, is usury unless it is from hand to hand and equal in amount"

Sahih al-Bukhari 2174 - Book 34, Hadith 124

Narrated Abu Bakra:

Allah's Messenger (ﷺ) said, "Don't sell gold for gold unless equal in weight, nor silver for silver unless equal in weight, but you could sell gold for silver or silver for gold as you like."

Sahih al-Bukhari 2175 - Book 34, Hadith 125

Narrated Abu Sa`id:

(Concerning exchange) that he heard Allah's Messenger (ﷺ) saying, "Do not sell gold for gold unless equal in weight, and do not sell silver unless equal in weight."

Sahih al-Bukhari 2176 - Book 34, Hadith 126

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) said, "Do not sell gold for gold unless equivalent in weight, and do not sell less amount for greater amount or vice versa; and do not sell silver for silver unless equivalent in weight, and do not sell less amount for greater amount or vice versa and do not sell gold or silver that is not present at the moment of exchange for gold or silver that is present.

Sahih al-Bukhari 2177 - Book 34, Hadith 127

Narrated Abu Salih Az-Zaiyat:

I heard Abu Sa`id Al-Khudri saying, "The selling of a Dinar for a Dinar, and a Dirham for a Dirham (is permissible)." I said to him, "Ibn `Abbas does not say the same." Abu Sa`id replied, "I asked Ibn `Abbas whether he had heard it from the Prophet (ﷺ) s or seen it in the Holy Book. Ibn `Abbas replied, "I do not claim that, and you know Allah's Messenger (ﷺ) better than I, but Usama informed me that the Prophet had said, 'There is no Riba (in money exchange) except when it is not done from hand to hand (i.e. when there is delay in payment).' "

Sahih al-Bukhari 2178, 2179 - Book 34, Hadith 128

Narrated Abu Al-Minhal:

I asked Al-Bara' bin `Azib and Zaid bin Arqam about money exchanges. Each of them said, "This is better than I," and both of them said, "Allah's Messenger (ﷺ) forbade the selling of silver for gold on credit. "

Sahih al-Bukhari 2180, 2181 - Book 34, Hadith 129

Narrated `Abdur-Rahman bin Abu Bakra:

that his father said, "The Prophet (ﷺ) forbade the selling of gold for gold and silver for silver except if they are equivalent in weight, and allowed us to sell gold for silver and vice versa as we wished."

Sahih al-Bukhari 2182 - Book 34, Hadith 130

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "Do not sell fruits of dates until they become free from all the dangers of being spoilt or blighted; and do not sell fresh dates for dry dates." Narrated Salim and `Abdullah from Zaid bin Habit' "Later on Allah's Messenger (ﷺ) permitted the selling of ripe fruits on trees for fresh dates or dried dates in Bai'-al-'Araya, and did not allow it for any other kind of sale."

Sahih al-Bukhari 2183, 2184 - Book 34, Hadith 131

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) forbade Muzabana; and Muzabana means the selling of fresh dates (on the trees) for dried dates by measure and also the selling of fresh grapes for dried grapes by measure.

Sahih al-Bukhari 2185 - Book 34, Hadith 132

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) forbade Muzabana and Muhaqala; and Muzabana means the selling of ripe dates for dates still on the trees.

Sahih al-Bukhari 2186 - Book 34, Hadith 133

Narrated Ibn `Abbas:

The Prophet (ﷺ) forbade Muzabana and Muhaqala.

Sahih al-Bukhari 2187 - Book 34, Hadith 134

Narrated Zaid bin Thabit:

Allah's Messenger (ﷺ) al lowed the owner of 'Araya to sell the fruits on the trees by means of estimation.

Sahih al-Bukhari 2188 - Book 34, Hadith 135

Narrated Jabir:

The Prophet (ﷺ) forbade the selling of fruits unless they get ripe, and none of them should be sold except for Dinar or Dirham (i.e. money), except the 'Araya trees (the dates of which could be sold for dates).

Sahih al-Bukhari 2189 - Book 34, Hadith 136

Narrated Abu Huraira:

The Prophet (ﷺ) allowed the sale of the dates of 'Araya provided they were about five Awsuq (singular: Wasaq which means sixty Sa's) or less (in amount).

Sahih al-Bukhari 2190 - Book 34, Hadith 137

Narrated Sahl bin Abu Hathma:

Allah's Messenger (ﷺ) forbade the selling of fruits (fresh dates) for dried dates but allowed the sale of fruits on the 'Araya by estimation and their new owners might eat their dates fresh. Sufyan (in another narration) said, "I told Yahya (a sub-narrator) when I was a mere boy, 'Meccans say that the Prophet (ﷺ) allowed them the sale of the fruits on 'Araya by estimation.' Yahya asked, 'How do the Meccans know about it?' I replied, 'They narrated it (from the Prophet (ﷺ)) through Jabir.' On that, Yahya kept quiet." Sufyan said, "I meant that Jabir belonged to Medina." Sufyan was asked whether in Jabir's narration there was any prohibition of selling fruits before their benefit is evident (i.e. no dangers of being spoilt or blighted). He replied that there was none.

Sahih al-Bukhari 2191 - Book 34, Hadith 138

Narrated Ibn `Umar from Zaid bin Thabit:

Allah's Messenger (ﷺ) allowed the sale of 'Araya by estimating the dates on them for measured amounts of dried dates. Musa bin `Uqba said, "Al-'Araya were distinguished date palms; one could come and buy them (i.e. their fruits).

Sahih al-Bukhari 2192 - Book 34, Hadith 139

Zaid bin Thabit (ra) said, "In the lifetime of Allah's Messenger (ﷺ), the people used to trade with fruits. When they cut their date-fruits and the purchasers came to recieve their rights, the seller would say, 'My dates have got rotten, they are blighted with disease, they are afflicted with Qusham (a disease which causes the fruit to fall before ripening).' They would go on complaining of defects in their purchases. Allah's Messenger (ﷺ) said, "Do not sell the fruits before their benefit is evident (i.e. free from all the dangers of being spoiled or blighted), by way of advice for they quarrelled too much." Kharija bin Zaid bin Thabit said that Zaid bin Thabit (ra) used not to sell the fruits of his land till Pleiades appeared and one could distinguish the yellow fruits from the red (ripe) ones.

Sahih al-Bukhari 2193 - Book 34, Hadith 140

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) forbade the sale of fruits till their benefit is evident. He forbade both the seller and the buyer (such sale).

Sahih al-Bukhari 2194 - Book 34, Hadith 141

Narrated Anas:

Allah's Messenger (ﷺ) forbade the sale of date fruits till they were ripe. Abu `Abdullah (Al-Bukhari) said, "That means till they were red (can be eaten).

Sahih al-Bukhari 2195 - Book 34, Hadith 142

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) forbade the s of (date) fruits till they were red or yellow and fit for eating.

Sahih al-Bukhari 2196 - Book 34, Hadith 143

Narrated Anas bin Malik:

The Prophet (ﷺ) forbade the sale of fruits till their benefit is evident; and the sale of date palms till the dates are almost ripe. He was asked what 'are almost ripe' meant. He replied, "Got red and yellow."

Sahih al-Bukhari 2197 - Book 34, Hadith 144

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p> Narrated Anas bin Malik:

Allah's Messenger (ﷺ) forbade the sale of fruits till they are almost ripe. He was asked what is meant by 'are almost ripe.' He replied, "Till they become red." Allah's Messenger (ﷺ) further said, "If Allah spoiled the fruits, what right would one have to take the money of one's brother (i.e. other people)?"

Sahih al-Bukhari 2198 - Book 34, Hadith 145

Narrated Ibn Shihab:

If somebody bought fruits before their benefit is evident and then the fruits were spoiled with blights, the loss would be suffered by the owner (not the buyer). Narrated Salim bin 'Abdullah from Ibn Umar: Allah's Messenger (ﷺ) said, "Do not sell or buy fruits before their benefit was evident and do not sell fresh fruits (dates) for dried dates."

Sahih al-Bukhari 2199 - Book 34, Hadith 146

Narrated `Aisha:

The Prophet (ﷺ) bought some foodstuff from a Jew on credit and mortgaged his armor to him.

Sahih al-Bukhari 2200 - Book 34, Hadith 147

Narrated Abu Sa`id Al-Khudri and Abu Huraira:

Allah's Messenger (ﷺ) appointed somebody as a governor of Khaibar. That governor brought to him an excellent kind of dates (from Khaibar). The Prophet (ﷺ) asked, "Are all the dates of Khaibar like this?" He replied, "By Allah, no, O Allah's Messenger (ﷺ)! But we barter one Sa of this (type of dates) for two Sas of dates of ours and two Sas of it for three of ours." Allah's Messenger (ﷺ) said, "Do not do so (as that is a kind of usury) but sell the mixed dates (of inferior quality) for money, and then buy good dates with that money."

Sahih al-Bukhari 2201, 2202 - Book 34, Hadith 148

Narrated Nafi', the freed slave of Ibn 'Umar:

If pollinated date-palms are sold and nothing is mentioned (in the contract) about their fruits, the fruits will go to the person who has pollinated them, and so will be the case with the slave and the cultivator. Nafi' mentioned those three things.

Sahih al-Bukhari 2203 - Book 34, Hadith 149

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "If somebody sells pollinated date palms, the fruits will be for the seller unless the buyer stipulates that they will be for himself (and the seller agrees).

Sahih al-Bukhari 2204 - Book 34, Hadith 150

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) forbade Al-Muzabana, i.e. to sell ungathered dates of one's garden for measured dried dates or fresh ungathered grapes for measured dried grapes; or standing crops for measured quantity of foodstuff. He forbade all such bargains.

Sahih al-Bukhari 2205 - Book 34, Hadith 151

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "Whoever pollinates date palms and then sells them, the fruits will belong to him unless the buyer stipulates that the fruits should belong to him (and the seller agrees).

Sahih al-Bukhari 2206 - Book 34, Hadith 152

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) forbade Muhaqala, Mukhadara, Mulamasa, Munabadha and Muzabana. (See glossary and previous Hadiths for the meanings of these terms.)

Sahih al-Bukhari 2207 - Book 34, Hadith 153

Narrated Humaid:

Anas said, "The Prophet (ﷺ) forbade the selling of dates till they were almost ripe." We asked Anas, "What does 'almost ripe' mean?" He replied, "They get red and yellow. The Prophet (ﷺ) added, 'If Allah destroyed the fruits present on the trees, what right would the seller have to take the money of his brother (somebody else)?' "

Sahih al-Bukhari 2208 - Book 34, Hadith 154

Narrated Ibn `Umar:

I was with the Prophet (ﷺ) while he was eating fresh dates. He said, "From the trees there is a tree which resembles a faithful believer." I wanted to say that it was the date palm, but I was the youngest among them (so I kept quiet). He added, "It is the date palm."

Sahih al-Bukhari 2209 - Book 34, Hadith 155

Narrated Anas bin Malik:

Abu Taiba cupped Allah's Messenger (ﷺ) and so Allah's Messenger (ﷺ) ordered that a Sa of dates be paid to him and ordered his masters (for he was a slave) to reduce his tax.

Sahih al-Bukhari 2210 - Book 34, Hadith 156

Narrated `Aisha:

Hind, the mother of Mu'awiya said to Allah's Messenger (ﷺ), "Abu Sufyan (her husband) is a miser. Am I allowed to take from his money secretly?" The Prophet (ﷺ) said to her, "You and your sons may take what is sufficient reasonably and fairly."

Sahih al-Bukhari 2211 - Book 34, Hadith 157

Narrated Hisham bin `Urwa from his father:

who heard Aisha saying, "The Holy Verse; 'Whoever amongst the guardians is rich, he should take no wages (from the property of the orphans) but If he is poor, let him have for himself what is just and reasonable (according to his labors)' (4.6) was revealed concerning the guardian of the orphans who looks after them and manages favorably their financial affairs; If the guardian Is poor, he could have from It what Is just and reasonable, (according to his labors).

Sahih al-Bukhari 2212 - Book 34, Hadith 158

Narrated Jabir:

Allah's Messenger (ﷺ) gave preemption (to the partner) in every joint property, but if the boundaries of the property were demarcated or the ways and streets were fixed, then there was no pre-emption.

Sahih al-Bukhari 2213 - Book 34, Hadith 159

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) decided the validity of preemption in every joint undivided property, but if the boundaries were well marked or the ways and streets were fixed, then there was no pre-emption.

Sahih al-Bukhari 2214 - Book 34, Hadith 160

Narrated Mussaddad from `Abdul Wahid:

the same as above but said, "... in every joint undivided thing..." Narrated Hisham from Ma`mar the same as above but said, " ... in every property... "

Sahih al-Bukhari 2214 - Book 34, Hadith 161

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "While three persons were walking, rain began to fall and they had to enter a cave in a mountain. A big rock rolled over and blocked the mouth of the cave. They said to each other, 'Invoke Allah with the best deed you have performed (so Allah might remove the rock)'. One of them said, 'O Allah! My parents were old and I used to go out for grazing (my animals). On my return I would milk (the animals) and take the milk in a vessel to my parents to drink. After they had drunk from it, I would give it to my children, family and wife. One day I was delayed and on my return I found my parents sleeping, and I disliked to wake them up. The children were crying at my feet (because of hunger). That state of affairs continued till it was dawn. O Allah! If You regard that I did it for Your sake, then please remove this rock so that we may see the sky.' So, the rock was moved a bit. The second said, 'O Allah! You know that I was in love with a cousin of mine, like the deepest love a man may have for a woman, and she told me that I would not get my desire fulfilled unless I paid her one-hundred Dinars (gold pieces). So, I struggled for it till I gathered the desired amount, and when I sat in between her legs, she told me to be afraid of Allah, and asked me not to deflower her except rightfully (by marriage). So, I got up and left her. O Allah! If You regard that I did if for Your sake, kindly remove this rock.' So, two-thirds of the rock was removed. Then the third man said, 'O Allah! No doubt You know that once I employed a worker for one Faraq (three Sa's) of millet, and when I wanted to pay him, he refused to take it, so I sowed it and from its yield I bought cows and a shepherd. After a time that man came and demanded his money. I said to him: Go to those cows and the shepherd and take them for they are for you. He asked me whether I was joking with him. I told him that I was not joking with him, and all that belonged to him. O Allah! If You regard that I did it sincerely for Your sake, then please remove the rock.' So, the rock was removed completely from the mouth of the cave."

Sahih al-Bukhari 2215 - Book 34, Hadith 162

Narrated `Abdur-Rahman bin Abu Bakr:

We were with the Prophet (ﷺ) when a tall pagan with long matted unkempt hair came driving his sheep. The Prophet (ﷺ) asked him, "Are those sheep for sale or for gifts?" The pagan replied, "They are for sale." The Prophet (ﷺ) bought one sheep from him.

Sahih al-Bukhari 2216 - Book 34, Hadith 163

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The Prophet (ﷺ) Abraham emigrated with Sarah and entered a village where there was a king or a tyrant. (The king) was told that Abraham had entered (the village) accompanied by a woman who was one of the most charming women. So, the king sent for Abraham and asked, 'O Abraham! Who is this lady accompanying you?' Abraham replied, 'She is my sister (i.e. in religion).' Then Abraham returned to her and said, 'Do not contradict my statement, for I have informed them that you are my sister. By Allah, there are no true believers on this land except you and 1.' Then Abraham sent her to the king. When the king got to her, she got up and performed ablution, prayed and said, 'O Allah! If I have believed in You and Your Apostle, and have saved my private parts from everybody except my husband, then please do not let this pagan overpower me.' On that the king fell in a mood of agitation and started moving his legs. Seeing the condition of the king, Sarah said, 'O Allah! If he should die, the people will say that I have killed him.' The king regained his power, and proceeded towards her but she got up again and performed ablution, prayed and said, 'O Allah! If I have believed in You and Your Apostle and have kept my private parts safe from all except my husband, then please do not let this pagan overpower me.' The king again fell in a mood of agitation and started moving his legs. On seeing that state of the king, Sarah said, 'O Allah! If he should die, the people will say that I have killed him.' The king got either two or three attacks, and after recovering from the last attack he said, 'By Allah! You have sent a satan to me. Take her to Abraham and give her Ajar.' So she came back to Abraham and said, 'Allah humiliated the pagan and gave us a slave-girl for service."

Sahih al-Bukhari 2217 - Book 34, Hadith 164

Narrated `Aisha:

Sa`d bin Abi Waqqas and 'Abu bin Zam`a quarreled over a boy. Sa`d said, "O Allah's Messenger (ﷺ)! This boy is the son of my brother (`Utba bin Abi Waqqas) who took a promise from me that I would take him as he was his (illegal) son. Look at him and see whom he resembles." 'Abu bin Zam`a said, "O Allah's Messenger (ﷺ)! This is my brother and was born on my father's bed from his slave-girl." Allah's Apostle cast a look at the boy and found definite resemblance to `Utba and then said, "The boy is for you, O 'Abu bin Zam`a. The child goes to the owner of the bed and the adulterer gets nothing but the stones (despair, i.e. to be stoned to death). Then the Prophet (ﷺ) said, "O Sauda bint Zama! Screen yourself from this boy." So, Sauda never saw him again.

Sahih al-Bukhari 2218 - Book 34, Hadith 165

Narrated Sa`d that his father said:

`Abdur-Rahman bin `Auf said to Suhaib, 'Fear Allah and do not ascribe yourself to somebody other than your father.' Suhaib replied, 'I would not like to say it even if I were given large amounts of money, but I say I was kidnapped in my childhood.' "

Sahih al-Bukhari 2219 - Book 34, Hadith 166

Narrated `Urwa bin Az-Zubair:

Hakim bin Hizam said, "O Allah's Messenger (ﷺ)! I used to do good deeds in the Pre-Islamic period of Ignorance, e.g., keeping good relations with my Kith and kin, manumitting slaves and giving alms. Shall I receive a reward for all that?" Allah's Messenger (ﷺ) replied, "You embraced Islam with all the good deeds which you did in the past."

Sahih al-Bukhari 2220 - Book 34, Hadith 167

Narrated `Abdullah bin `Abbas:

Once Allah's Messenger (ﷺ) passed by a dead sheep and said to the people, "Wouldn't you benefit by its skin?" The people replied that it was dead. The Prophet (ﷺ) said, "But its eating only is illegal."

Sahih al-Bukhari 2221 - Book 34, Hadith 168

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "By Him in Whose Hands my soul is, son of Mary (Jesus) will shortly descend amongst you people (Muslims) as a just ruler and will break the Cross and kill the pig and abolish the Jizya (a tax taken from the non-Muslims, who are in the protection, of the Muslim government). Then there will be abundance of money and nobody will accept charitable gifts.

Sahih al-Bukhari 2222 - Book 34, Hadith 169

Narrated Ibn `Abbas:

Once `Umar was informed that a certain man sold alcohol. `Umar said, "May Allah curse him! Doesn't he know that Allah's Messenger (ﷺ) said, 'May Allah curse the Jews, for Allah had forbidden them to eat the fat of animals but they melted it and sold it."

Sahih al-Bukhari 2223 - Book 34, Hadith 170

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "May Allah curse the Jews, because Allah made fat illegal for them but they sold it and ate its price. "

Sahih al-Bukhari 2224 - Book 34, Hadith 171

Narrated Sa`id bin Abu Al-Hasan:

While I was with Ibn `Abbas a man came and said, "O father of `Abbas! My sustenance is from my manual profession and I make these pictures." Ibn `Abbas said, "I will tell you only what I heard from Allah's Messenger (ﷺ) . I heard him saying, 'Whoever makes a picture will be punished by Allah till he puts life in it, and he will never be able to put life in it.' " Hearing this, that man heaved a sigh and his face turned pale. Ibn `Abbas said to him, "What a pity! If you insist on making pictures I advise you to make pictures of trees and any other unanimated objects."

Sahih al-Bukhari 2225 - Book 34, Hadith 172

Narrated `Aisha:

When the last verses of Surat-al-Baqara were revealed, the Prophet (ﷺ) went out (of his house to the Mosque) and said, "The trade of alcohol has become illegal."

Sahih al-Bukhari 2226 - Book 34, Hadith 173

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah says, 'I will be against three persons on the Day of Resurrection: -1. One who makes a covenant in My Name, but he proves treacherous. -2. One who sells a free person (as a slave) and eats the price, -3. And one who employs a laborer and gets the full work done by him but does not pay him his wages.' "

Sahih al-Bukhari 2227 - Book 34, Hadith 174

Narrated Anas:

Amongst the captives was Safiya. First she was given to Dihya Al-Kalbi and then to the Prophet.

Sahih al-Bukhari 2228 - Book 34, Hadith 175

Narrated Abu Sa`id Al-Khudri:

that while he was sitting with Allah's Messenger (ﷺ) he said, "O Allah's Messenger (ﷺ)! We get female captives as our share of booty, and we are interested in their prices, what is your opinion about coitus interrupt us?" The Prophet (ﷺ) said, "Do you really do that? It is better for you not to do it. No soul that which Allah has destined to exist, but will surely come into existence.

Sahih al-Bukhari 2229 - Book 34, Hadith 176

Narrated Jabir:

The Prophet (ﷺ) sold a Mudabbar (on behalf of his master who was still living and in need of money).

Sahih al-Bukhari 2230 - Book 34, Hadith 177

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) sold a Mudabbar.

Sahih al-Bukhari 2231 - Book 34, Hadith 178

Narrated Zaid bin Khalid and Abu Huraira:

that Allah's Messenger (ﷺ) was asked about an unmarried slave-girl who committed illegal sexual intercourse. They heard him saying, "Flog her, and if she commits illegal sexual intercourse after that, flog her again, and on the third (or the fourth) offense, sell her."

Sahih al-Bukhari 2232, 2233 - Book 34, Hadith 179

Narrated Abu Huraira:

I heard the Prophet (ﷺ) saying, "If a slave-girl of yours commits illegal sexual intercourse and her illegal sexual intercourse is proved, she should be lashed, and after that nobody should blame her, and if she commits illegal sexual intercourse the second time, she should be lashed and nobody should blame her after that, and if she does the offense for the third time and her illegal sexual intercourse is proved, she should be sold even for a hair rope."

Sahih al-Bukhari 2234 - Book 34, Hadith 180

Narrated Anas bin Malik:

The Prophet (ﷺ) came to Khaibar and when Allah made him victorious and he conquered the town by breaking the enemy's defense, the beauty of Safiya bint Huyai bin Akhtab was mentioned to him and her husband had been killed while she was a bride. Allah's Messenger (ﷺ) selected her for himself and he set out in her company till he reached Sadd-ar-Rawha' where her menses were over and he married her. Then Hais (a kind of meal) was prepared and served on a small leather sheet (used for serving meals). Allah's Messenger (ﷺ) then said to me, "Inform those who are around you (about the wedding banquet)." So that was the marriage banquet given by Allah's Messenger (ﷺ) for (his marriage with) Safiya. After that we proceeded to Medina and I saw that Allah's Messenger (ﷺ) was covering her with a cloak while she was behind him. Then he would sit beside his camel and let Safiya put her feet on his knees to ride (the camel).

Sahih al-Bukhari 2235 - Book 34, Hadith 181

Narrated Jabir bin `Abdullah:

I heard Allah's Messenger (ﷺ), in the year of the Conquest of Mecca, saying, "Allah and His Apostle made illegal the trade of alcohol, dead animals, pigs and idols." The people asked, "O Allah's Messenger (ﷺ)! What about the fat of dead animals, for it was used for greasing the boats and the hides; and people use it for lights?" He said, "No, it is illegal." Allah's Messenger (ﷺ) further said, "May Allah curse the Jews, for Allah made the fat (of animals) illegal for them, yet they melted the fat and sold it and ate its price."

Sahih al-Bukhari 2236 - Book 34, Hadith 182

Narrated Abu Mas`ud Al-Ansari:

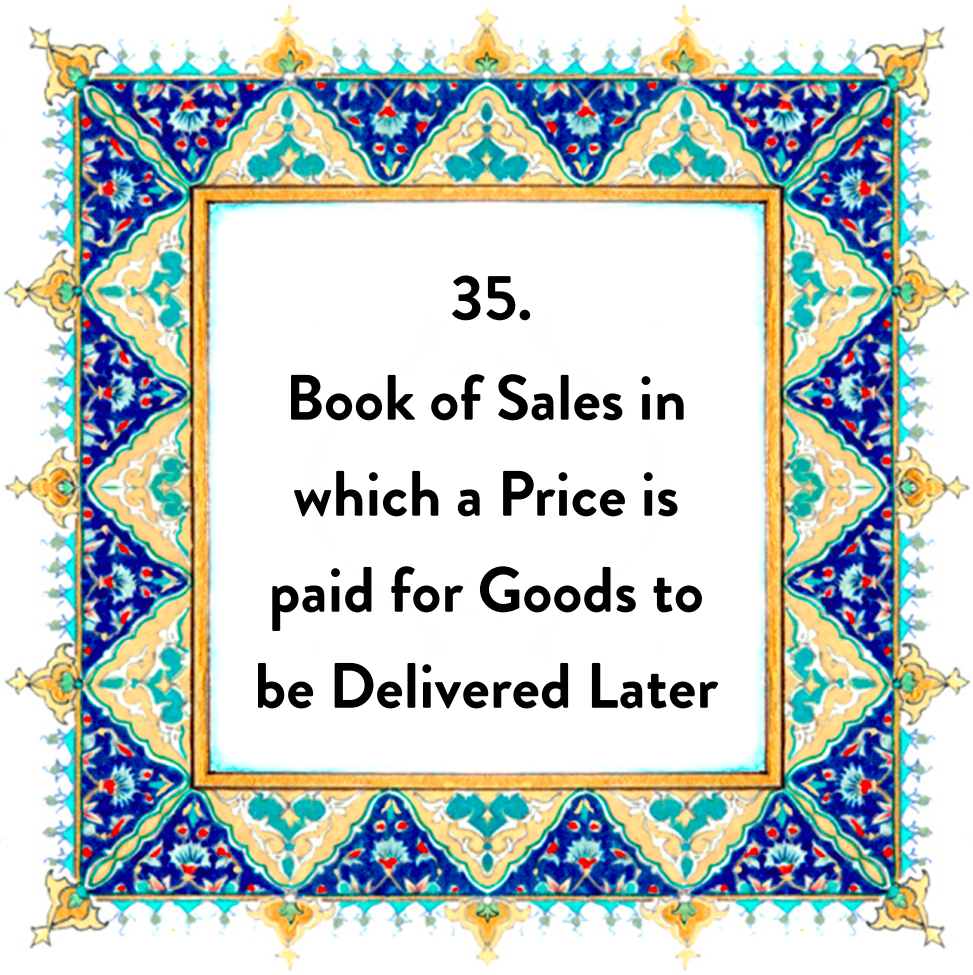
Allah's Messenger (ﷺ) forbade taking the price of a dog, money earned by prostitution and the earnings of a soothsayer.

Sahih al-Bukhari 2237 - Book 34, Hadith 183

Narrated `Aun bin Abu Juhaifa:

I saw my father buying a slave whose profession was cupping, and ordered that his instruments (of cupping) be broken. I asked him the reason for doing so. He replied, "Allah's Messenger (ﷺ) prohibited taking money for blood, the price of a dog, and the earnings of a slave-girl by prostitution; he cursed her who tattoos and her who gets tattooed, the eater of Riba (usury), and the maker of pictures."

Sahih al-Bukhari 2238 - Book 34, Hadith 184



35.
Book of Sales in which a Price is paid for Goods to be Delivered Later

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) came to Medina and the people used to pay in advance the price of fruits to be delivered within one or two years. (The sub-narrator is in doubt whether it was one to two years or two to three years.) The Prophet (ﷺ) said, "Whoever pays money in advance for dates (to be delivered later) should pay it for known specified weight and measure (of the dates).

Sahih al-Bukhari 2239 - Book 35, Hadith 1

Narrated Ibn Abi Najih:

as above, mentioning only specific measure.

Sahih al-Bukhari 2239 - Book 35, Hadith 2

Narrated Ibn `Abbas:

The Prophet (ﷺ) came to Medina and the people used to pay in advance the price of dates to be delivered within two or three years. He said (to them), "Whoever pays in advance the price of a thing to be delivered later should pay it for a specified measure at specified weight for a specified period."

Sahih al-Bukhari 2240 - Book 35, Hadith 3

Narrated Ibn Abi Najih:

as above, saying, "He should pay the price in advance for a specified measure and for a specified period."

Sahih al-Bukhari 2240 - Book 35, Hadith 4

Narrated Ibn `Abbas:

The Prophet (ﷺ) came (to Medina) and he told the people (regarding the payment of money in advance that they should pay it) for a known specified measure and a known specified weight and a known specified period.

Sahih al-Bukhari 2241 - Book 35, Hadith 5

Narrated Shu`ba:

Muhammad or `Abdullah bin Abu Al-Mujalid said, "Abdullah bin Shaddad and Abu Burda differed regarding As-Salam, so they sent me to Ibn Abi `Aufa and I asked him about it. He replied, 'In the lifetime of Allah's Messenger (ﷺ), Abu Bakr and `Umar, we used to pay in advance the prices of wheat, barley, dried grapes and dates to be delivered later. I also asked Ibn Abza and he, too, replied as above.' "

Sahih al-Bukhari 2242, 2243 - Book 35, Hadith 6

Narrated Muhammad bin Al-Mujalid:

`Abdullah bin Shaddad and Abu Burda sent me to `Abdullah bin Abi `Aufa and told me to ask `Abdullah whether the people in the lifetime of the Prophet (ﷺ) used to pay in advance for wheat (to be delivered later). `Abdullah replied, "We used to pay in advance to the peasants of Sham for wheat, barley and olive oil of a known specified measure to be delivered in a specified period." I asked (him), "Was the price paid (in advance) to those who had the things to be delivered later?" `Abdullah bin `Aufa replied, "We did not use to ask them about that." Then they sent me to `Abdur Rahman bin Abza and I asked him. He replied, "The companions of the Prophet (ﷺ) used to practice Salam in the lifetime of the Prophet; and we did not use to ask them whether they had standing crops or not."

Sahih al-Bukhari 2244 - Book 35, Hadith 7

Narrated Muhammad bin Abi Al-Mujalid:

as above (446) and said, "We used to pay them in advance for wheat and barley (to be delivered later). Narrated Ash-Shaibani--"And also for oil." Narrated Ash-Shaibani: who said "We used to pay in advance for wheat barley and dried grapes."

Sahih al-Bukhari 2245 - Book 35, Hadith 8

Narrated Abu Bakhtari at-Tai:

I asked Ibn `Abbas about Salam for (the fruits of) date-palms. He replied "The Prophet (ﷺ) forbade the sale a dates on the trees till they became fit for eating and could be weighed." A man asked what to be weighed (as the dates were still on the trees). Another man sitting beside Ibn `Abbas replied, "Till they are cut and stored." Narrated Abu Al-Bakhtari: I heard Ibn `Abbas (saying) that the Prophet (ﷺ) forbade ... etc. as above.

Sahih al-Bukhari 2246 - Book 35, Hadith 9

Narrated Abu Al-Bakhtari:

I asked Ibn `Umar about Salam (the fruits of) date-palms. He replied, "The Prophet (ﷺ) forbade the sale of dates till their benefit becomes evident and fit for eating and also the sale of silver (for gold) on credit." I asked Ibn `Abbas about Salam for dates and he replied, "The Prophet (ﷺ) forbade the sale of dates till they were fit for eating and could be estimated."

Sahih al-Bukhari 2247, 2248 - Book 35, Hadith 10

Narrated Abu Al-Bakhtari:

I asked Ibn `Umar about Salam for dates. Ibn `Umar replied, "The Prophet (ﷺ) forbade the sale (the fruits) of date-palms until they were fit for eating and also forbade the sale of silver for gold on credit." I also asked Ibn `Abbas about it. Ibn `Abbas replied, "The Prophet (ﷺ) forbade the sale of dates till they were fit for eating, and could be weighed." I asked him, "What is to be weighed (as the dates are on the trees)?" A man sitting by Ibn `Abbas said, "It means till they are cut and stored."

Sahih al-Bukhari 2249, 2250 - Book 35, Hadith 11

Narrated `Aisha:

Allah's Messenger (ﷺ) bought some foodstuff (barley) from a Jew on credit and mortgaged his iron armor to him (the armor stands for a guarantor).

Sahih al-Bukhari 2251 - Book 35, Hadith 12

Narrated Al-A`mash:

We argued at Ibrahim's dwelling place about mortgaging in Salam. He said, "Aisha said, 'The Prophet (ﷺ) bought some foodstuff from a Jew on credit and the payment was to be made by a definite period, and he mortgaged his iron armor to him."

Sahih al-Bukhari 2252 - Book 35, Hadith 13

Narrated Ibn `Abbas:

The Prophet (ﷺ) came to Medina and the people used to pay in advance the prices of fruits to be delivered within two to three years. The Prophet (ﷺ) said (to them), "Buy fruits by paying their prices in advance on condition that the fruits are to be delivered to you according to a fixed specified measure within a fixed specified period." Ibn Najih said, " ... by specified measure and specified weight."

Sahih al-Bukhari 2253 - Book 35, Hadith 14

Narrated Muhammad bin Abi Al-Mujalid:

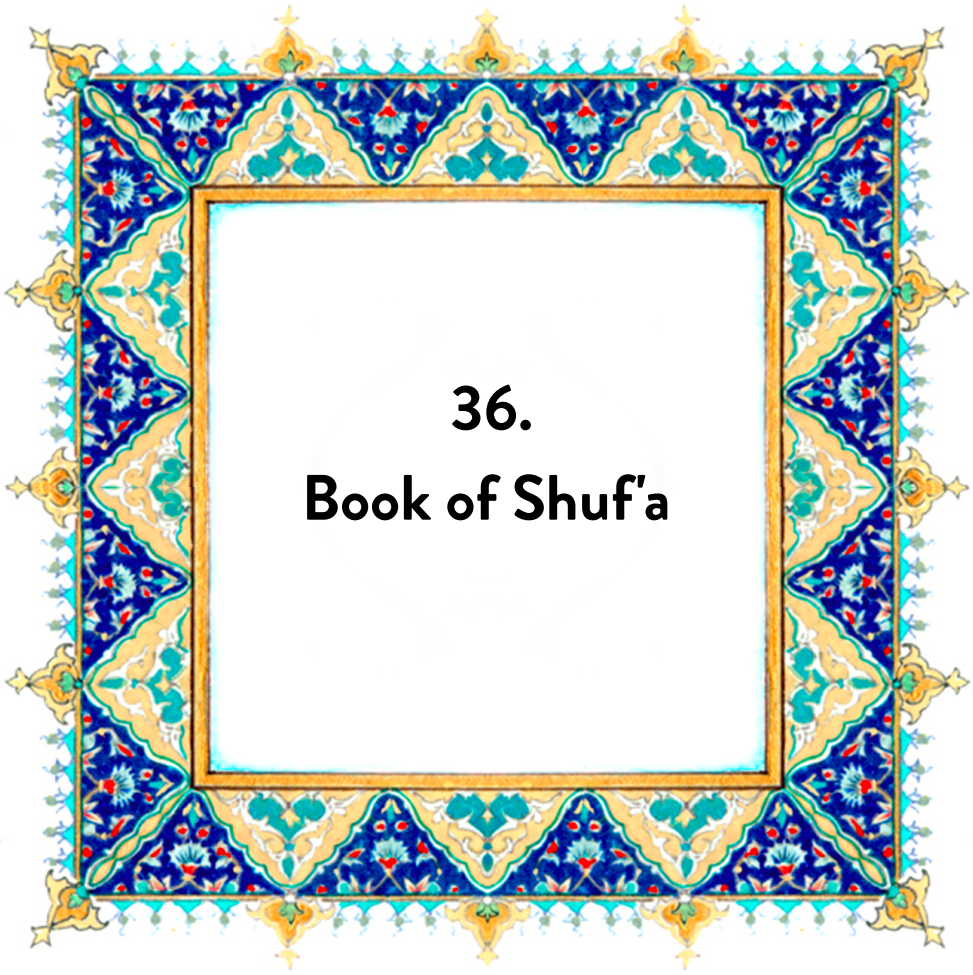
Abu Burda and `Abdullah bin Shaddad sent me to `Abdur Rahman bin Abza and `Abdullah bin Abi `Aufa to ask them about the Salaf (Salam). They said, "We used to get war booty while we were with Allah's Messenger (ﷺ) and when the peasants of Sham came to us we used to pay them in advance for wheat, barley, and oil to be delivered within a fixed period." I asked them, "Did the peasants own standing crops or not?" They replied, "We never asked them about it."

Sahih al-Bukhari 2254, 2255 - Book 35, Hadith 15

Narrated `Abdullah:

The people used to sell camels on the basis of Habal-al-Habala. The Prophet (ﷺ) forbade such sale. Nafi` explained Habal-al-Habala by saying. "The camel is to be delivered to the buyer after the she-camel gives birth."

Sahih al-Bukhari 2256 - Book 35, Hadith 16



36.
Book of Shuf'a

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) gave a verdict regarding Shuf'a in every undivided joint thing (property). But if the limits are defined (or demarcated) or the ways and streets are fixed, then there is no pre-emption.

Sahih al-Bukhari 2257 - Book 36, Hadith 1

Narrated `Amr bin Ash-Sharid:

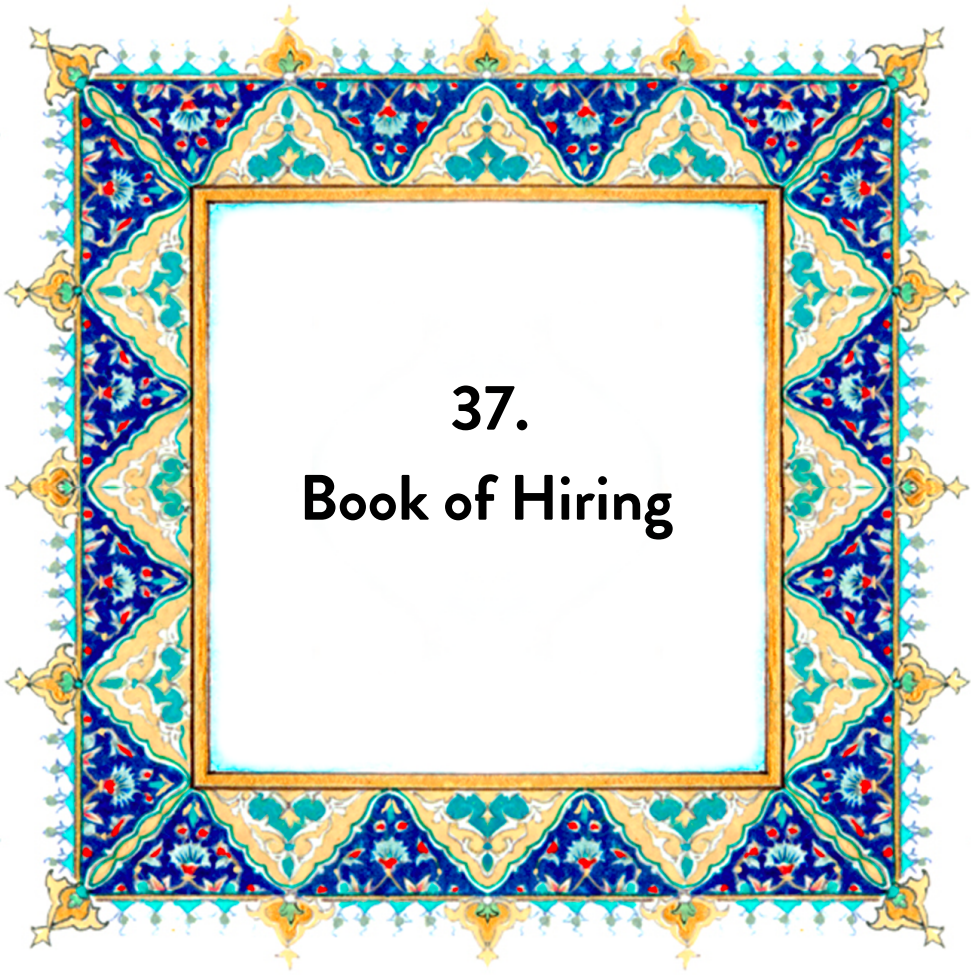
While I was standing with Sa`d bin Abi Waqqas, Al-Miswar bin Makhrama came and put his hand on my shoulder. Meanwhile Abu Rafi`, the freed slave of the Prophet (ﷺ) came and asked Sa`d to buy from him the (two) dwellings which were in his house. Sa`d said, "By Allah I will not buy them." Al- Miswar said, "By Allah, you shall buy them." Sa`d replied, "By Allah, I will not pay more than four thousand (Dirhams) by installments." Abu Rafi` said, "I have been offered five hundred Dinars (for it) and had I not heard the Prophet (ﷺ) saying, 'The neighbor has more right than anyone else because of his nearness, I would not give them to you for four-thousand (Dirhams) while I am offered five-hundred Dinars (one Dinar equals ten Dirhams) for them." So, he sold it to Sa`d.

Sahih al-Bukhari 2258 - Book 36, Hadith 2

Narrated Aisha:

I said, "O Allah's Messenger (ﷺ)! I have two neighbors and would like to know to which of them I should give presents." He replied, "To the one whose door is nearer to you."

Sahih al-Bukhari 2259 - Book 36, Hadith 3



37.
Book of Hiring

Narrated Abu Musa Al-Ash`ari:

The Prophet (ﷺ) said, "The honest treasurer who gives willingly what he is ordered to give, is one of the two charitable persons, (the second being the owner).

Sahih al-Bukhari 2260 - Book 37, Hadith 1

Narrated Abu Musa:

I went to the Prophet (ﷺ) with two men from Ash`ari tribe. I said (to the Prophet), "I do not know that they want employment." The Prophet (ﷺ) said, "No, we do not appoint for our jobs anybody who demands it earnestly."

Sahih al-Bukhari 2261 - Book 37, Hadith 2

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah did not send any prophet but shepherded sheep." His companions asked him, "Did you do the same?" The Prophet (ﷺ) replied, "Yes, I used to shepherd the sheep of the people of Mecca for some Qirats."

Sahih al-Bukhari 2262 - Book 37, Hadith 3

Narrated `Aisha:

The Prophet (ﷺ) and Abu Bakr employed a (pagan) man from the tribe of Bani Ad-Dail and the tribe of Bani 'Abu bin `Adi as a guide. He was an expert guide and he broke the oath contract which he had to abide by with the tribe of Al-`Asi bin Wail and he was on the religion of Quraish pagans. The Prophet (ﷺ) and Abu Bakr had confidence in him and gave him their riding camels and told him to bring them to the Cave of Thaur after three days. So, he brought them their two riding camels after three days and both of them (The Prophet (ﷺ) and Abu Bakr) set out accompanied by 'Amir bin Fuhaira and the Dili guide who guided them below Mecca along the road leading to the sea-shore.

Sahih al-Bukhari 2263 - Book 37, Hadith 4

Narrated Aisha:

(the wife of the Prophet) Allah's Messenger (ﷺ) and Abu Bakr hired a man from the tribe of Bani-Ad-Dil as an expert guide who was a pagan (follower of the religion of the pagans of Quraish). The Prophet (ﷺ) and Abu Bakr gave him their two riding camels and took a promise from him to bring their riding camels in the morning of the third day to the Cave of Thaur.

Sahih al-Bukhari 2264 - Book 37, Hadith 5

Narrated Ya`la bin Umaiya:

I fought in Jaish-al-Usra (Ghazwa of Tabuk) along with the Prophet (ﷺ) and in my opinion that was the best of my deeds. Then I had an employee, who quarrel led with someone and one of the them bit and cut the other's finger and caused his own tooth to fall out. He then went to the Prophet (with a complaint) but the Prophet (ﷺ) canceled the suit and said to the complainant, "Did you expect him to let his finger in your mouth so that you might snap and cut it (as does a stallion camel)?" Narrated Ibn Juraij from `Abdullah bin Abu Mulaika from his grandfather a similar story: A man bit the hand of another man and caused his own tooth to fall out, but Abu Bakr judged that he had no right for compensation (for the broken tooth).

Sahih al-Bukhari 2265, 2266 - Book 37, Hadith 6

Narrated Ubai bin Ka`b:

Allah's Messenger (ﷺ) said, "Both of them (Moses and Al-Khadir) proceeded on till they reached a wall which was about to fall." Sa`d said [?? or Sa`id], "(Al-Khadir pointed) with his hands (towards the wall) and then raised his hands and the wall became straightened up." Ya`la said, "I think Sa`id [?? or Sa`d] said, 'He (Khadir) passed his hand over it and it was straightened up." (Moses said to him), "if you had wanted, you could have taken wages for it." Sa`id [?? or Sa`d] said, "Wages with which to buy food . "

Sahih al-Bukhari 2267 - Book 37, Hadith 7

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "Your example and the example of the people of the two Scriptures (i.e. Jews and Christians) is like the example of a man who employed some laborers and asked them, 'Who will work for me from morning till midday for one Qirat?' The Jews accepted and carried out the work. He then asked, Who will work for me from midday up to the `Asr prayer for one Qirat?' The Christians accepted and fulfilled the work. He then said, 'Who will work for me from the `Asr till sunset for two Qirats?' You, Muslims have accepted the offer. The Jews and the Christians got angry and said, 'Why should we work more and get lesser wages?' (Allah) said, 'Have I withheld part of your right?' They replied in the negative. He said, 'It is My Blessing, I bestow upon whomever I wish .'

Sahih al-Bukhari 2268 - Book 37, Hadith 8

Narrated `Abdullah bin `Umar bin Al-Khattab:

Allah's Messenger (ﷺ) said, "Your example and the example of Jews and Christians is like the example of a man who employed some laborers to whom he said, 'Who will work for me up to midday for one Qirat each?' The Jews carried out the work for one Qirat each; and then the Christians carried out the work up to the `Asr prayer for one Qirat each; and now you Muslims are working from the `Asr prayer up to sunset for two Qirats each. The Jews and Christians got angry and said, 'We work more and are paid less.' The employer (Allah) asked them, 'Have I usurped some of your right?' They replied in the negative. He said, 'That is My Blessing, I bestow upon whomever I wish.' "

Sahih al-Bukhari 2269 - Book 37, Hadith 9

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah said, 'I will be an opponent to three types of people on the Day of Resurrection: -1. One who makes a covenant in My Name, but proves treacherous; -2. One who sells a free person and eats his price; and -3. One who employs a laborer and takes full work from him but does not pay him for his lab our.' "

Sahih al-Bukhari 2270 - Book 37, Hadith 10

Narrated Abu Musa:

The Prophet (ﷺ) said, "The example of Muslims, Jews and Christians is like the example of a man who employed laborers to work for him from morning till night for specific wages. They worked till midday and then said, 'We do not need your money which you have fixed for us and let whatever we have done be annulled.' The man said to them, 'Don't quit the work, but complete the rest of it and take your full wages.' But they refused and went away. The man employed another batch after them and said to them, 'Complete the rest of the day and yours will be the wages I had fixed for the first batch.' So, they worked till the time of `Asr prayer. Then they said, "Let what we have done be annulled and keep the wages you have promised us for yourself.' The man said to them, 'Complete the rest of the work, as only a little of the day remains,' but they refused. Thereafter he employed another batch to work for the rest of the day and they worked for the rest of the day till the sunset, and they received the wages of the two former batches. So, that was the example of those people (Muslims) and the example of this light (guidance) which they have accepted willingly.

Sahih al-Bukhari 2271 - Book 37, Hadith 11

Narrated `Abdullah bin `Umar:

I heard Allah's Messenger (ﷺ) saying, "Three men from among those who were before you, set out together till they reached a cave at night and entered it. A big rock rolled down the mountain and closed the mouth of the cave. They said (to each other), Nothing could save you from this rock but to invoke Allah by giving reference to the righteous deed which you have done (for Allah's sake only).' So, one of them said, 'O Allah! I had old parents and I never provided my family (wife, children etc.) with milk before them. One day, by chance I was delayed, and I came late (at night) while they had slept. I milked the sheep for them and took the milk to them, but I found them sleeping. I disliked to provide my family with the milk before them. I waited for them and the bowl of milk was in my hand and I kept on waiting for them to get up till the day dawned. Then they got up and drank the milk. O Allah! If I did that for Your Sake only, please relieve us from our critical situation caused by this rock.' So, the rock shifted a little but they could not get out." The Prophet (ﷺ) added, "The second man said, 'O Allah! I had a cousin who was the dearest of all people to me and I wanted to have sexual relations with her but she refused. Later she had a hard time in a famine year and she came to me and I gave her one-hundred-and-twenty Dinars on the condition that she would not resist my desire, and she agreed. When I was about to fulfill my desire, she said: It is illegal for you to outrage my chastity except by legitimate marriage. So, I thought it a sin to have sexual intercourse with her and left her though she was the dearest of all the people to me, and also I left the gold I had given her. O Allah! If I did that for Your Sake only, please relieve us from the present calamity.' So, the rock shifted a little more but still they could not get out from there." The Prophet (ﷺ) added, "Then the third man said, 'O Allah! I employed few laborers and I paid them their wages with the exception of one man who did not take his wages and went away. I invested his wages and I got much property thereby. (Then after some time) he came and said to me: O Allah's slave! Pay me my wages. I said to him: All the camels, cows, sheep and slaves you see, are yours. He said: O Allah's slave! Don't mock at me. I said: I am not mocking at you. So, he took all the herd and drove them away and left nothing. O Allah! If I did that for Your Sake only, please relieve us from the present suffering.' So, that rock shifted completely and they got out walking.

Sahih al-Bukhari 2272 - Book 37, Hadith 12

Narrated Abu May' id Al-Ansari:

Whenever Allah's Messenger (ﷺ) ordered us to give in charity we would go to the market and work as porters to earn a Mudd (two handfuls) (of foodstuff) but now some of us have one-hundred thousand Dirhams or Diners. (The sub-narrator) Shaqiq said, "I think Abu Mas`ud meant himself by saying (some of us) .

Sahih al-Bukhari 2273 - Book 37, Hadith 13

Narrated Tawus:

Ibn `Abbas said, "The Prophet (ﷺ) forbade the meeting of caravans (on the way) and ordained that no townsman is permitted to sell things on behalf of a bedouin." I asked Ibn `Abbas, "What is the meaning of his saying, 'No townsman is permitted to sell things on behalf of a bedouin.' " He replied, "He should not work as a broker for him."

Sahih al-Bukhari 2274 - Book 37, Hadith 14

Narrated Khabbab:

I was a blacksmith and did some work for Al-`As bin Wail. When he owed me some money for my work, I went to him to ask for that amount. He said, "I will not pay you unless you disbelieve in Muhammad." I said, "By Allah! I will never do that till you die and be resurrected." He said, "Will I be dead and then resurrected after my death?" I said, "Yes." He said, "There I will have property and offspring and then I will pay you your due." Then Allah revealed. 'Have you seen him who disbelieved in Our signs, and yet says: I will be given property and offspring?' (19.77)

Sahih al-Bukhari 2275 - Book 37, Hadith 15

Narrated Abu Sa`id:

Some of the companions of the Prophet (ﷺ) went on a journey till they reached some of the 'Arab tribes (at night). They asked the latter to treat them as their guests but they refused. The chief of that tribe was then bitten by a snake (or stung by a scorpion) and they tried their best to cure him but in vain. Some of them said (to the others), "Nothing has benefited him, will you go to the people who resided here at night, it may be that some of them might possess something (as treatment)," They went to the group of the companions (of the Prophet (ﷺ)) and said, "Our chief has been bitten by a snake (or stung by a scorpion) and we have tried everything but he has not benefited. Have you got anything (useful)?" One of them replied, "Yes, by Allah! I can recite a Ruqya, but as you have refused to accept us as your guests, I will not recite the Ruqya for you unless you fix for us some wages for it." They agrees to pay them a flock of sheep. One of them then went and recited (Surat-ul-Fatiha): 'All the praises are for the Lord of the Worlds' and puffed over the chief who became all right as if he was released from a chain, and got up and started walking, showing no signs of sickness. They paid them what they agreed to pay. Some of them (i.e. the companions) then suggested to divide their earnings among themselves, but the one who performed the recitation said, "Do not divide them till we go to the Prophet (ﷺ) and narrate the whole story to him, and wait for his order." So, they went to Allah's Messenger (ﷺ) and narrated the story. Allah's Messenger (ﷺ) asked, "How did you come to know that Suratul- Fatiha was recited as Ruqya?" Then he added, "You have done the right thing. Divide (what you have earned) and assign a share for me as well." The Prophet (ﷺ) smiled thereupon.

Sahih al-Bukhari 2276 - Book 37, Hadith 16

Narrated Anas bin Malik:

When Abu Taiba cupped the Prophet (ﷺ) and the Prophet (ﷺ) ordered that he be paid one or two Sas of foodstuff and he interceded with his masters to reduce his taxes.

Sahih al-Bukhari 2277 - Book 37, Hadith 17

Narrated Ibn `Abbas:

When the Prophet (ﷺ) was cupped, he paid the man who cupped him his wages.

Sahih al-Bukhari 2278 - Book 37, Hadith 18

Narrated Ibn `Abbas:

When the Prophet (ﷺ) was cupped, he paid the man who cupped him his wages. If it had been undesirable he would not have paid him.

Sahih al-Bukhari 2279 - Book 37, Hadith 19

Narrated Anas:

The Prophet (ﷺ) used to get cupped and would never withhold the wages of any person .

Sahih al-Bukhari 2280 - Book 37, Hadith 20

Narrated Anas bin Malik:

The Prophet (ﷺ) sent for a slave who had the profession of cupping, and he cupped him. The Prophet (ﷺ) ordered that he be paid one or two Sas, or one or two Mudds of foodstuff, and appealed to his masters to reduce his taxes:

Sahih al-Bukhari 2281 - Book 37, Hadith 21

Narrated Abu Mas`ud Al-Ansari:

Allah's Messenger (ﷺ) regarded illegal the price of a dog, the earnings of a prostitute, and the charges taken by a soothsayer.

Sahih al-Bukhari 2282 - Book 37, Hadith 22

Narrated Abu Huraira:

The Prophet (ﷺ) prohibited the earnings of slave girls (through prostitution).

Sahih al-Bukhari 2283 - Book 37, Hadith 23

Narrated Ibn `Umar:

The Prophet (ﷺ) forbade taking a price for animal copulation.

Sahih al-Bukhari 2284 - Book 37, Hadith 24

Narrated `Abdullah bin `Umar:

"Allah's Messenger (ﷺ) gave the land of Khaibar to the Jews to work on and cultivate and take half of its yield. Ibn `Umar added, "The land used to be rented for a certain portion (of its yield)." Nafi` mentioned the amount of the portion but I forgot it. Rafi` bin Khadij said, "The Prophet (ﷺ) forbade renting farms." Narrated 'Ubaidullah Nafi` said: Ibn `Umar said: (The contract of Khaibar continued) till `Umar evacuated the Jews (from Khaibar).

Sahih al-Bukhari 2285, 2286 - Book 37, Hadith 25



38.
Book of Transferance of a Debt from One Person to Another

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Procrastination (delay) in paying debts by a wealthy man is injustice. So, if your debt is transferred from your debtor to a rich debtor, you should agree."

Sahih al-Bukhari 2287 - Book 38, Hadith 1

Narrated Abu Huraira:

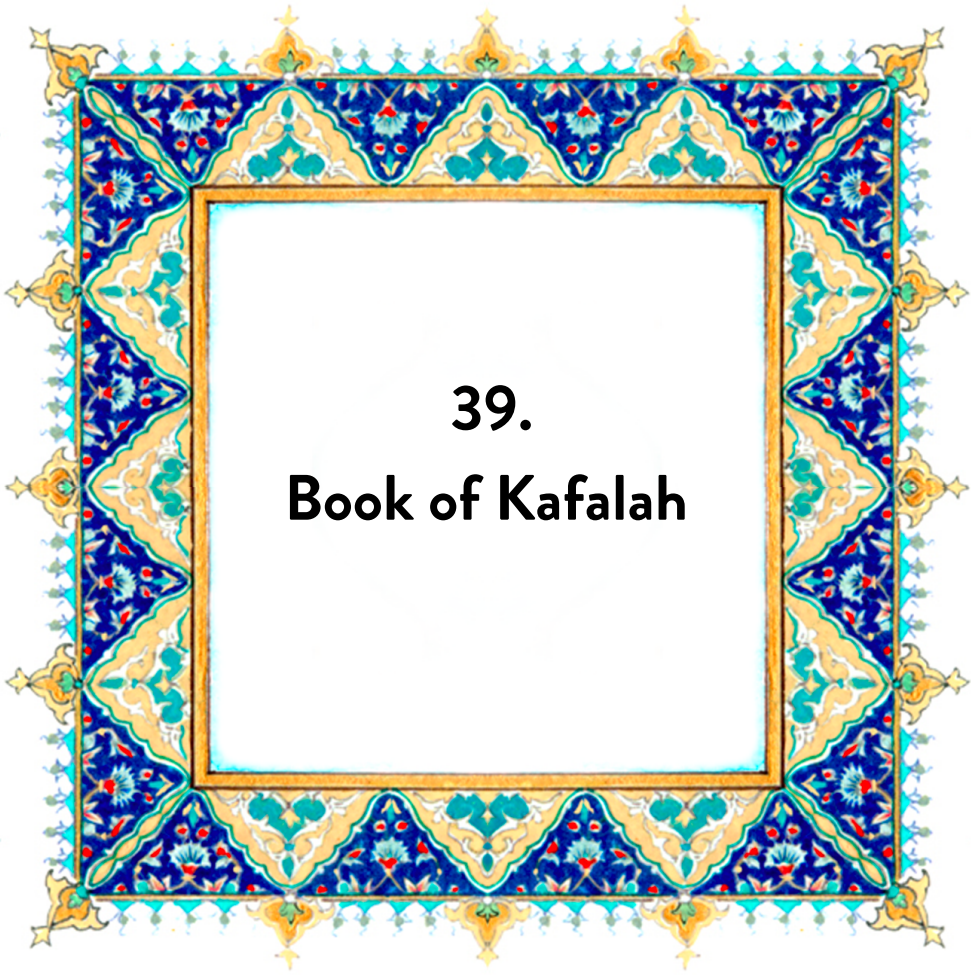
The Prophet (ﷺ) said, "Procrastination (delay) in paying debts by a wealthy person is injustice. So, if your debt is transferred from your debtor to a rich debtor, you should agree."

Sahih al-Bukhari 2288 - Book 38, Hadith 2

Narrated Salama bin Al-Akwa:

Once, while we were sitting in the company of Prophet, a dead man was brought. The Prophet (ﷺ) was requested to lead the funeral prayer for the deceased. He said, "Is he in debt?" The people replied in the negative. He said, "Has he left any wealth?" They said, "No." So, he led his funeral prayer. Another dead man was brought and the people said, "O Allah's Messenger (ﷺ)! Lead his funeral prayer." The Prophet (ﷺ) said, "Is he in debt?" They said, "Yes." He said, "Has he left any wealth?" They said, "Three Dinars." So, he led the prayer. Then a third dead man was brought and the people said (to the Prophet (ﷺ)), Please lead his funeral prayer." He said, "Has he left any wealth?" They said, "No." He asked, "Is he in debt?" They said, ("Yes! He has to pay) three Diners.', He (refused to pray and) said, "Then pray for your (dead) companion." Abu Qatada said, "O Allah's Messenger (ﷺ)! Lead his funeral prayer, and I will pay his debt." So, he led the prayer.

Sahih al-Bukhari 2289 - Book 38, Hadith 3



39.
Book of Kafalah

Narrated Muhammad bin 'Amr Al-Aslami that his father Hamza said:

'Umar (ra) sent him (i.e. Hamza) as a Sadaqa / Zakat collector. A man had committed illegal sexual intercourse with the slave girl of his wife. Hamza took (personal) sureties for the adulterer till they came to 'Umar. 'Umar had lashed the adulterer one hundred lashes. 'Umar confirmed their claim (that the adulterer had already been punished) and excused him because of being Ignorant. Jarir Al-Ash'ath said to Ibn Mas'ud regarding renegades (i.e., those who became infidels after embracing Islam), "Let them repent and take (personal) sureties for them." They repented and their relatives stood sureties for them. According to Hammad, if somebody stands surety for another person and that person dies, the person giving surety will be released from responsibility. According to Al-Hakam, his responsibilities continues.

Sahih al-Bukhari 2290 - Book 39, Hadith 1

Narrated Abu Huraira:

The Prophet (ﷺ) said, "An Israeli man asked another Israeli to lend him one thousand Dinars. The second man required witnesses. The former replied, 'Allah is sufficient as a witness.' The second said, 'I want a surety.' The former replied, 'Allah is sufficient as a surety.' The second said, 'You are right,' and lent him the money for a certain period. The debtor went across the sea. When he finished his job, he searched for a conveyance so that he might reach in time for the repayment of the debt, but he could not find any. So, he took a piece of wood and made a hole in it, inserted in it one thousand Dinars and a letter to the lender and then closed (i.e. sealed) the hole tightly. He took the piece of wood to the sea and said. 'O Allah! You know well that I took a loan of one thousand Dinars from so-and-so. He demanded a surety from me but I told him that Allah's Guarantee was sufficient and he accepted Your guarantee. He then asked for a witness and I told him that Allah was sufficient as a Witness, and he accepted You as a Witness. No doubt, I tried hard to find a conveyance so that I could pay his money but could not find, so I hand over this money to You.' Saying that, he threw the piece of wood into the sea till it went out far into it, and then he went away. Meanwhile he started searching for a conveyance in order to reach the creditor's country. One day the lender came out of his house to see whether a ship had arrived bringing his money, and all of a sudden he saw the piece of wood in which his money had been deposited. He took it home to use for fire. When he sawed it, he found his money and the letter inside it. Shortly after that, the debtor came bringing one thousand Dinars to him and said, 'By Allah, I had been trying hard to get a boat so that I could bring you your money, but failed to get one before the one I have come by.' The lender asked, 'Have you sent something to me?' The debtor replied, 'I have told you I could not get a boat other than the one I have come by.' The lender said, 'Allah has delivered on your behalf the money you sent in the piece of wood. So, you may keep your one thousand Dinars and depart guided on the right path.' "

Sahih al-Bukhari 2291 - Book 39, Hadith 2

Narrated Sa`id bin Jubair:

Ibn `Abbas said, "In the verse: To every one We have appointed ' (Muwaliya Muwaliya means one's) heirs (4.33).' (And regarding the verse) 'And those with whom your right hands have made a pledge.' Ibn `Abbas said, "When the emigrants came to the Prophet (ﷺ) in Medina, the emigrant would inherit the Ansari while the latter's relatives would not inherit him because of the bond of brotherhood which the Prophet established between them (i.e. the emigrants and the Ansar). When the verse: 'And to everyone We have appointed heirs' (4.33) was revealed, it canceled (the bond (the pledge) of brotherhood regarding inheritance)." Then he said, "The verse: To those also to whom your right hands have pledged, remained valid regarding cooperation and mutual advice, while the matter of inheritance was excluded and it became permissible to assign something in one's testament to the person who had the right of inheriting before.

Sahih al-Bukhari 2292 - Book 39, Hadith 3

Narrated Anas:

`Abdur-Rahman bin `Auf came to us and Allah's Messenger (ﷺ) established a bond of brotherhood between him and Sa`d bin Rabi`a.

Sahih al-Bukhari 2293 - Book 39, Hadith 4

Narrated `Asim:

I heard Anas bin Malik, "Have you ever heard that the Prophet (ﷺ) said, 'There is no alliance in Islam?' " He replied, "The Prophet (ﷺ) made alliance between Quraish and the Ansar in my house."

Sahih al-Bukhari 2294 - Book 39, Hadith 5

Narrated Salama bin Al-Akwa`:

A dead person was brought to the Prophet (ﷺ) so that he might lead the funeral prayer for him. He asked, "Is he in debt?" When the people replied in the negative, he led the funeral prayer. Another dead person was brought and he asked, "Is he in debt?" They said, "Yes." He (refused to lead the prayer and) said, "Lead the prayer of your friend." Abu Qatada said, "O Allah's Messenger (ﷺ)! I undertake to pay his debt." Allah's Messenger (ﷺ) then led his funeral prayer.

Sahih al-Bukhari 2295 - Book 39, Hadith 6

Narrated Jabir bin `Abdullah:

Once the Prophet (ﷺ) said (to me), "If the money of Bahrain comes, I will give you a certain amount of it." The Prophet (ﷺ) had breathed his last before the money of Bahrain arrived. When the money of Bahrain reached, Abu Bakr announced, "Whoever was promised by the Prophet (ﷺ) should come to us." I went to Abu Bakr and said, "The Prophet (ﷺ) promised me so and so." Abu Bakr gave me a handful of coins and when I counted them, they were five-hundred in number. Abu Bakr then said, "Take twice the amount you have taken (besides).

Sahih al-Bukhari 2296 - Book 39, Hadith 7

Narrated Aisha:

(wife of the Prophet) Since I reached the age when I could remember things, I have seen my parents worshipping according to the right faith of Islam. Not a single day passed but Allah's Messenger (ﷺ) visited us both in the morning and in the evening. When the Muslims were persecuted, Abu Bakr set out for Ethiopia as an emigrant. When he reached a place called Bark-al-Ghimad, he met Ibn Ad-Daghna, the chief of the Qara tribe, who asked Abu Bakr, "Where are you going?" Abu Bakr said, "My people have turned me out of the country and I would like to tour the world and worship my Lord." Ibn Ad- Daghna said, "A man like you will not go out, nor will he be turned out as you help the poor earn their living, keep good relation with your Kith and kin, help the disabled (or the dependents), provide guests with food and shelter, and help people during their troubles. I am your protector. So, go back and worship your Lord at your home." Ibn Ad-Daghna went along with Abu Bakr and took him to the chiefs of Quraish saying to them, "A man like Abu Bakr will not go out, nor will he be turned out. Do you turn out a man who helps the poor earn their living, keeps good relations with Kith and kin, helps the disabled, provides guests with food and shelter, and helps the people during their troubles?" So, Quraish allowed Ibn Ad-Daghna's guarantee of protection and told Abu- Bakr that he was secure, and said to Ibn Ad-Daghna, "Advise Abu Bakr to worship his Lord in his house and to pray and read what he liked and not to hurt us and not to do these things publicly, for we fear that our sons and women may follow him." Ibn Ad-Daghna told Abu Bakr of all that, so Abu- Bakr continued worshipping his Lord in his house and did not pray or recite Qur'an aloud except in his house. Later on Abu Bakr had an idea of building a mosque in the court yard of his house. He fulfilled that idea and started praying and reciting Qur'an there publicly. The women and the offspring of the pagans started gathering around him and looking at him astonishingly. Abu Bakr was a softhearted person and could not help weeping while reciting Qur'an. This horrified the pagan chiefs of Quraish. They sent for Ibn Ad-Daghna and when he came, they said, "We have given Abu Bakr protection on condition that he will worship his Lord in his house, but he has transgressed that condition and has built a mosque in the court yard of his house and offered his prayer and recited Qur'an in public. We are afraid lest he mislead our women and offspring. So, go to him and tell him that if he wishes he can worship his Lord in his house only, and if not, then tell him to return your pledge of protection as we do not like to betray you by revoking your pledge, nor can we tolerate Abu Bakr's public declaration of Islam (his worshipping). `Aisha added: Ibn Ad-Daghna came to Abu Bakr and said, "You know the

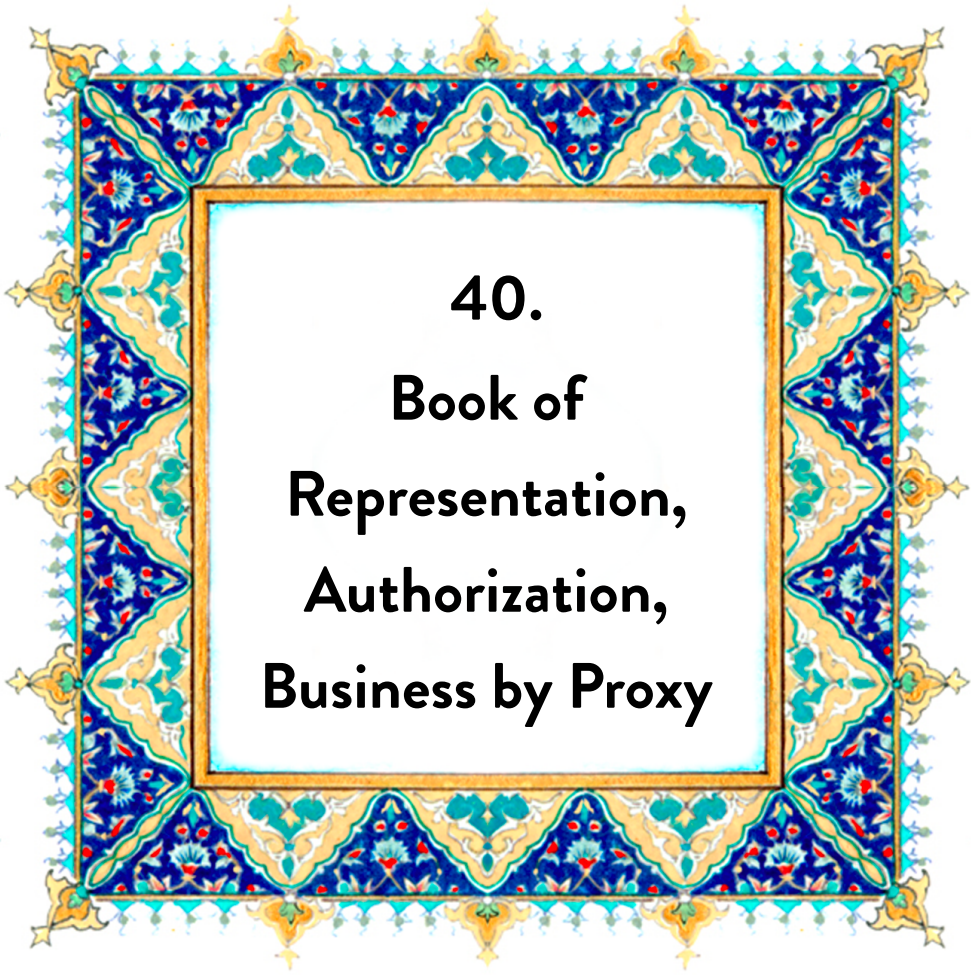
conditions on which I gave you protection, so you should either abide by those conditions or revoke my protection, as I do not like to hear the 'Arabs saying that Ibn Ad-Daghna gave the pledge of protection to a person and his people did not respect it." Abu Bakr said, "I revoke your pledge of protection and am satisfied with Allah's protection." At that time Allah's Messenger (ﷺ) was still in Mecca and he said to his companions, "Your place of emigration has been shown to me. I have seen salty land, planted with date-palms and situated between two mountains which are the two ,Harras." So, when the Prophet (ﷺ) told it, some of the companions migrated to Medina, and some of those who had migrated to Ethiopia returned to Medina. When Abu Bakr prepared for emigration, Allah's Messenger (ﷺ) said to him, "Wait, for I expect to be permitted to emigrate." Abu Bakr asked, "May my father be sacrificed for your sake, do you really expect that?" Allah's Messenger (ﷺ) replied in the affirmative. So, Abu Bakr postponed his departure in order to accompany Allah's Messenger (ﷺ) and fed two camels which he had, with the leaves of Samor trees for four months.

Sahih al-Bukhari 2297 - Book 39, Hadith 8

Narrated Abu Huraira:

Whenever a dead man in debt was brought to Allah's Messenger (ﷺ) he would ask, "Has he left anything to repay his debt?" If he was informed that he had left something to repay his debts, he would offer his funeral prayer, otherwise he would tell the Muslims to offer their friend's funeral prayer. When Allah made the Prophet (ﷺ) wealthy through conquests, he said, "I am more rightful than other believers to be the guardian of the believers, so if a Muslim dies while in debt, I am responsible for the repayment of his debt, and whoever leaves wealth (after his death) it will belong to his heirs. "

Sahih al-Bukhari 2298 - Book 39, Hadith 9



40.
Book of Representation, Authorization, Business by Proxy

Narrated `Ali:

Allah's Messenger (ﷺ) ordered me to distribute the saddles and skins of the Budn which I had slaughtered.

Sahih al-Bukhari 2299 - Book 40, Hadith 1

Narrated `Uqba bin Amir:

that the Prophet (ﷺ) had given him sheep to distribute among his companions and a male kid was left (after the distribution). When he informed the Prophet (ﷺ) of it, he said (to him), "Offer it as a sacrifice on your behalf."

Sahih al-Bukhari 2300 - Book 40, Hadith 2

Narrated `Abdur-Rahman bin `Auf:

I got an agreement written between me and Umaiya bin Khalaf that Umaiya would look after my property (or family) in Mecca and I would look after his in Medina. When I mentioned the word 'Ar64 Rahman' in the documents, Umaiya said, "I do not know 'Ar-Rahman.' Write down to me your name, (with which you called yourself) in the Pre-Islamic Period of Ignorance." So, I wrote my name ' `Abdu `Amr'. On the day (of the battle) of Badr, when all the people went to sleep, I went up the hill to protect him. Bilal(1) saw him (i.e. Umaiya) and went to a gathering of Ansar and said, "(Here is) Umaiya bin Khalaf! Woe to me if he escapes!" So, a group of Ansar went out with Bilal to follow us (`Abdur-Rahman and Umaiya). Being afraid that they would catch us, I left Umaiya's son for them to keep them busy but the Ansar killed the son and insisted on following us. Umaiya was a fat man, and when they approached us, I told him to kneel down, and he knelt, and I laid myself on him to protect him, but the Ansar killed him by passing their swords underneath me, and one of them injured my foot with his sword. (The sub narrator said, " `Abdur-Rahman used to show us the trace of the wound on the back of his foot.")

Sahih al-Bukhari 2301 - Book 40, Hadith 3

Narrated Abu Sa`id Al-Khudri and Abu Huraira:

Allah's Messenger (ﷺ) employed someone as a governor at Khaibar. When the man came to Medina, he brought with him dates called Janib. The Prophet (ﷺ) asked him, "Are all the dates of Khaibar of this kind?" The man replied, "(No), we exchange two Sa's of bad dates for one Sa of this kind of dates (i.e. Janib), or exchange three Sa's for two." On that, the Prophet (ﷺ) said, "Don't do so, as it is a kind of usury (Riba) but sell the dates of inferior quality for money, and then buy Janib with the money". The Prophet said the same thing about dates sold by weight. (See Hadith No. 506).

Sahih al-Bukhari 2302, 2303 - Book 40, Hadith 4

Narrated Ibn Ka`b bin Malik from his father:

We had some sheep which used to graze at Sala'. One of our slavegirls saw a sheep dying and she broke a stone and slaughtered the sheep with it. My father said to the people, "Don't eat it till I ask the Prophet about it (or till I send somebody to ask the Prophet)." So, he asked or sent somebody to ask the Prophet, and the Prophet (ﷺ) permitted him to eat it. 'Ubaidullah (a sub-narrator) said, "I admire that girl, for though she was a slave-girl, she dared to slaughter the sheep . "

Sahih al-Bukhari 2304 - Book 40, Hadith 5

Narrated Abu Huraira:

The Prophet (ﷺ) owed somebody a camel of a certain age. When he came to demand it back, the Prophet (ﷺ) said (to some people), "Give him (his due)." When the people searched for a camel of that age, they found none, but found a camel one year older. The Prophet (ﷺ) said, "Give (it to) him." On that, the man remarked, "You have given me my right in full. May Allah give you in full." The Prophet (ﷺ) said, "The best amongst you is the one who pays the rights of others generously."

Sahih al-Bukhari 2305 - Book 40, Hadith 6

Narrated Abu Huraira:

A man came to the Prophet (ﷺ) demanding his debts and behaved rudely. The companions of the Prophet (ﷺ) intended to harm him, but Allah's Messenger (ﷺ) said (to them), "Leave him, for the creditor (i.e. owner of a right) has the right to speak." Allah's Messenger (ﷺ) then said, "Give him a camel of the same age as that of his." The people said, "O Allah's Messenger (ﷺ)! There is only a camel that is older than his." Allah's Messenger (ﷺ) said, "Give (it to) him, for the best amongst you is he who pays the rights of others handsomely."

Sahih al-Bukhari 2306 - Book 40, Hadith 7

Narrated Marwan bin Al-Hakam and Al-Miswar bin Makhrama:

When the delegates of the tribe of Hawazin after embracing Islam, came to Allah's Messenger (ﷺ), he got up. They appealed to him to return their properties and their captives. Allah's Messenger (ﷺ) said to them, "The most beloved statement to me is the true one. So, you have the option of restoring your properties or your captives, for I have delayed distributing them." The narrator added, Allah's Messenger (ﷺ) c had been waiting for them for more than ten days on his return from Taif. When they realized that Allah's Apostle would return to them only one of two things, they said, "We choose our captives." So, Allah's Apostle got up in the gathering of the Muslims, praised Allah as He deserved, and said, "Then after! These brethren of yours have come to you with repentance and I see it proper to return their captives to them. So, whoever amongst you likes to do that as a favor, then he can do it, and whoever of you wants to stick to his share till we pay him from the very first booty which Allah will give us then he can do so." The people replied, "We agree to give up our shares willingly as a favor for Allah's Apostle." Then Allah's Messenger (ﷺ) said, "We don't know who amongst you has agreed and who hasn't. Go back and your chiefs may tell us your opinion." So, all of them returned and their chiefs discussed the matter with them and then they (i.e. their chiefs) came to Allah's Messenger (ﷺ) to tell him that they (i.e. the people) had given up their shares gladly and willingly.

Sahih al-Bukhari 2307, 2308 - Book 40, Hadith 8

Narrated Jabir bin `Abdullah:

I was accompanying the Prophet (ﷺ) on a journey and was riding a slow camel that was lagging behind the others. The Prophet (ﷺ) passed by me and asked, "Who is this?" I replied, "Jabir bin `Abdullah." He asked, "What is the matter, (why are you late)?" I replied, "I am riding a slow camel." He asked, "Do you have a stick?" I replied in the affirmative. He said, "Give it to me." When I gave it to him, he beat the camel and rebuked it. Then that camel surpassed the others thenceforth. The Prophet (ﷺ) said, "Sell it to me." I replied, "It is (a gift) for you, O Allah's Messenger (ﷺ)." He said, "Sell it to me. I have bought it for four Dinars (gold pieces) and you can keep on riding it till Medina." When we approached Medina, I started going (towards my house). The Prophet (ﷺ) said, "Where are you going?" I Sa`d, "I have married a widow." He said, "Why have you not married a virgin to fondle with each other?" I said, "My father died and left daughters, so I decided to marry a widow (an experienced woman) (to look after them)." He said, "Well done." When we reached Medina, Allah's Messenger (ﷺ) said, "O Bilal, pay him (the price of the camel) and give him extra money." Bilal gave me four Dinars and one Qirat extra. (A sub-narrator said): Jabir added, "The extra Qirat of Allah's Messenger (ﷺ) never parted from me." The Qirat was always in Jabir bin `Abdullah's purse.

Sahih al-Bukhari 2309 - Book 40, Hadith 9

Narrated Sahl bin Sad:

A woman came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! I want to give up myself to you." A man said, "Marry her to me." The Prophet (ﷺ) said, "We agree to marry her to you with what you know of the Qur'an by heart."

Sahih al-Bukhari 2310 - Book 40, Hadith 10

Narrated Abu Huraira:

Allah's Messenger (ﷺ) deputed me to keep Sadaqat (al-Fitr) of Ramadan. A comer came and started taking handfuls of the foodstuff (of the Sadaqa) (stealthily). I took hold of him and said, "By Allah, I will take you to Allah's Messenger (ﷺ) ." He said, "I am needy and have many dependents, and I am in great need." I released him, and in the morning Allah's Messenger (ﷺ) asked me, "What did your prisoner do yesterday?" I said, "O Allah's Messenger (ﷺ)! The person complained of being needy and of having many dependents, so, I pitied him and let him go." Allah's Messenger (ﷺ) said, "Indeed, he told you a lie and he will be coming again." I believed that he would show up again as Allah's Messenger (ﷺ) had told me that he would return. So, I waited for him watchfully. When he (showed up and) started stealing handfuls of foodstuff, I caught hold of him again and said, "I will definitely take you to Allah's Messenger (ﷺ). He said, "Leave me, for I am very needy and have many dependents. I promise I will not come back again." I pitied him and let him go. In the morning Allah's Messenger (ﷺ) asked me, "What did your prisoner do." I replied, "O Allah's Messenger (ﷺ)! He complained of his great need and of too many dependents, so I took pity on him and set him free." Allah's Apostle said, "Verily, he told you a lie and he will return." I waited for him attentively for the third time, and when he (came and) started stealing handfuls of the foodstuff, I caught hold of him and said, "I will surely take you to Allah's Messenger (ﷺ) as it is the third time you promise not to return, yet you break your promise and come." He said, "(Forgive me and) I will teach you some words with which Allah will benefit you." I asked, "What are they?" He replied, "Whenever you go to bed, recite "Ayat-al-Kursi"--'Allahu la ilaha illa huwa-l-Haiy-ul Qaiyum' till you finish the whole verse. (If you do so), Allah will appoint a guard for you who will stay with you and no satan will come near you till morning. " So, I released him. In the morning, Allah's Apostle asked, "What did your prisoner do yesterday?" I replied, "He claimed that he would teach me some words by which Allah will benefit me, so I let him go." Allah's Messenger (ﷺ) asked, "What are they?" I replied, "He said to me, 'Whenever you go to bed, recite Ayat-al-Kursi from the beginning to the end ---- Allahu la ilaha illa huwa-lHaiy-ul-Qaiyum----.' He further said to me, '(If you do so), Allah will appoint a guard for you who will stay with you, and no satan will come near you till morning.' (Abu Huraira or another sub-narrator) added that they (the companions) were very keen to do good deeds. The Prophet (ﷺ) said, "He really spoke the truth, although he is an absolute liar. Do you know whom you were talking to, these three nights, O Abu Huraira?" Abu Huraira said, "No." He said, "It was Satan."

Sahih al-Bukhari 2311 - Book 40, Hadith 11

Narrated Abu Sa`id al-Khudri:

Once Bilal brought Barni (i.e. a kind of dates) to the Prophet (ﷺ) and the Prophet (ﷺ) asked him, "From where have you brought these?" Bilal replied, "I had some inferior type of dates and exchanged two Sas of it for one Sa of Barni dates in order to give it to the Prophet; to eat." Thereupon the Prophet (ﷺ) said, "Beware! Beware! This is definitely Riba (usury)! This is definitely Riba (Usury)! Don't do so, but if you want to buy (a superior kind of dates) sell the inferior dates for money and then buy the superior kind of dates with that money."

Sahih al-Bukhari 2312 - Book 40, Hadith 12

Narrated `Amr:

Concerning the Waqf of `Umar: It was not sinful of the trustee (of the Waqf) to eat or provide his friends from it, provided the trustee had no intention of collecting fortune (for himself). Ibn `Umar was the manager of the trust of `Umar and he used to give presents from it to those with whom he used to stay at Mecca.

Sahih al-Bukhari 2313 - Book 40, Hadith 13

Narrated Zaid bin Khalid and Abu Huraira:

The Prophet (ﷺ) said, "O Unais! Go to the wife of this (man) and if she confesses (that she has committed illegal sexual intercourse), then stone her to death."

Sahih al-Bukhari 2314, 2315 - Book 40, Hadith 14

Narrated `Uqba bin Al-Harith:

When An-Nuaman or his son was brought in a state of drunkenness, Allah's Messenger (ﷺ) ordered all those who were present in the house to beat him. I was one of those who beat him. We beat him with shoes and palm-leaf stalks.

Sahih al-Bukhari 2316 - Book 40, Hadith 15

Narrated `Aisha:

I twisted the garlands of the Hadis (i.e. animals for sacrifice) of Allah's Messenger (ﷺ) with my own hands. Then Allah's Messenger (ﷺ) put them around their necks with his own hands, and sent them with my father (to Mecca). Nothing legal was regarded illegal for Allah's Messenger (ﷺ) till the animals were slaughtered.

Sahih al-Bukhari 2317 - Book 40, Hadith 16

Narrated Anas bin Malik:

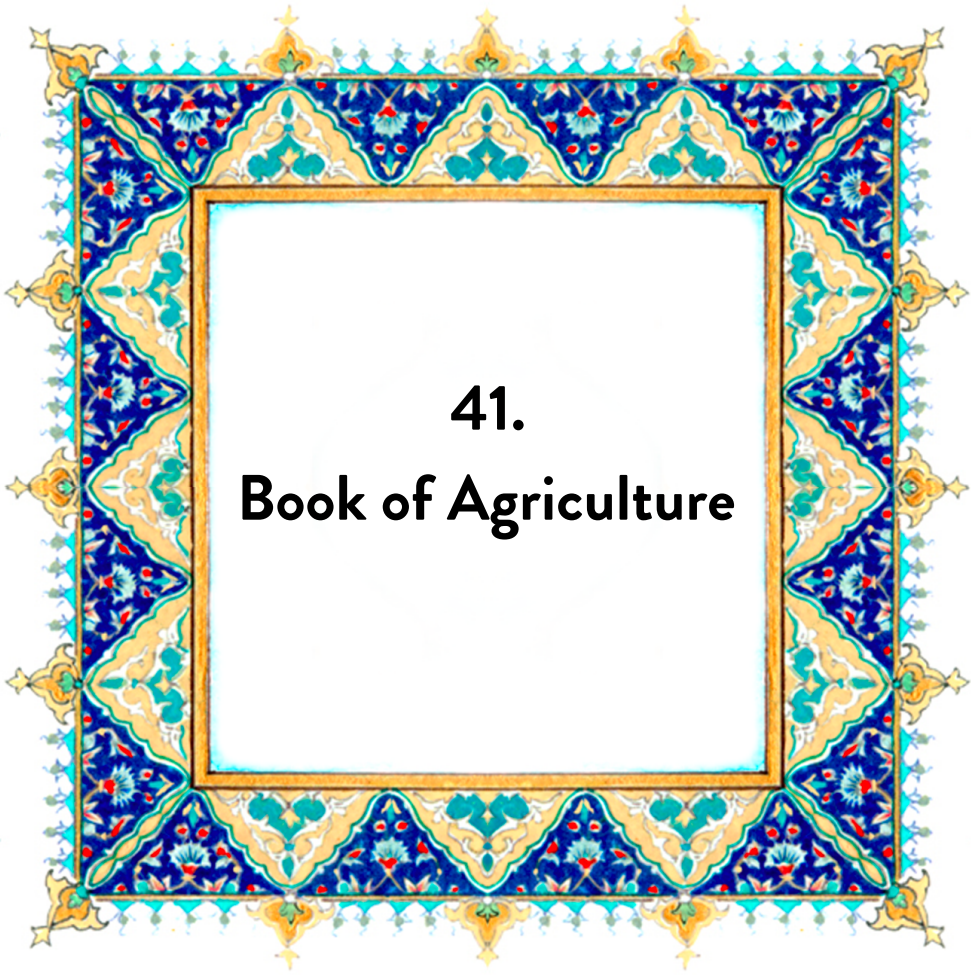
Abu Talha was the richest man in Medina amongst the Ansar and Beeruha' (garden) was the most beloved of his property, and it was situated opposite the mosque (of the Prophet.). Allah's Messenger (ﷺ) used to enter it and drink from its sweet water. When the following Divine Verse were revealed: 'you will not attain righteousness till you spend in charity of the things you love' (3.92), Abu Talha got up in front of Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! Allah says in His Book, 'You will not attain righteousness unless you spend (in charity) that which you love,' and verily, the most beloved to me of my property is Beeruha (garden), so I give it in charity and hope for its reward from Allah. O Allah's Apostle! Spend it wherever you like." Allah's Messenger (ﷺ) appreciated that and said, "That is perishable wealth, that is perishable wealth. I have heard what you have said; I suggest you to distribute it among your relatives." Abu Talha said, "I will do so, O Allah's Messenger (ﷺ)." So, Abu Talha distributed it among his relatives and cousins. The sub-narrator (Malik) said: The Prophet (ﷺ) said: "That is a profitable wealth," instead of "perishable wealth".

Sahih al-Bukhari 2318 - Book 40, Hadith 17

Narrated Abu Musa:

The Prophet (ﷺ) said, "An honest treasurer who gives what he is ordered to give fully, perfectly and willingly to the person to whom he is ordered to give, is regarded as one of the two charitable persons."

Sahih al-Bukhari 2319 - Book 40, Hadith 18



41.
Book of Agriculture

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said, "There is none amongst the Muslims who plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, but is regarded as a charitable gift for him."

Sahih al-Bukhari 2320 - Book 41, Hadith 1

Narrated Abu Umama al-Bahili:

I saw some agricultural equipment and said: "I heard the Prophet (ﷺ) saying: "There is no house in which these equipment enters except that Allah will cause humiliation to enter it."

Sahih al-Bukhari 2321 - Book 41, Hadith 2

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Whoever keeps a dog, one Qirat of the reward of his good deeds is deducted daily, unless the dog is used for guarding a farm or cattle." Abu Huraira (in another narration) said from the Prophet, "unless it is used for guarding sheep or farms, or for hunting." Narrated Abu Hazim from Abu Huraira: The Prophet (ﷺ) said, "A dog for guarding cattle or for hunting."

Sahih al-Bukhari 2322 - Book 41, Hadith 3

Narrated As-Sa'ib bin Yazid:

Abu Sufyan bin Abu Zuhair, a man from Azd Shanu'a and one of the companions of the Prophet (ﷺ) said, "I heard Allah's Messenger (ﷺ) saying, 'If one keeps a dog which is meant for guarding neither a farm nor cattle, one Qirat of the reward of his good deeds is deducted daily." I said, "Did you hear this from Allah's Messenger (ﷺ)?" He said, "Yes, by the Lord of this Mosque."

Sahih al-Bukhari 2323 - Book 41, Hadith 4

Narrated Abu Huraira:

The Prophet (ﷺ) said, "While a man was riding a cow, it turned towards him and said, 'I have not been created for this purpose (i.e. carrying), I have been created for sloughing." The Prophet (ﷺ) added, "I, Abu Bakr and `Umar believe in the story." The Prophet (ﷺ) went on, "A wolf caught a sheep, and when the shepherd chased it, the wolf said, 'Who will be its guard on the day of wild beasts, when there will be no shepherd for it except me?' "After narrating it, the Prophet (ﷺ) said, "I, Abu Bakr and `Umar too believe it." Abu Salama (a sub-narrator) said, "Abu Bakr and `Umar were not present then."

Sahih al-Bukhari 2324 - Book 41, Hadith 5

Narrated Abu Huraira:

The Ansar said to the Prophet (ﷺ) "Distribute the date palm trees between us and our emigrant brothers." He replied, "No." The Ansar said (to the emigrants), "Look after the trees (water and watch them) and share the fruits with us." The emigrants said, "We listen and obey."

Sahih al-Bukhari 2325 - Book 41, Hadith 6

Narrated `Abdullah:

The Prophet (ﷺ) got the date palm trees of the tribe of Bani-An-Nadir burnt and the trees cut down at a place called Al-Buwaira . Hassan bin Thabit said in a poetic verse: "The chiefs of Bani Lu'ai found it easy to watch fire spreading at Al-Buwaira."

Sahih al-Bukhari 2326 - Book 41, Hadith 7

Narrated Rafi` bin Khadij:

We worked on farms more than anybody else in Medina. We used to rent the land at the yield of specific delimited portion of it to be given to the landlord. Sometimes the vegetation of that portion was affected by blights etc., while the rest remained safe and vice versa, so the Prophet (ﷺ) forbade this practice. At that time gold or silver were not used (for renting the land). If they provided the seeds, they would get so-and-so much.

Sahih al-Bukhari 2327 - Book 41, Hadith 8

Narrated `Abdullah bin `Umar:

The Prophet (ﷺ) concluded a contract with the people of Khaibar to utilize the land on the condition that half the products of fruits or vegetation would be their share. The Prophet (ﷺ) used to give his wives one hundred Wasqs each, eighty Wasqs of dates and twenty Wasqs of barley. (When `Umar became the Caliph) he gave the wives of the Prophet (ﷺ) the option of either having the land and water as their shares, or carrying on the previous practice. Some of them chose the land and some chose the Wasqs, and `Aisha chose the land.

Sahih al-Bukhari 2328 - Book 41, Hadith 9

Narrated Ibn `Umar:

The Prophet (ﷺ) made a deal with the people of Khaibar that they would have half the fruits and vegetation of the land they cultivated.

Sahih al-Bukhari 2329 - Book 41, Hadith 10

Narrated `Amr:

I said to Tawus, "I wish you would give up Mukhabara (Sharecropping), for the people say that the Prophet forbade it." On that Tawus replied, "O `Amr! I give the land to sharecroppers and help them. No doubt; the most learned man, namely Ibn `Abbas told me that the Prophet (ﷺ) had not forbidden it but said, 'It is more beneficial for one to give his land free to one's brother than to charge him a fixed rental."

Sahih al-Bukhari 2330 - Book 41, Hadith 11

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) gave the land of Khaibar to the Jew's on the condition that they work on it and cultivate it, and be given half of its yield.

Sahih al-Bukhari 2331 - Book 41, Hadith 12

Narrated Rafi`:

We worked on farms more than anybody else in Medina. We used to rent the land and say to the owner, "The yield of this portion is for us and the yield of that portion is for you (as the rent)." One of those portions might yield something and the other might not. So, the Prophet (ﷺ) forbade us to do so.

Sahih al-Bukhari 2332 - Book 41, Hadith 13

Narrated `Abdullah bin `Umar:

The Prophet (ﷺ) said, "While three men were walking, It started raining and they took shelter (refuge) in a cave in a mountain. A big rock rolled down from the mountain and closed the mouth of the cave. They said to each other, "Think of good deeds which you did for Allah's sake only, and invoke Allah by giving reference to those deeds so that He may remove this rock from you." One of them said, 'O Allah! I had old parents and small children and I used to graze the sheep for them. On my return to them in the evening, I used to milk (the sheep) and start providing my parents first of all before my children. One day I was delayed and came late at night and found my parents sleeping. I milked (the sheep) as usual and stood by their heads. I hated to wake them up and disliked to give milk to my children before them, although my children were weeping (because of hunger) at my feet till the day dawned. O Allah! If I did this for Your sake only, kindly remove the rock so that we could see the sky through it.' So, Allah removed the rock a little and they saw the sky. The second man said, 'O Allah! I was in love with a cousin of mine like the deepest love a man may have for a woman. I wanted to outrage her chastity but she refused unless I gave her one hundred Dinars. So, I struggled to collect that amount. And when I sat between her legs, she said, 'O Allah's slave! Be afraid of Allah and do not deflower me except rightfully (by marriage).' So, I got up. O Allah! If I did it for Your sake only, please remove the rock.' The rock shifted a little more. Then the third man said, 'O Allah! I employed a laborer for a Faraq of rice and when he finished his job and demanded his right, I presented it to him, but he refused to take it. So, I sowed the rice many time till I gathered cows and their shepherd (from the yield). (Then after some time) He came and said to me, 'Fear Allah (and give me my right)." I said, 'Go and take those cows and the shepherd.' He said, 'Be afraid of Allah! Don't mock at me.' I said, 'I am not mocking at you. Take (all that).' So, he took all that. O Allah! If I did that for Your sake only, please remove the rest of the rock.' So, Allah removed the rock."

Sahih al-Bukhari 2333 - Book 41, Hadith 14

Narrated Zaid bin Aslam from his father:

`Umar said, "But for the future Muslim generations, I would have distributed the land of the villages I conquer among the soldiers as the Prophet (ﷺ) distributed the land of Khaibar."

Sahih al-Bukhari 2334 - Book 41, Hadith 15

Narrated `Aisha:

The Prophet (ﷺ) said, "He who cultivates land that does not belong to anybody is more rightful (to own it)." `Urwa said, "`Umar gave the same verdict in his Caliphate."

Sahih al-Bukhari 2335 - Book 41, Hadith 16

Narrated `Abdullah bin `Umar:

While the Prophet (ﷺ) was passing the night at his place of rest in Dhul-Hulaifa in the bottom of the valley (of Aqiq), he saw a dream and it was said to him, "You are in a blessed valley." Musa said, "Salim let our camels kneel at the place where `Abdullah used to make his camel kneel, seeking the place where Allah's Messenger (ﷺ) used to take a rest, which is situated below the mosque which is in the bottom of the valley; it is midway between the mosque and the road."

Sahih al-Bukhari 2336 - Book 41, Hadith 17

Narrated `Umar:

While the Prophet (ﷺ) was in Al-`Aqiq he said, "Someone (meaning Gabriel) came to me from my Lord tonight (in my dream) and said, 'Offer the prayer in this blessed valley and say (I intend to perform) `Umra along with Hajj (together).' "

Sahih al-Bukhari 2337 - Book 41, Hadith 18

Narrated Ibn `Umar:

`Umar expelled the Jews and the Christians from Hijaz. When Allah's Messenger (ﷺ) had conquered Khaibar, he wanted to expel the Jews from it as its land became the property of Allah, His Apostle, and the Muslims. Allah's Messenger (ﷺ) intended to expel the Jews but they requested him to let them stay there on the condition that they would do the labor and get half of the fruits. Allah's Messenger (ﷺ) told them, "We will let you stay on thus condition, as long as we wish." So, they (i.e. Jews) kept on living there until `Umar forced them to go towards Taima' and Ariha'.

Sahih al-Bukhari 2338 - Book 41, Hadith 19

Narrated Rafi` bin Khadij:

My uncle Zuhair said, "Allah's Messenger (ﷺ) forbade us to do a thing which was a source of help to us." I said, "Whatever Allah's Messenger (ﷺ) said was right." He said, "Allah's Messenger (ﷺ) sent for me and asked, 'What are you doing with your farms?' I replied, 'We give our farms on rent on the basis that we get the yield produced at the banks of the water streams (rivers) for the rent, or rent it for some Wasqs of barley and dates.' Allah's Messenger (ﷺ) said, 'Do not do so, but cultivate (the land) yourselves or let it be cultivated by others gratis, or keep it uncultivated.' I said, 'We hear and obey.'

Sahih al-Bukhari 2339 - Book 41, Hadith 20

Narrated Jabir:

The people used to rent their land for cultivation for one-third, one-fourth or half its yield. The Prophet said, "Whoever has land should cultivate it himself or give it to his (Muslim) brother gratis; otherwise keep it uncultivated." Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "Whoever has land should cultivate it himself or give it to his (Muslim) brother gratis; otherwise he should keep it uncultivated."

Sahih al-Bukhari 2340, 2341 - Book 41, Hadith 21

Narrated `Amr:

When I mentioned it (i.e. the narration of Rafi` 'bin Khadij: no. 532) to Tawus, he said, "It is permissible to rent the land for cultivation, for Ibn `Abbas said, 'The Prophet (ﷺ) did not forbid that, but said: One had better give the land to one's brother gratis rather than charge a certain amount for it.' "

Sahih al-Bukhari 2342 - Book 41, Hadith 22

Narrated Nafi`:

Ibn `Umar used to rent his farms in the time of Abu Bakr, `Umar, `Uthman, and in the early days of Muawiya. Then he was told the narration of Rafi` 'bin Khadij that the Prophet (ﷺ) had forbidden the renting of farms. Ibn `Umar went to Rafi` and I accompanied him. He asked Rafi` who replied that the Prophet had forbidden the renting of farms. Ibn `Umar said, "You know that we used to rent our farms in the lifetime of Allah's Messenger (ﷺ) for the yield of the banks of the water streams (rivers) and for certain amount of figs.

Sahih al-Bukhari 2343, 2344 - Book 41, Hadith 23

Narrated Salim:

`Abdullah bin `Umar said, "I knew that the land was rented for cultivation in the lifetime of Allah's Apostle ." Later on Ibn `Umar was afraid that the Prophet (ﷺ) had forbidden it, and he had no knowledge of it, so he gave up renting his land.

Sahih al-Bukhari 2345 - Book 41, Hadith 24

Narrated Hanzla bin Qais:

Rafi` bin Khadij said, "My two uncles told me that they (i.e. the companions of the Prophet) used to rent the land in the lifetime of the Prophet (ﷺ) for the yield on the banks of water streams (rivers) or for a portion of the yield stipulated by the owner of the land. The Prophet (ﷺ) forbade it." I said to Rafi`, "What about renting the land for Dinars and Dirhams?" He replied, "There is no harm in renting for Dinars- Dirhams. Al-Laith said, "If those who have discernment for distinguishing what is legal from what is illegal looked into what has been forbidden concerning this matter they would not permit it, for it is surrounded with dangers."

Sahih al-Bukhari 2346, 2347 - Book 41, Hadith 25

Narrated Abu Huraira:

Once the Prophet (ﷺ) was narrating (a story), while a bedouin was sitting with him. "One of the inhabitants of Paradise will ask Allah to allow him to cultivate the land. Allah will ask him, 'Are you not living in the pleasures you like?' He will say, 'Yes, but I like to cultivate the land.' " The Prophet (ﷺ) added, "When the man (will be permitted he) will sow the seeds and the plants will grow up and get ripe, ready for reaping and so on till it will be as huge as mountains within a wink. Allah will then say to him, 'O son of Adam! Take here you are, gather (the yield); nothing satisfies you.' " On that, the bedouin said, "The man must be either from Quraish (i.e. an emigrant) or an Ansari, for they are farmers, whereas we are not farmers." The Prophet (ﷺ) smiled (at this).

Sahih al-Bukhari 2348 - Book 41, Hadith 26

Narrated Sahl bin Sa`d:

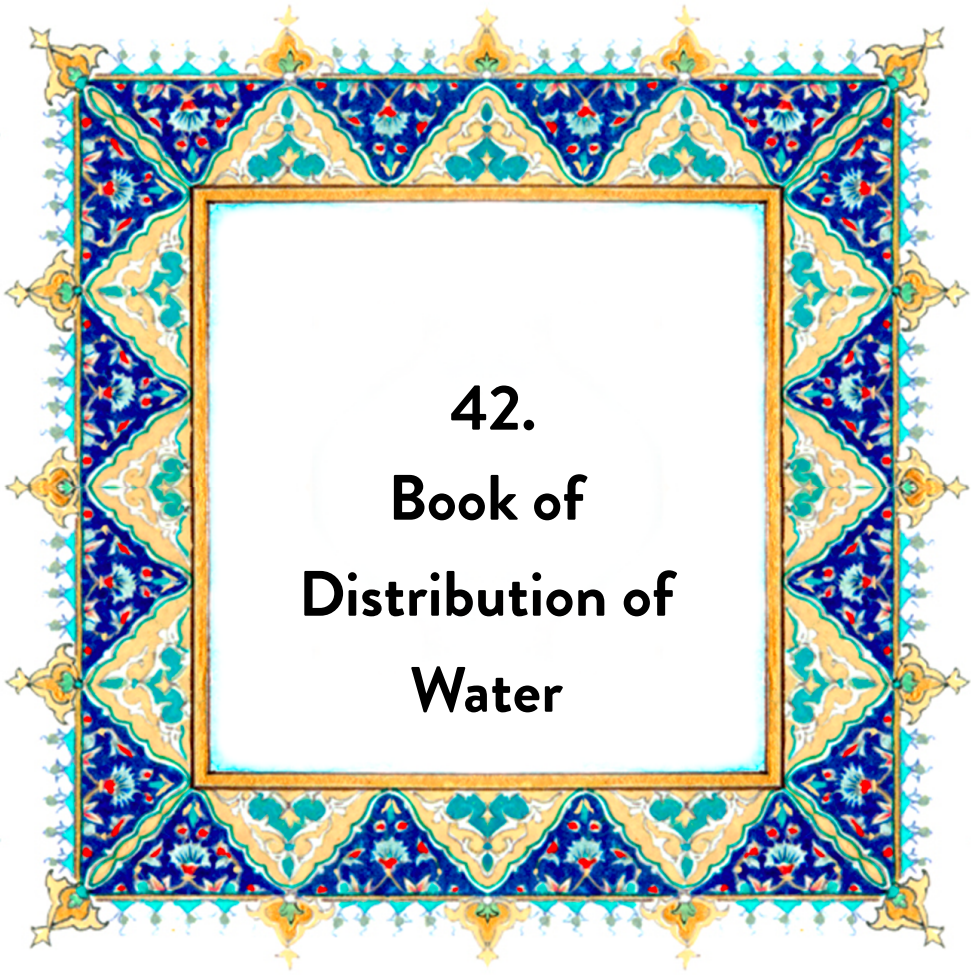
We used to be very happy on Friday as an old lady used to cut some roots of the Silq, which we used to plant on the banks of our small water streams, and cook them in a pot of her's, adding to them, some grains of barley. (Ya'qub, the sub-narrator said, "I think the narrator mentioned that the food did not contain fat or melted fat (taken from meat).") When we offered the Friday prayer we would go to her and she would serve us with the dish. So, we used to be happy on Fridays because of that. We used not to take our meals or the midday nap except after the Jumua prayer (i.e. Friday prayer).

Sahih al-Bukhari 2349 - Book 41, Hadith 27

Narrated Abu Huraira:

The people say that Abu Huraira narrates too many narrations. In fact Allah knows whether I say the truth or not. They also ask, "Why do the emigrants and the Ansar not narrate as he does?" In fact, my emigrant brethren were busy trading in the markets, and my Ansar brethren were busy with their properties. I was a poor man keeping the company of Allah's Messenger (ﷺ) and was satisfied with what filled my stomach. So, I used to be present while they (i.e. the emigrants and the Ansar) were absent, and I used to remember while they forgot (the Hadith). One day the Prophet (ﷺ) said, "Whoever spreads his sheet till I finish this statement of mine and then gathers it on his chest, will never forget anything of my statement." So, I spread my covering sheet which was the only garment I had, till the Prophet (ﷺ) finished his statement and then I gathered it over my chest. By Him Who had sent him (i.e. Allah's Apostle) with the truth, since then I did not forget even a single word of that statement of his, until this day of mine. By Allah, but for two verses in Allah's Book, I would never have related any narration (from the Prophet). (These two verses are): "Verily! Those who conceal the clear signs and the guidance which we have sent down .....(up to) the Merciful.' (2.159-160)

Sahih al-Bukhari 2350 - Book 41, Hadith 28



42.
Book of Distribution of Water

Narrated Sahl bin Sa`d:

A tumbler (full of milk or water) was brought to the Prophet (ﷺ) who drank from it, while on his right side there was sitting a boy who was the youngest of those who were present and on his left side there were old men. The Prophet (ﷺ) asked, "O boy, will you allow me to give it (i.e. the rest of the drink) to the old men?" The boy said, "O Allah's Messenger (ﷺ)! I will not give preference to anyone over me to drink the rest of it from which you have drunk." So, the Prophet (ﷺ) gave it to him.

Sahih al-Bukhari 2351 - Book 42, Hadith 1

Narrated Az-Zuhri:

Anas bin Malik said, that once a domestic sheep was milked for Allah's Messenger (ﷺ) while he was in the house of Anas bin Malik. The milk was mixed with water drawn from the well in Anas's house. A tumbler of it was presented to Allah's Messenger (ﷺ) who drank from it. Then Abu Bakr was sitting on his left side and a bedouin on his right side. When the Prophet (ﷺ) removed the tumbler from his mouth, `Umar was afraid that the Prophet (ﷺ) might give it to the bedouin, so he said. "O Allah's Messenger (ﷺ)! Give it to Abu Bakr who is sitting by your side." But the Prophet (ﷺ) gave it to the bedouin, who was to his right and said, "You should start with the one on your right side."

Sahih al-Bukhari 2352 - Book 42, Hadith 2

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Do not withhold the superfluous water, for that will prevent people from grazing their cattle."

Sahih al-Bukhari 2353 - Book 42, Hadith 3

Narrated Abu Huraira:

that Allah's Messenger (ﷺ) said, "Do not withhold the superfluous water in order to withhold the superfluous grass."

Sahih al-Bukhari 2354 - Book 42, Hadith 4

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "No bloodmoney will be charged if somebody dies in a mine or in a well or is killed by an animal; and if somebody finds a treasure in his land he has to give one-fifth of it to the Government."

Sahih al-Bukhari 2355 - Book 42, Hadith 5

Narrated `Abdullah (bin Mas`ud):

The Prophet (ﷺ) said, "Whoever takes a false oath to deprive somebody of his property will meet Allah while He will be angry with him." Allah revealed: 'Verily those who purchase a little gain at the cost of Allah's covenant, and their oaths.' .....(3.77) Al-Ashath came (to the place where `Abdullah was narrating) and said, "What has Abu `Abdur- Rahman (i.e. `Abdullah) been telling you? This verse was revealed concerning me. I had a well in the land of a cousin of mine. The Prophet (ﷺ) asked me to bring witnesses (to confirm my claim). I said, 'I don't have witnesses.' He said, 'Let the defendant take an oath then.' I said, 'O Allah's Messenger (ﷺ)! He will take a (false) oath immediately.' Then the Prophet (ﷺ) mentioned the above narration and Allah revealed the verse to confirm what he had said." (See Hadith No. 692)

Sahih al-Bukhari 2356 - Book 42, Hadith 6

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "There are three persons whom Allah will not look at on the Day of Resurrection, nor will he purify them and theirs shall be a severe punishment. They are: -1. A man possessed superfluous water, on a way and he withheld it from travelers. -2. A man who gave a pledge of allegiance to a ruler and he gave it only for worldly benefits. If the ruler gives him something he gets satisfied, and if the ruler withholds something from him, he gets dissatisfied. -3. And man displayed his goods for sale after the `Asr prayer and he said, 'By Allah, except Whom None has the right to be worshipped, I have been given so much for my goods,' and somebody believes him (and buys them). The Prophet (ﷺ) then recited: "Verily! Those who purchase a little gain at the cost of Allah's Covenant and their oaths." (3.77)

Sahih al-Bukhari 2358 - Book 42, Hadith 7

Narrated `Abdullah bin Az-Zubair:

An Ansari man quarreled with Az-Zubair in the presence of the Prophet (ﷺ) about the Harra Canals which were used for irrigating the date-palms. The Ansari man said to Az-Zubair, "Let the water pass' but Az-Zubair refused to do so. So, the case was brought before the Prophet (ﷺ) who said to Az-Zubair, "O Zubair! Irrigate (your land) and then let the water pass to your neighbor." On that the Ansari got angry and said to the Prophet, "Is it because he (i.e. Zubair) is your aunt's son?" On that the color of the face of Allah's Messenger (ﷺ) changed (because of anger) and he said, "O Zubair! Irrigate (your land) and then withhold the water till it reaches the walls between the pits round the trees." Zubair said, "By Allah, I think that the following verse was revealed on this occasion": "But no, by your Lord They can have No faith Until they make you judge In all disputes between them." (4.65)

Sahih al-Bukhari 2359 - Book 42, Hadith 8

Narrated `Urwa:

When a man from the Ansar quarreled with Az-Zubair, the Prophet (ﷺ) said, "O Zubair! Irrigate (your land) first and then let the water flow (to the land of the others)." "On that the Ansari said, (to the Prophet), "It is because he is your aunt's son." On that the Prophet (ﷺ) said, "O Zubair! Irrigate till the water reaches the walls between the pits around the trees and then stop (i.e. let the water go to the other's land)." I think the following verse was revealed concerning this event: "But no, by your Lord They can have No faith Until they make you judge In all disputes between them." (4.65)

Sahih al-Bukhari 2361 - Book 42, Hadith 9

Narrated `Urwa bin Az-Zubair:

An Ansari man quarreled with Az-Zubair about a canal in the Harra which was used for irrigating date-palms. Allah's Messenger (ﷺ), ordering Zubair to be moderate, said, "O Zubair! Irrigate (your land) first and then leave the water for your neighbor." The Ansari said, "Is it because he is your aunt's son?" On that the color of the face of Allah's Messenger (ﷺ) changed and he said, "O Zubair! Irrigate (your land) and withhold the water till it reaches the walls that are between the pits around the trees." So, Allah's Apostle gave Zubair his full right. Zubair said, "By Allah, the following verse was revealed in that connection": "But no, by your Lord They can have No faith Until they make you judge In all disputes between them." (4.65) (The sub-narrator,) Ibn Shihab said to Juraij (another sub-narrator), "The Ansar and the other people interpreted the saying of the Prophet, 'Irrigate (your land) and withhold the water till it reaches the walls between the pits around the trees,' as meaning up to the ankles."

Sahih al-Bukhari 2362 - Book 42, Hadith 10

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "While a man was walking he felt thirsty and went down a well and drank water from it. On coming out of it, he saw a dog panting and eating mud because of excessive thirst. The man said, 'This (dog) is suffering from the same problem as that of mine. So he (went down the well), filled his shoe with water, caught hold of it with his teeth and climbed up and watered the dog. Allah thanked him for his (good) deed and forgave him." The people asked, "O Allah's Messenger (ﷺ)! Is there a reward for us in serving (the) animals?" He replied, "Yes, there is a reward for serving any animate."

Sahih al-Bukhari 2363 - Book 42, Hadith 11

Narrated Asma' bint Abi Bakr:

The Prophet (ﷺ) prayed the eclipse prayer, and then said, "Hell was displayed so close that I said, 'O my Lord ! Am I going to be one of its inhabitants?"' Suddenly he saw a woman. I think he said, who was being scratched by a cat. He said, "What is wrong with her?" He was told, "She had imprisoned it (i.e. the cat) till it died of hunger."

Sahih al-Bukhari 2364 - Book 42, Hadith 12

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "A woman was tortured and was put in Hell because of a cat which she had kept locked till it died of hunger." Allah's Messenger (ﷺ) further said, (Allah knows better) Allah said (to the woman), 'You neither fed it nor watered when you locked it up, nor did you set it free to eat the insects of the earth."

Sahih al-Bukhari 2365 - Book 42, Hadith 13

Narrated Sahl bin Sa`d:

Once a tumbler (full of milk or water) was brought to Allah's Messenger (ﷺ) who drank from it, while on his right side there was sitting a boy who was the youngest of those who were present, and on his left side there were old men. The Prophet (ﷺ) asked, "O boy ! Do you allow me to give (the drink) to the elder people (first)?" The boy said, "I will not prefer anybody to have my share from you, O Allah's Apostle!" So, he gave it to the boy.

Sahih al-Bukhari 2366 - Book 42, Hadith 14

Narrated Abu Huraira:

The Prophet (ﷺ) said, "By Him in Whose Hands my soul is, I will drive some people out from my (sacred) Fount on the Day of Resurrection as strange camels are expelled from a private trough."

Sahih al-Bukhari 2367 - Book 42, Hadith 15

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "May Allah be merciful to the mother of Ishmael! If she had left the water of Zamzam (fountain) as it was, (without constructing a basin for keeping the water), (or said, "If she had not taken handfuls of its water"), it would have been a flowing stream. Jurhum (an Arab tribe) came and asked her, 'May we settle at your dwelling?' She said, 'Yes, but you have no right to possess the water.' They agreed."

Sahih al-Bukhari 2368 - Book 42, Hadith 16

Narrated Abu Huraira:

The Prophet (ﷺ) said, "There are three types of people whom Allah will neither talk to, nor look at, on the Day of Resurrection. (They are): -1. A man who takes an oath falsely that he has been offered for his goods so much more than what he is given, -2. a man who takes a false oath after the `Asr prayer in order to grab a Muslim's property, and -3. a man who withholds his superfluous water. Allah will say to him, "Today I will withhold My Grace from you as you withheld the superfluity of what you had not created."

Sahih al-Bukhari 2369 - Book 42, Hadith 17

Narrated As-Sab bin Jath-thama:

Allah's Messenger (ﷺ) said, No Hima except for Allah and His Apostle. We have been told that Allah's Apostle made a place called An-Naqi' as Hima, and `Umar made Ash-Sharaf and Ar-Rabadha Hima (for grazing the animals of Zakat).

Sahih al-Bukhari 2370 - Book 42, Hadith 18

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Keeping horses may be a source of reward to some (man), a shelter to another (i.e. means of earning one's living), or a burden to a third. He to whom the horse will be a source of reward is the one who keeps it in Allah's Cause (prepare it for holy battles) and ties it by a long rope in a pasture (or a garden). He will get a reward equal to what its long rope allows it to eat in the pasture or the garden, and if that horse breaks its rope and crosses one or two hills, then all its footsteps and its dung will be counted as good deeds for its owner; and if it passes by a river and drinks from it, then that will also be regarded as a good deed for its owner even if he has had no intention of watering it then. Horses are a shelter from poverty to the second person who keeps horses for earning his living so as not to ask others, and at the same time he gives Allah's right (i.e. rak`at) (from the wealth he earns through using them in trading etc.,) and does not overburden them. He who keeps horses just out of pride and for showing off and as a means of harming the Muslims, his horses will be a source of sins to him." When Allah's Messenger (ﷺ) was asked about donkeys, he replied, "Nothing particular was revealed to me regarding them except the general unique verse which is applicable to everything: "Whoever does goodness equal to the weight of an atom (or small ant) shall see it (its reward) on the Day of Resurrection."

Sahih al-Bukhari 2371 - Book 42, Hadith 19

Narrated Zaid bin Khalid:

A man came to Allah's Messenger (ﷺ) and asked about Al-Luqata (a fallen thing). The Prophet (ﷺ) said, "Recognize its container and its tying material and then make a public announcement about it for one year and if its owner shows up, give it to him; otherwise use it as you like." The man said, "What about a lost sheep?" The Prophet (ﷺ) said, "It is for you, your brother or the wolf." The man said "What about a lost camel?" The Prophet (ﷺ) said, "Why should you take it as it has got its water-container (its stomach) and its hooves and it can reach the places of water and can eat the trees till its owner finds it?"

Sahih al-Bukhari 2372 - Book 42, Hadith 20

Narrated Az-Zubair bin Al 'Awwam:

The Prophet (ﷺ) said, "No doubt, one had better take a rope (and cut) and tie a bundle of wood and sell it whereby Allah will keep his face away (from Hell-fire) rather than ask others who may give him or not."

Sahih al-Bukhari 2373 - Book 42, Hadith 21

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "No doubt, you had better gather a bundle of wood and carry it on your back (and earn your living thereby) rather than ask somebody who may give you or not."

Sahih al-Bukhari 2374 - Book 42, Hadith 22

Narrated Husain bin `Ali:

`Ali bin Abi Talib said: "I got a she-camel as my share of the war booty on the day (of the battle) of Badr, and Allah's Messenger (ﷺ) gave me another she-camel. I let both of them kneel at the door of one of the Ansar, intending to carry Idhkhir on them to sell it and use its price for my wedding banquet on marrying Fatima. A goldsmith from Bani Qainqa' was with me. Hamza bin `Abdul-Muttalib was in that house drinking wine and a lady singer was reciting: "O Hamza! (Kill) the (two) fat old she camels (and serve them to your guests). So Hamza took his sword and went towards the two she-camels and cut off their humps and opened their flanks and took a part of their livers." (I said to Ibn Shihab, "Did he take part of the humps?" He replied, "He cut off their humps and carried them away.") `Ali further said, "When I saw that dreadful sight, I went to the Prophet (ﷺ) and told him the news. The Prophet (ﷺ) came out in the company of Zaid bin Haritha who was with him then, and I too went with them. He went to Hamza and spoke harshly to him. Hamza looked up and said, 'Aren't you only the slaves of my forefathers?' The Prophet (ﷺ) retreated and went out. This incident happened before the prohibition of drinking."

Sahih al-Bukhari 2375 - Book 42, Hadith 23

Narrated Anas:

The Prophet (ﷺ) decided to grant a portion of (the uncultivated land of) Bahrain to the Ansar. The Ansar said, "(We will not accept it) till you give a similar portion to our emigrant brothers (from Quraish)." He said, "(O Ansar!) You will soon see people giving preference to others, so remain patient till you meet me (on the Day of Resurrection).

Sahih al-Bukhari 2376 - Book 42, Hadith 24

Narrated Anas (ra):

The Prophet (ﷺ) called the Ansar so as to grant them a portion of (the land of) Bahrain. They said, "O Allah's Messenger ! If you grant this to is, write a similar document on our Quraish (emigrant) brothers." But the Prophet (ﷺ) did not have enough grants and he said: "After me you will see the people giving preference (to others), so be patient till you meet me."

Sahih al-Bukhari 2377 - Book 42, Hadith 25

Narrated Abu Huraira:

The Prophet (ﷺ) said, "One of the rights of a she camel is that it should be milked at a place of water."

Sahih al-Bukhari 2378 - Book 42, Hadith 26

Narrated 'Abdullah (ra) said, I heard the Messenger of Allah (ﷺ) say "If somebody buys date-palms after they have been pollinated, the fruits will belong to the seller unless the buyer stipulates the contrary. If somebody buys a slave having some property, the property will belong to the seller unless the buyer stipulate that it should belong to him."

Sahih al-Bukhari 2379 - Book 42, Hadith 27

Narrated Zaid bin Thabit:

The Prophet (ﷺ) permitted selling the dates of the 'Araya for ready dates by estimating the amount of the former (as they are still on the trees).

Sahih al-Bukhari 2380 - Book 42, Hadith 28

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) forbade the sales called Al-Mukhabara, Al-Muhaqala and Al-Muzabana and the selling of fruits till they are free from blights. He forbade the selling of the fruits except for money, except the 'Araya.

Sahih al-Bukhari 2381 - Book 42, Hadith 29

Narrated Abu Huraira:

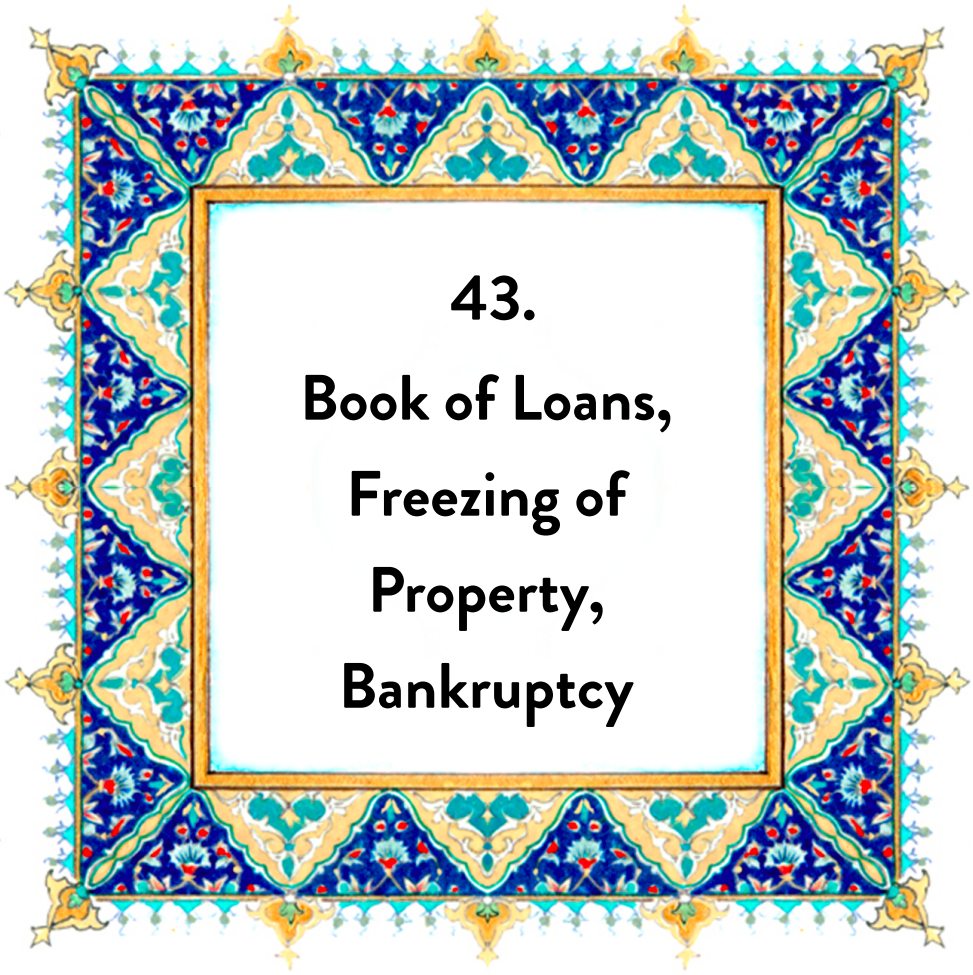
The Prophet (ﷺ) allowed the sale of the dates of the 'Araya for ready dates by estimating the former which should be estimated as less than five Awsuq or five Awsuq. (Dawud, the sub-narrator is not sure as to the right amount.)

Sahih al-Bukhari 2382 - Book 42, Hadith 30

Narrated Rafi` 'bin Khadij and Sahl bin Abi Hathma:

Allah's Messenger (ﷺ) forbade the sale of Muzabana, i.e. selling of fruits for fruits, except in the case of 'Araya; he allowed the owners of 'Araya such kind of sale.

Sahih al-Bukhari 2383 - Book 42, Hadith 31



43.
Book of Loans, Freezing of Property, Bankruptcy

Narrated Jabir bin `Abdullah:

While I was in the company of the Prophet (ﷺ) in one of his Ghazawat, he asked, "What is wrong with your camel? Will you sell it?" I replied in the affirmative and sold it to him. When he reached Medina, I took the camel to him in the morning and he paid me its price.

Sahih al-Bukhari 2385 - Book 43, Hadith 1

Narrated Al-A`mash:

When we were with Ibrahim, we talked about mortgaging in deals of Salam. Ibrahim narrated from Aswad that `Aisha had said, "The Prophet (ﷺ) bought some foodstuff on credit from a Jew and mortgaged an iron armor to him."

Sahih al-Bukhari 2386 - Book 43, Hadith 2

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Whoever takes the money of the people with the intention of repaying it, Allah will repay it on his behalf, and whoever takes it in order to spoil it, then Allah will spoil him."

Sahih al-Bukhari 2387 - Book 43, Hadith 3

Narrated Abu Dhar:

Once, while I was in the company of the Prophet, he saw the mountain of Uhud and said, "I would not like to have this mountain turned into gold for me unless nothing of it, not even a single Dinar remains of it with me for more than three days (i.e. I will spend all of it in Allah's Cause), except that Dinar which I will keep for repaying debts." Then he said, "Those who are rich in this world would have little reward in the Hereafter except those who spend their money here and there (in Allah's Cause), and they are few in number." Then he ordered me to stay at my place and went not far away. I heard a voice and intended to go to him but I remembered his order, "Stay at your place till I return." On his return I said, "O Allah's Messenger (ﷺ)! (What was) that noise which I heard?" He said, "Did you hear anything?" I said, "Yes." He said, "Gabriel came and said to me, 'Whoever amongst your followers dies, worshipping none along with Allah, will enter Paradise.' " I said, "Even if he did such-and-such things (i.e. even if he stole or committed illegal sexual intercourse)" He said, "Yes."

Sahih al-Bukhari 2388 - Book 43, Hadith 4

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If I had gold equal to the mountain of Uhud, it would not please me that it should remain with me for more than three days, except an amount which I would keep for repaying debts."

Sahih al-Bukhari 2389 - Book 43, Hadith 5

Narrated Abu Huraira:

A man demanded his debts from Allah's Messenger (ﷺ) in such a rude manner that the companions of the Prophet intended to harm him, but the Prophet (ﷺ) said, "Leave him, no doubt, for he (the creditor) has the right to demand it (harshly). Buy a camel and give it to him." They said, "The camel that is available is older than the camel he demands. "The Prophet (ﷺ) said, "Buy it and give it to him, for the best among you are those who repay their debts handsomely. "

Sahih al-Bukhari 2390 - Book 43, Hadith 6

Narrated Hudhaifa:

I heard the Prophet (ﷺ) saying, "Once a man died and was asked, 'What did you use to say (or do) (in your life time)?' He replied, 'I was a businessman and used to give time to the rich to repay his debt and (used to) deduct part of the debt of the poor.' So he was forgiven (his sins.)" Abu Mas`ud said, "I heard the same (Hadith) from the Prophet."

Sahih al-Bukhari 2391 - Book 43, Hadith 7

Narrated Abu Huraira:

A man came to the Prophet (ﷺ) and demanded a camel (the Prophet (ﷺ) owed him). Allah's Messenger (ﷺ) told his companions to give him (a camel). They said, "We do not find except an older camel (than what he demands). (The Prophet (ﷺ) ordered them to give him that camel). The man said, "You have paid me in full and may Allah also pay you in full." Allah's Messenger (ﷺ) said, "Give him, for the best amongst the people is he who repays his debts in the most handsome manner."

Sahih al-Bukhari 2392 - Book 43, Hadith 8

Narrated Abu Huraira:

The Prophet (ﷺ) owed a camel of a certain age to a man who came to demand it back. The Prophet (ﷺ) ordered his companions to give him. They looked for a camel of the same age but found nothing but a camel one year older. The Prophet (ﷺ) told them to give it to him. The man said, "You have paid me in full, and may Allah pay you in full." The Prophet (ﷺ) said, "The best amongst you is he who pays his debts in the most handsome manner."

Sahih al-Bukhari 2393 - Book 43, Hadith 9

Narrated Jabir bin `Abdullah:

I went to the Prophet (ﷺ) while he was in the Mosque. (Mas`ar thinks, that Jabir went in the forenoon.) After the Prophet (ﷺ) told me to pray two rak`at, he repaid me the debt he owed me and gave me an extra amount.

Sahih al-Bukhari 2394 - Book 43, Hadith 10

Narrated Jabir bin `Abdullah:

My father was martyred on the day (of the battle) of Uhud, and he was in debt. His creditors demanded their rights persistently. I went to the Prophet (and informed him about it). He told them to take the fruits of my garden and exempt my father from the debts but they refused to do so. So, the Prophet did not give them my garden and told me that he would come to me the next morning. He came to us early in the morning and wandered among the date-palms and invoked Allah to bless their fruits. I then plucked the dates and paid the creditors, and there remained some of the dates for us.

Sahih al-Bukhari 2395 - Book 43, Hadith 11

Narrated Jabir bin `Abdullah:

When my father died he owed a Jew thirty Awsuq (of dates). I requested him to give me respite for repaying but he refused. I requested Allah's Messenger (ﷺ) to intercede with the Jew. Allah's Messenger (ﷺ) went to the Jew and asked him to accept the fruits of my trees in place of the debt but the Jew refused. Allah's Apostle entered the garden of the date-palms, wandering among the trees and ordered me (saying), "Pluck (the fruits) and give him his due." So, I plucked the fruits for him after the departure of Allah's Apostle and gave his thirty Awsuq, and still had seventeen Awsuq extra for myself. Jabir said: I went to Allah's Messenger (ﷺ) to inform of what had happened, but found him praying the `Asr prayer. After the prayer I told him about the extra fruits which remained. Allah's Messenger (ﷺ) told me to inform (`Umar) Ibn Al-Khattab about it. When I went to `Umar and told him about it, `Umar said, "When Allah's Messenger (ﷺ) walked in your garden, I was sure that Allah would definitely bless it."

Sahih al-Bukhari 2396 - Book 43, Hadith 12

Narrated `Aisha:

Allah's Messenger (ﷺ) used to invoke Allah in the prayer saying, "O Allah, I seek refuge with you from all sins, and from being in debt." Someone said, O Allah's Messenger (ﷺ)! (I see you) very often you seek refuge with Allah from being in debt. He replied, "If a person is in debt, he tells lies when he speaks, and breaks his promises when he promises."

Sahih al-Bukhari 2397 - Book 43, Hadith 13

Narrated Abu Huraira:

The Prophet (ﷺ) said, "If someone leaves some property, it will be for the inheritors, and if he leaves some weak offspring, it will be for us to support them."

Sahih al-Bukhari 2398 - Book 43, Hadith 14

Narrated Abu Huraira:

The Prophet (ﷺ) said, "I am closer to the believers than their selves in this world and in the Hereafter, and if you like, you can read Allah's Statement: "The Prophet (ﷺ) is closer to the believers than their own selves." (33.6) So, if a true believer dies and leaves behind some property, it will be for his inheritors (from the father's side), and if he leaves behind some debt to be paid or needy offspring, then they should come to me as I am the guardian of the deceased."

Sahih al-Bukhari 2399 - Book 43, Hadith 15

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Procrastination (delay) in repaying debts by a wealthy person is injustice."

Sahih al-Bukhari 2400 - Book 43, Hadith 16

Narrated Abu Huraira:

A man came to the Prophet (ﷺ) and demanded his debts and used harsh words. The companions of the Prophet wanted to harm him, but the Prophet (ﷺ) said, "Leave him, as the creditor (owner of the right) has the right to speak."

Sahih al-Bukhari 2401 - Book 43, Hadith 17

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If a man finds his very things with a bankrupt, he has more right to take them back than anyone else."

Sahih al-Bukhari 2402 - Book 43, Hadith 18

Narrated Jabir bin `Abdullah:

A man pledged that his slave would be manumitted after his death. The Prophet (ﷺ) asked, "Who will buy the slave from me?" Nu'aim bin `Abdullah bought the slave and the Prophet (ﷺ) took its price and gave it to the owner.

Sahih al-Bukhari 2403 - Book 43, Hadith 19

Narrated Abu Hurairah (ra):

Allah's Messenger (ﷺ) mentioned an Israeli man who asked another Israeli to lend him money, and the latter gave it to him for a fixed period. (Abu Hurairah mentioned the rest of narration) [See chapter: Kafala in loans and debts. Hadith 2291]

Sahih al-Bukhari 2404 - Book 43, Hadith 20

Narrated Jabir:

When `Abdullah (my father) died, he left behind children and debts. I asked the lenders to put down some of his debt, but they refused, so I went to the Prophet (ﷺ) to intercede with them, yet they refused. The Prophet (ﷺ) said (to me), "Classify your dates into their different kinds: 'Adha bin Zaid, Lean and 'Ajwa, each kind alone and call all the creditors and wait till I come to you." I did so and the Prophet (ﷺ) came and sat beside the dates and started measuring to each his due till he paid them fully, and the amount of dates remained as it was before, as if he had not touched them. (On another occasion) I took part in one of Ghazawat among with the Prophet (ﷺ) and I was riding one of our camels. The camel got tired and was lagging behind the others. The Prophet (ﷺ) hit it on its back. He said, "Sell it to me, and you have the right to ride it till Medina." When we approached Medina, I took the permission from the Prophet (ﷺ) to go to my house, saying, "O Allah's Messenger (ﷺ)! I have newly married." The Prophet (ﷺ) asked, "Have you married a virgin or a matron (a widow or divorcee)?" I said, "I have married a matron, as `Abdullah (my father) died and left behind daughters small in their ages, so I married a matron who may teach them and bring them up with good manners." The Prophet (ﷺ) then said (to me), "Go to your family." When I went there and told my maternal uncle about the selling of the camel, he admonished me for it. On that I told him about its slowness and exhaustion and about what the Prophet (ﷺ) had done to the camel and his hitting it. When the Prophet (ﷺ) arrived, I went to him with the camel in the morning and he gave me its price, the camel itself, and my share from the war booty as he gave the other people.

Sahih al-Bukhari 2405, 2406 - Book 43, Hadith 21

Narrated Ibn `Umar:

A man came to the Prophet (ﷺ) and said, "I am often betrayed in bargaining." The Prophet (ﷺ) advised him, "When you buy something, say (to the seller), 'No deception." The man used to say so afterwards.

Sahih al-Bukhari 2407 - Book 43, Hadith 22

Narrated Al-Mughira bin Shu`ba:

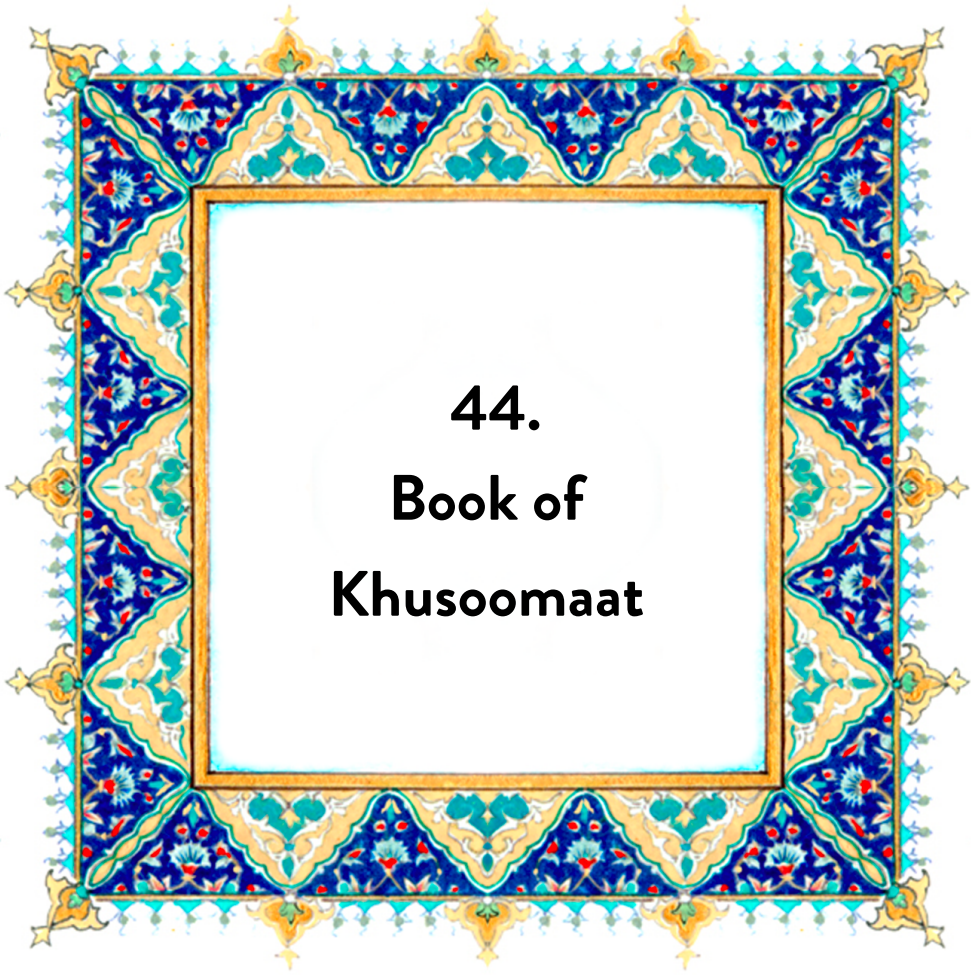
The Prophet (ﷺ) said, "Allah has forbidden for you, (1) to be undutiful to your mothers, (2) to bury your daughters alive, (3) to not to pay the rights of the others (e.g. charity, etc.) and (4) to beg of men (begging). And Allah has hated for you (1) vain, useless talk, or that you talk too much about others, (2) to ask too many questions, (in disputed religious matters) and (3) to waste the wealth (by extravagance).

Sahih al-Bukhari 2408 - Book 43, Hadith 23

Narrated `Abdullah bin `Umar:

I heard Allah's Messenger (ﷺ) saying, "Everyone of you is a guardian, and responsible for what is in his custody. The ruler is a guardian of his subjects and responsible for them; a husband is a guardian of his family and is responsible for it; a lady is a guardian of her husband's house and is responsible for it, and a servant is a guardian of his master's property and is responsible for it." I heard that from Allah's Messenger (ﷺ) and I think that the Prophet (ﷺ) also said, "A man is a guardian of is father's property and is responsible for it, so all of you are guardians and responsible for your wards and things under your care."

Sahih al-Bukhari 2409 - Book 43, Hadith 24



44.
Book of
Khusoomaat

Narrated `Abdullah:

I heard a man reciting a verse (of the Holy Qur'an) but I had heard the Prophet (ﷺ) reciting it differently. So, I caught hold of the man by the hand and took him to Allah's Messenger (ﷺ) who said, "Both of you are right." Shu`ba, the sub-narrator said, "I think he said to them, "Don't differ, for the nations before you differed and perished (because of their differences). "

Sahih al-Bukhari 2410 - Book 44, Hadith 1

Narrated Abu Huraira:

Two persons, a Muslim and a Jew, quarreled. The Muslim said, "By Him Who gave Muhammad superiority over all the people! The Jew said, "By Him Who gave Moses superiority over all the people!" At that the Muslim raised his hand and slapped the Jew on the face. The Jew went to the Prophet and informed him of what had happened between him and the Muslim. The Prophet (ﷺ) sent for the Muslim and asked him about it. The Muslim informed him of the event. The Prophet (ﷺ) said, "Do not give me superiority over Moses, for on the Day of Resurrection all the people will fall unconscious and I will be one of them, but I will. be the first to gain consciousness, and will see Moses standing and holding the side of the Throne (of Allah). I will not know whether (Moses) has also fallen unconscious and got up before me, or Allah has exempted him from that stroke."

Sahih al-Bukhari 2411 - Book 44, Hadith 2

Narrated Abu Sa`id Al-Khudri:

While Allah's Messenger (ﷺ) was sitting, a Jew came and said, "O Abul Qasim! One of your companions has slapped me on my face." The Prophet (ﷺ) asked who that was. He replied that he was one of the Ansar. The Prophet (ﷺ) sent for him, and on his arrival, he asked him whether he had beaten the Jew. He (replied in the affirmative and) said, "I heard him taking an oath in the market saying, 'By Him Who gave Moses superiority over all the human beings.' I said, 'O wicked man! (Has Allah given Moses superiority) even over Muhammad I became furious and slapped him over his face." The Prophet (ﷺ) said, "Do not give a prophet superiority over another, for on the Day of Resurrection all the people will fall unconscious and I will be the first to emerge from the earth, and will see Moses standing and holding one of the legs of the Throne. I will not know whether Moses has fallen unconscious or the first unconsciousness was sufficient for him."

Sahih al-Bukhari 2412 - Book 44, Hadith 3

Narrated Anas:

A Jew crushed the head of a girl between two stones. The girl was asked who had crushed her head, and some names were mentioned before her, and when the name of the Jew was mentioned, she nodded agreeing. The Jew was captured and when he confessed, the Prophet (ﷺ) ordered that his head be crushed between two stones.

Sahih al-Bukhari 2413 - Book 44, Hadith 4

Narrated Ibn `Umar:

A man was often cheated in buying. The Prophet (ﷺ) said to him, "When you buy something, say (to the seller), No cheating." The man used to say so thenceforward .

Sahih al-Bukhari 2414 - Book 44, Hadith 5

Narrated Jabir:

A man manumitted a slave and he had no other property than that, so the Prophet (ﷺ) canceled the manumission (and sold the slave for him). Nu'aim bin Al-Nahham bought the slave from him.

Sahih al-Bukhari 2415 - Book 44, Hadith 6

Narrated `Abdullah bin Mas`ud:

Allah's Messenger (ﷺ) said, "Whoever takes a false oath so as to take the property of a Muslim (illegally) will meet Allah while He will be angry with him." Al-Ash'ath said: By Allah, that saying concerned me. I had common land with a Jew, and the Jew later on denied my ownership, so I took him to the Prophet who asked me whether I had a proof of my ownership. When I replied in the negative, the Prophet asked the Jew to take an oath. I said, "O Allah's Messenger (ﷺ)! He will take an oath and deprive me of my property." So, Allah revealed the following verse: "Verily! Those who purchase a little gain at the cost of Allah's covenant and their oaths." (3.77)

Sahih al-Bukhari 2416 - Book 44, Hadith 7

Narrated `Abdullah bin Ka`b bin Malik:

Ka`b demanded his debt back from Ibn Abi Hadrad in the Mosque and their voices grew louder till Allah's Messenger (ﷺ) heard them while he was in his house. He came out to them raising the curtain of his room and addressed Ka`b, "O Ka`b!" Ka`b replied, "Labaik, O Allah's Messenger (ﷺ)." (He said to him), "Reduce your debt to one half," gesturing with his hand. Ka`b said, "I have done so, O Allah's Apostle!" On that the Prophet (ﷺ) said to Ibn Abi Hadrad, "Get up and repay the debt, to him."

Sahih al-Bukhari 2418 - Book 44, Hadith 8

Narrated `Umar bin Al-Khattab:

I heard Hisham bin Hakim bin Hizam reciting Surat-al-Furqan in a way different to that of mine. Allah's Messenger (ﷺ) had taught it to me (in a different way). So, I was about to quarrel with him (during the prayer) but I waited till he finished, then I tied his garment round his neck and seized him by it and brought him to Allah's Messenger (ﷺ) and said, "I have heard him reciting Surat-al-Furqan in a way different to the way you taught it to me." The Prophet (ﷺ) ordered me to release him and asked Hisham to recite it. When he recited it, Allah s Apostle said, "It was revealed in this way." He then asked me to recite it. When I recited it, he said, "It was revealed in this way. The Qur'an has been revealed in seven different ways, so recite it in the way that is easier for you."

Sahih al-Bukhari 2419 - Book 44, Hadith 9

Narrated Abu Huraira:

The Prophet (ﷺ) said, "No doubt, I intended to order somebody to pronounce the Iqama of the (compulsory congregational) prayer and then I would go to the houses of those who do not attend the prayer and burn their houses over them."

Sahih al-Bukhari 2420 - Book 44, Hadith 10

Narrated Aisha:

Abu bin Zam`a and Sa`d bin Abi Waqqas carried the case of their claim of the (ownership) of the son of a slave-girl of Zam`a before the Prophet. Sa`d said, "O Allah's Messenger (ﷺ)! My brother, before his death, told me that when I would return (to Mecca), I should search for the son of the slave-girl of Zam`a and take him into my custody as he was his son." 'Abu bin Zam`a said, 'the is my brother and the son of the slave-girl of my father, and was born or my father's bed." The Prophet (ﷺ) noticed a resemblance between `Utba and the boy but he said, "O 'Abu bin Zam`a! You will get this boy, as the son goes to the owner of the bed. You, Sauda, screen yourself from the boy."

Sahih al-Bukhari 2421 - Book 44, Hadith 11

Narrated Abu Huraira:

Allah's Messenger (ﷺ) sent horsemen to Najd and they arrested and brought a man called Thumama bin Uthal, the chief of Yamama, and they fastened him to one of the pillars of the Mosque. When Allah's Apostle came up to him; he asked, "What have you to say, O Thumama?" He replied, "I have good news, O Muhammad!" Abu Huraira narrated the whole narration which ended with the order of the Prophet "Release him!"

Sahih al-Bukhari 2422 - Book 44, Hadith 12

Narrated Abu Huraira:

The Prophet (ﷺ) sent some horsemen to Najd and they arrested and brought a man called Thumama bin Uthal from the tribe of Bani Hanifa, and they fastened him to one of the pillars of the Mosque.

Sahih al-Bukhari 2423 - Book 44, Hadith 13

Narrated `Abdullah bin Ka`b bin Malik Al-Ansari from Ka`b bin Malik:

That `Abdullah bin Abi Hadrad Al-Aslami owed him some debt. Ka`b met him and caught hold of him and they started talking and their voices grew loudest. The Prophet (ﷺ) passed by them and addressed Ka`b, pointing out to him to reduce the debt to one half. So, Ka`b got one half of the debt and exempted the debtor from the other half.

Sahih al-Bukhari 2424 - Book 44, Hadith 14

Narrated Khabbab:

I was a blacksmith In the Pre-Islamic period of ignorance, and 'Asi bin Wail owed me some money. I went to him to demand it, but he said to me, "I will not pay you unless you reject faith in Muhammad." I replied, "By Allah, I will never disbelieve Muhammad till Allah let you die and then resurrect you." He said, "Then wait till I die and come to life again, for then I will be given property and offspring and will pay your right." So, thus revelation came: "Have you seen him who disbelieved in Our signs and yet says, 'I will be given property and offspring?' " (19.77)

Sahih al-Bukhari 2425 - Book 44, Hadith 15



45.
Book of Lost Things Picked up by Someone (Luqatah)

Narrated Ubai bin Ka`b:

I found a purse containing one hundred Diners. So I went to the Prophet (and informed him about it), he said, "Make public announcement about it for one year" I did so, but nobody turned up to claim it, so I again went to the Prophet (ﷺ) who said, "Make public announcement for another year." I did, but none turned up to claim it. I went to him for the third time and he said, "Keep the container and the string which is used for its tying and count the money it contains and if its owner comes, give it to him; otherwise, utilize it." The sub-narrator Salama said, "I met him (Suwaid, another sub-narrator) in Mecca and he said, 'I don't know whether Ubai made the announcement for three years or just one year.' "

Sahih al-Bukhari 2426 - Book 45, Hadith 1

Narrated Zaid bin Khalid Al-Juhani:

A bedouin went to the Prophet (ﷺ) and asked him about picking up a lost thing. The Prophet (ﷺ) said, "Make public announcement about it for one year. Remember the description of its container and the string with which it is tied; and if somebody comes and claims it and describes it correctly, (give it to him); otherwise, utilize it." He said, "O Allah's Messenger (ﷺ)! What about a lost sheep?" The Prophet (ﷺ) said, "It is for you, for your brother (i.e. its owner), or for the wolf." He further asked, "What about a lost camel?" On that the face of the Prophet (ﷺ) became red (with anger) and said, "You have nothing to do with it, as it has its feet, its water reserve and can reach places of water and drink, and eat trees."

Sahih al-Bukhari 2427 - Book 45, Hadith 2

Narrated Sulaiman bin Bilal from Yahya:

Yazid Maula Al-Munba'ith heard Zaid bin Khalid al-Juham saying, "The Prophet (ﷺ) was asked about Luqata. He said, 'Remember the description of its container and the string it is tied with, and announce it publicly for one year.' " Yazid added, "If nobody claims then the person who has found it can spend it, and it is regarded as a trust entrusted to him." Yahya said, "I do not know whether the last sentences were said by the Prophet (ﷺ) or by Yazid." Zaid further said, "The Prophet (ﷺ) was asked, 'What about a lost sheep?' The Prophet (ﷺ) said, 'Take it, for it is for you or for your brother (i.e. its owner) or for the wolf." Yazid added that it should also be announced publicly. The man then asked the Prophet (ﷺ) about a lost camel. The Prophet (ﷺ) said, "Leave it, as it has its feet, water container (reservoir), and it will reach a place of water and eat trees till its owner finds it."

Sahih al-Bukhari 2428 - Book 45, Hadith 3

Narrated Zaid bin Khalid:

A man came and asked Allah's Messenger (ﷺ) about picking a lost thing. The Prophet (ﷺ) said, "Remember the description of its container and the string it is tied with, and make public announcement about it for one year. If the owner shows up, give it to him; otherwise, do whatever you like with it." He then asked, "What about a lost sheep?" The Prophet (ﷺ) said, "It is for you, for your brother (i.e. its owner), or for the wolf." He further asked, "What about a lost camel?" The Prophet (ﷺ) said, "It is none of your concern. It has its water-container (reservoir) and its feet, and it will reach water and drink it and eat the trees till its owner finds it."

Sahih al-Bukhari 2429 - Book 45, Hadith 4

Narrated 'Abdur-Rahman bin Hurmuz:

Abu Hurairah (ra) said, "Allah's Messenger (ﷺ) mentioned an Israeli man." Abu Hurairah then told the whole narration). (At the end of the narration it was mentioned that the creditor) went out to the sea, hoping that a boat might have brought his money. Suddenly he saw a piece of wood and he took it to his house to use as firewood. When he sawed it, he found his money and a letter in it. [See hadith No. 2291 for details]

Sahih al-Bukhari 2430 - Book 45, Hadith 5

Narrated Anas:

The Prophet (ﷺ) passed a date fallen on the way and said, "Were I not afraid that it may be from a Sadaqa (charitable gifts), I would have eaten it."

Sahih al-Bukhari 2431 - Book 45, Hadith 6

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Sometimes when I return home and find a date fallen on my bed, I pick it up in order to eat it, but I fear that it might be from a Sadaqa, so I throw it."

Sahih al-Bukhari 2432 - Book 45, Hadith 7

Narrated Ibn 'Abbas (ra):

Allah's Messenger (ﷺ) also said, "It (i.e., Makkah's) thorny bushes should not be uprooted and its game should not be chased, and picking up its fallen things is illegal except by him who makes public announcement about it, and its grass should not be cut." 'Abbas said, "O Allah's Messenger ! Except Idhkhir (a kind of grass)." The Prophet (ﷺ) said, "Except Idhkhir."

Sahih al-Bukhari 2433 - Book 45, Hadith 8

Narrated Abu Huraira:

When Allah gave victory to His Apostle over the people of Mecca, Allah's Messenger (ﷺ) stood up among the people and after glorifying Allah, said, "Allah has prohibited fighting in Mecca and has given authority to His Apostle and the believers over it, so fighting was illegal for anyone before me, and was made legal for me for a part of a day, and it will not be legal for anyone after me. Its game should not be chased, its thorny bushes should not be uprooted, and picking up its fallen things is not allowed except for one who makes public announcement for it, and he whose relative is murdered has the option either to accept a compensation for it or to retaliate." Al-`Abbas said, "Except Al-Idhkhir, for we use it in our graves and houses." Allah's Messenger (ﷺ) said, "Except Al-Idhkhir." Abu Shah, a Yemenite, stood up and said, "O Allah's Messenger (ﷺ)! Get it written for me." Allah's Messenger (ﷺ) said, "Write it for Abu Shah." (The sub-narrator asked Al-Auza'i): What did he mean by saying, "Get it written, O Allah's Apostle?" He replied, "The speech which he had heard from Allah's Messenger (ﷺ) ."

Sahih al-Bukhari 2434 - Book 45, Hadith 9

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "An animal should not be milked without the permission of its owner. Does any of you like that somebody comes to his store and breaks his container and takes away his food? The udders of the animals are the stores of their owners where their provision is kept, so nobody should milk the animals of somebody else, without the permission of its owner."

Sahih al-Bukhari 2435 - Book 45, Hadith 10

Narrated Zaid bin Khalid Al-Juhani:

A man asked Allah's Messenger (ﷺ) about the Luqata. He said, "Make public announcement of it for one year, then remember the description of its container and the string it is tied with, utilize the money, and if its owner comes back after that, give it to him." The people asked, "O Allah's Messenger (ﷺ)! What about a lost sheep?" Allah's Messenger (ﷺ) said, "Take it, for it is for you, for your brother, or for the wolf." The man asked, "O Allah's Messenger (ﷺ)! What about a lost camel?" Allah's Messenger (ﷺ) got angry and his cheeks or face became red, and said, "You have no concern with it as it has its feet, and its watercontainer, till its owner finds it."

Sahih al-Bukhari 2436 - Book 45, Hadith 11

Narrated Suwaid bin Ghafala:

While I as in the company of Salman bin Rabi`a and Suhan, in one of the holy battles, I found a whip. One of them told me to drop it but I refused to do so and said that I would give it to its owner if I found him, otherwise I would utilize it. On our return we performed Hajj and on passing by Medina, I asked Ubai bin Ka`b about it. He said, "I found a bag containing a hundred Dinars in the lifetime of the Prophet (ﷺ) and took it to the Prophet (ﷺ) who said to me, 'Make public announcement about it for one year.' So, I announced it for one year and went to the Prophet (ﷺ) who said, 'Announce it publicly for another year.' So, I announced it for another year. I went to him again and he said, "Announce for an other year." So I announced for still another year. I went to the Prophet (ﷺ) for the fourth time, and he said, 'Remember the amount of money, the description of its container and the string it is tied with, and if the owner comes, give it to him; otherwise, utilize it.' "

Sahih al-Bukhari 2437 - Book 45, Hadith 12

Narrated Salama:

the above narration (Hadith 616) from Ubai bin Ka`b: adding, "I met the sub-narrator at Mecca later on, but he did not remember whether Ka`b had announced what he had found one year or three years."

Sahih al-Bukhari 2437 - Book 45, Hadith 13

Narrated Zaid bin Khalid:

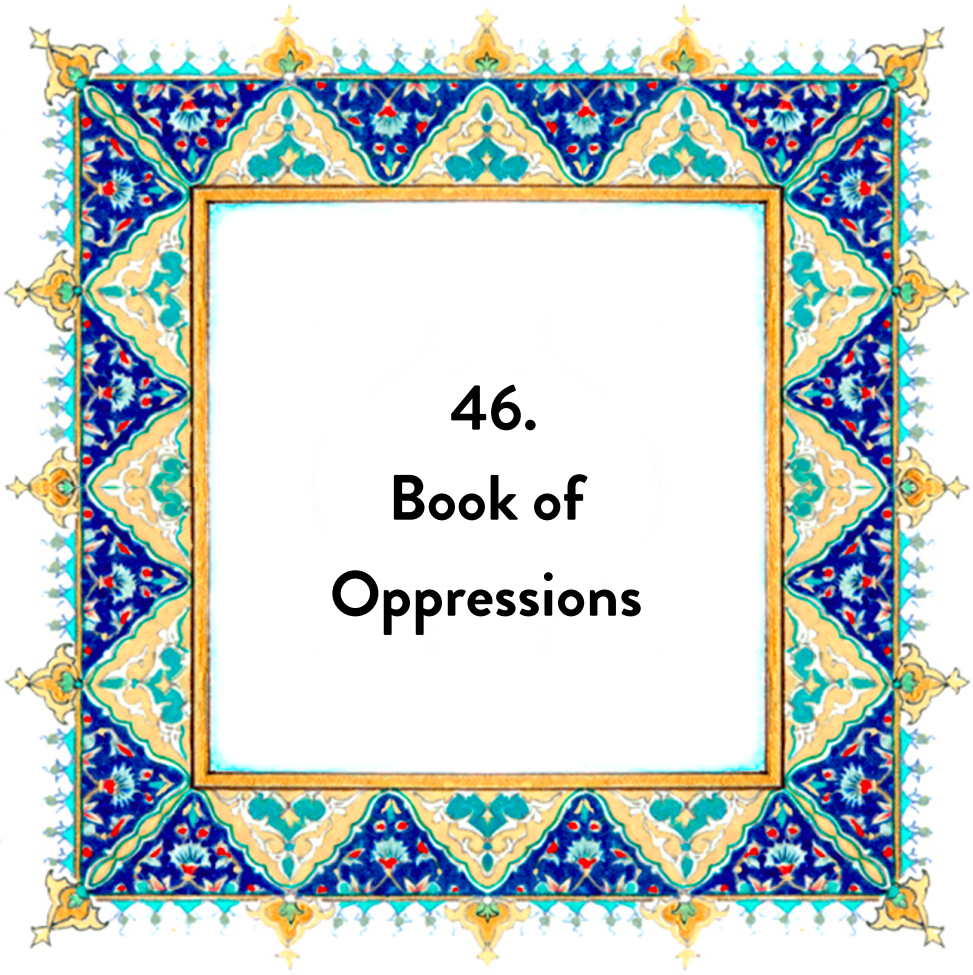
A bedouin asked the Prophet (ﷺ) about the Luqata. The Prophet (ﷺ) said, "Make public announcement about it for one year and if then somebody comes and describes the container of the Luqata and the string it was tied with, (give it to him); otherwise, spend it." He then asked the Prophet (ﷺ) about a lost camel. The face of the Prophet (ﷺ) become red and he said, "You have o concern with it as it has its water reservoir and feet and it will reach water and drink and eat trees. Leave it till its owner finds it." He then asked the Prophet (ﷺ) about a lost sheep. The Prophet (ﷺ) said, "It is for you, for your brother, or for the wolf."

Sahih al-Bukhari 2438 - Book 45, Hadith 14

Narrated Abu Bakr:

While I was on my way, all of a sudden I saw a shepherd driving his sheep, I asked him whose servant he was. He replied that he was the servant of a man from Quraish, and then he mentioned his name and I recognized him. I asked, "Do your sheep have some milk?" He replied in the affirmative. I said, "Are you going to milk for me?" He replied in the affirmative. I ordered him and he tied the legs of one of the sheep. Then I told him to clean the udder (teats) of dust and to remove dust off his hands. He removed the dust off his hands by clapping his hands. He then milked a little milk. I put the milk for Allah's Messenger (ﷺ) in a pot and closed its mouth with a piece of cloth and poured water over it till it became cold. I took it to the Prophet (ﷺ) and said, "Drink, O Allah's Messenger (ﷺ)!" He drank it till I was pleased.

Sahih al-Bukhari 2439 - Book 45, Hadith 15



46.
Book of Oppressions

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) said, "When the believers pass safely over (the bridge across) Hell, they will be stopped at a bridge in between Hell and Paradise where they will retaliate upon each other for the injustices done among them in the world, and when they get purified of all their sins, they will be admitted into Paradise. By Him in Whose Hands the life of Muhammad is everybody will recognize his dwelling in Paradise better than he recognizes his dwelling in this world."

Sahih al-Bukhari 2440 - Book 46, Hadith 1

Narrated Safwan bin Muhriz Al-Mazini:

While I was walking with Ibn `Umar holding his hand, a man came in front of us and asked, "What have you heard from Allah's Messenger (ﷺ) about An-Najwa?" Ibn `Umar said, "I heard Allah's Messenger (ﷺ) saying, 'Allah will bring a believer near Him and shelter him with His Screen and ask him: Did you commit such-and-such sins? He will say: Yes, my Lord. Allah will keep on asking him till he will confess all his sins and will think that he is ruined. Allah will say: 'I did screen your sins in the world and I forgive them for you today', and then he will be given the book of his good deeds. Regarding infidels and hypocrites (their evil acts will be exposed publicly) and the witnesses will say: These are the people who lied against their Lord. Behold! The Curse of Allah is upon the wrongdoers." (11.18)

Sahih al-Bukhari 2441 - Book 46, Hadith 2

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "A Muslim is a brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor. Whoever fulfilled the needs of his brother, Allah will fulfill his needs; whoever brought his (Muslim) brother out of a discomfort, Allah will bring him out of the discomforts of the Day of Resurrection, and whoever screened a Muslim, Allah will screen him on the Day of Resurrection . "

Sahih al-Bukhari 2442 - Book 46, Hadith 3

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said, "Help your brother, whether he is an oppressor or he is an oppressed one."

Sahih al-Bukhari 2443 - Book 46, Hadith 4

Narrated Anas:

Allah's Messenger (ﷺ) said, "Help your brother, whether he is an oppressor or he is an oppressed one. People asked, "O Allah's Messenger (ﷺ)! It is all right to help him if he is oppressed, but how should we help him if he is an oppressor?" The Prophet (ﷺ) said, "By preventing him from oppressing others."

Sahih al-Bukhari 2444 - Book 46, Hadith 5

Narrated Muawiya bin Suwaid:

I heard Al-Bara' bin `Azib saying, "The Prophet (ﷺ) orders us to do seven things and prohibited us from doing seven other things." Then Al-Bara' mentioned the following:-- (1) To pay a visit to the sick (inquiring about his health), (2) to follow funeral processions, (3) to say to a sneezer, "May Allah be merciful to you" (if he says, "Praise be to Allah!"), (4) to return greetings, (5) to help the oppressed, (6) to accept invitations, (7) to help others to fulfill their oaths. (See Hadith No. 753, Vol. 7)

Sahih al-Bukhari 2445 - Book 46, Hadith 6

Narrated Abu Musa:

The Prophet (ﷺ) said, "A believer to another believer is like a building whose different parts enforce each other." The Prophet (ﷺ) then clasped his hands with the fingers interlaced (while saying that).

Sahih al-Bukhari 2446 - Book 46, Hadith 7

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "Oppression will be a darkness on the Day of Resurrection."

Sahih al-Bukhari 2447 - Book 46, Hadith 8

Narrated Ibn `Abbas:

The Prophet (ﷺ) sent Mu`adh to Yemen and said, "Be afraid, from the curse of the oppressed as there is no screen between his invocation and Allah."

Sahih al-Bukhari 2448 - Book 46, Hadith 9

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Whoever has oppressed another person concerning his reputation or anything else, he should beg him to forgive him before the Day of Resurrection when there will be no money (to compensate for wrong deeds), but if he has good deeds, those good deeds will be taken from him according to his oppression which he has done, and if he has no good deeds, the sins of the oppressed person will be loaded on him."

Sahih al-Bukhari 2449 - Book 46, Hadith 10

Narrated Aisha:

Regarding the explanation of the following verse:-- "If a wife fears Cruelty or desertion On her husband's part." (4.128) A man may dislike his wife and intend to divorce her, so she says to him, "I give up my rights, so do not divorce me." The above verse was revealed concerning such a case.

Sahih al-Bukhari 2450 - Book 46, Hadith 11

Narrated Sahl bin Sa`d As-Sa`idi:

A drink (milk mixed with water) was brought to Allah's Messenger (ﷺ) who drank some of it. A boy was sitting to his right, and some old men to his left. Allah's Messenger (ﷺ) said to the boy, "Do you allow me to give the rest of the drink to these people?" The boy said, "O Allah's Messenger (ﷺ)! I will not give preference to anyone over me to drink the rest of it from which you have drunk." Allah's Messenger (ﷺ) then handed the bowl (of drink) to the boy. (See Hadith No. 541).

Sahih al-Bukhari 2451 - Book 46, Hadith 12

Narrated Sa`id bin Zaid:

Allah's Messenger (ﷺ) said, "Whoever usurps the land of somebody unjustly, his neck will be encircled with it down the seven earths (on the Day of Resurrection). "

Sahih al-Bukhari 2452 - Book 46, Hadith 13

Narrated Abu Salama:

That there was a dispute between him and some people (about a piece of land). When he told `Aisha about it, she said, "O Abu Salama! Avoid taking the land unjustly, for the Prophet (ﷺ) said, 'Whoever usurps even one span of the land of somebody, his neck will be encircled with it down the seven earths."

Sahih al-Bukhari 2453 - Book 46, Hadith 14

Narrated Salim's father (i.e. `Abdullah):

The Prophet (ﷺ) said, "Whoever takes a piece of the land of others unjustly, he will sink down the seven earths on the Day of Resurrection."

Sahih al-Bukhari 2454 - Book 46, Hadith 15

Narrated Jabala:

"We were in Medina with some of the Iraqi people, and we were struck with famine and Ibn Az- Zubair used to give us dates. Ibn `Umar used to pass by and say, "The Prophet (ﷺ) forbade us to eat two dates at a time, unless one takes the permission of one's companions."

Sahih al-Bukhari 2455 - Book 46, Hadith 16

Narrated Abu Mas`ud:

There was an Ansari man called Abu Shu'aib who had a slave butcher. Abu Shu'aib said to him, "Prepare a meal sufficient for five persons so that I might invite the Prophet (ﷺ) besides other four persons." Abu Shu'aib had seen the signs of hunger on the face of the Prophet (ﷺ) and so he invited him. Another man who was not invited, followed the Prophet. The Prophet (ﷺ) said to Abu Shu'aib, "This man has followed us. Do you allow him to share the meal?" Abu Shu'aib said, "Yes."

Sahih al-Bukhari 2456 - Book 46, Hadith 17

Narrated `Aisha:

The Prophet (ﷺ) said, "The most hated person in the sight of Allah is the most quarrelsome person."

Sahih al-Bukhari 2457 - Book 46, Hadith 18

Narrated Um Salama:

(the wife of the Prophet) Allah's Messenger (ﷺ) heard some people quarreling at the door of his dwelling. He came out and said, "I am only a human being, and opponents come to me (to settle their problems); maybe someone amongst you can present his case more eloquently than the other, whereby I may consider him true and give a verdict in his favor. So, If I give the right of a Muslim to another by mistake, then it is really a portion of (Hell) Fire, he has the option to take or give up (before the Day of Resurrection).

Sahih al-Bukhari 2458 - Book 46, Hadith 19

Narrated `Abdullah bin `Amr:

The Prophet (ﷺ) said, "Whoever has (the following) four characters will be a hypocrite, and whoever has one of the following four characteristics will have one characteristic of hypocrisy until he gives it up. These are: (1) Whenever he talks, he tells a lie; (2) whenever he makes a promise, he breaks it; (3) whenever he makes a covenant he proves treacherous; (4) and whenever he quarrels, he behaves impudently in an evil insulting manner." (See Hadith No. 33 Vol. 1)

Sahih al-Bukhari 2459 - Book 46, Hadith 20

Narrated Aisha:

Hind bint `Utba (Abu Sufyan's wife) came and said, "O Allah's Messenger (ﷺ)! Abu Sufyan is a miser. Is there any harm if I spend something from his property for our children?" He said, there is no harm for you if you feed them from it justly and reasonably (with no extravagance).

Sahih al-Bukhari 2460 - Book 46, Hadith 21

Narrated `Uqba bin 'Amir:

We said to the Prophet, "You send us out and it happens that we have to stay with people who do not entertain us. What do you think about it? He said to us, "If you stay with some people and they entertain you as they should for a guest, accept their hospitality, but if they don't, take the right of the guest from them."

Sahih al-Bukhari 2461 - Book 46, Hadith 22

Narrated `Umar:

When Allah took away the soul of His Prophet at his death, the Ansar assembled In the shed of Bani Sa`ida. I said to Abu Bakr, "Let us go." So, we come to them (i.e. to Ansar) at the shed of Bani Sa`ida. (See Hadith No. 19, Vol. 5 for details)

Sahih al-Bukhari 2462 - Book 46, Hadith 23

Narrated Al-Araj:

Abu Huraira said, "Allah's Messenger (ﷺ) said, 'No one should prevent his neighbor from fixing a wooden peg in his wall." Abu Huraira said (to his companions), "Why do I find you averse to it? By Allah, I certainly will narrate it to you."

Sahih al-Bukhari 2463 - Book 46, Hadith 24

Narrated Anas:

I was the butler of the people in the house of Abu Talha, and in those days drinks were prepared from dates. Allah's Messenger (ﷺ) ordered somebody to announce that alcoholic drinks had been prohibited. Abu Talha ordered me to go out and spill the wine. I went out and spilled it, and it flowed in the streets of Medina. Some people said, "Some people were killed and wine was still in their stomachs." On that the Divine revelation came:-- "On those who believe And do good deeds There is no blame For what they ate (in the past)." (5.93)

Sahih al-Bukhari 2464 - Book 46, Hadith 25

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said, "Beware! Avoid sitting on he roads (ways)." The people said, "There is no way out of it as these are our sitting places where we have talks." The Prophet (ﷺ) said, "If you must sit there, then observe the rights of the way." They asked, "What are the rights of the way?" He said, "They are the lowering of your gazes (on seeing what is illegal to look at), refraining from harming people, returning greetings, advocating good and forbidding evil."

Sahih al-Bukhari 2465 - Book 46, Hadith 26

Narrated Abu Huraira:

The Prophet (ﷺ) said, "A man felt very thirsty while he was on the way, there he came across a well. He went down the well, quenched his thirst and came out. Meanwhile he saw a dog panting and licking mud because of excessive thirst. He said to himself, "This dog is suffering from thirst as I did." So, he went down the well again and filled his shoe with water and watered it. Allah thanked him for that deed and forgave him. The people said, "O Allah's Messenger (ﷺ)! Is there a reward for us in serving the animals?" He replied: "Yes, there is a reward for serving any animate (living being)." (See Hadith No. 551)

Sahih al-Bukhari 2466 - Book 46, Hadith 27

Narrated Usama bin Zaid:

Once the Prophet (ﷺ) stood at the top of one of the castles (or higher buildings) of Medina and said, "Do you see what I see? No doubt I am seeing the spots of afflictions amongst your houses as numerous as the spots where raindrops fall (during a heavy rain). (See Hadith No. 102)

Sahih al-Bukhari 2467 - Book 46, Hadith 28

Narrated `Abdullah bin `Abbas:

I had been eager to ask `Umar about the two ladies from among the wives of the Prophet (ﷺ) regarding whom Allah said (in the Qur'an saying): If you two (wives of the Prophet (ﷺ) namely Aisha and Hafsa) turn in repentance to Allah your hearts are indeed so inclined (to oppose what the Prophet (ﷺ) likes) (66.4), till performed the Hajj along with `Umar (and on our way back from Hajj) he went aside (to answer the call of nature) and I also went aside along with him carrying a tumbler of water. When he had answered the call of nature and returned. I poured water on his hands from the tumbler and he performed ablution. I said, "O Chief of the believers! ' Who were the two ladies from among the wives of the Prophet (ﷺ) to whom Allah said: 'If you two return in repentance (66.4)? He said, "I am astonished at your question, O Ibn `Abbas. They were Aisha and Hafsa." Then `Umar went on relating the narration and said. "I and an Ansari neighbor of mine from Bani Umaiya bin Zaid who used to live in `Awali Al-Medina, used to visit the Prophet (ﷺ) in turns. He used to go one day, and I another day. When I went I would bring him the news of what had happened that day regarding the instructions and orders and when he went, he used to do the same for me. We, the people of Quraish, used to have authority over women, but when we came to live with the Ansar, we noticed that the Ansari women had the upper hand over their men, so our women started acquiring the habits of the Ansari women. Once I shouted at my wife and she paid me back in my coin and I disliked that she should answer me back. She said, 'Why do you take it ill that I retort upon you? By Allah, the wives of the Prophet (ﷺ) retort upon him, and some of them may not speak with him for the whole day till night.' What she said scared me and I said to her, 'Whoever amongst them does so, will be a great loser.' Then I dressed myself and went to Hafsa and asked her, 'Does any of you keep Allah's Messenger (ﷺ) angry all the day long till night?' She replied in the affirmative. I said, 'She is a ruined losing person (and will never have success)! Doesn't she fear that Allah may get angry for the anger of Allah's Messenger (ﷺ) and thus she will be ruined? Don't ask Allah's Messenger (ﷺ) too many things, and don't retort upon him in any case, and don't desert him. Demand from me whatever you like, and don't be tempted to imitate your neighbor (i.e. `Aisha) in her behavior towards the Prophet), for she (i.e. Aisha) is more beautiful than you, and more beloved to Allah's Messenger (ﷺ). In those days it was rumored that Ghassan, (a tribe living in Sham) was getting prepared their horses to invade us. My companion went (to the Prophet (ﷺ) on the day of his turn, went and returned to us at night and knocked at my door violently, asking whether I was sleeping.

I was scared (by the hard knocking) and came out to him. He said that a great thing had happened. I asked him: What is it? Have Ghassan come? He replied that it was worse and more serious than that, and added that Allah's Apostle had divorced all his wives. I said, Hafsa is a ruined loser! I expected that would happen some day.' So I dressed myself and offered the Fajr prayer with the Prophet. Then the Prophet (ﷺ) entered an upper room and stayed there alone. I went to Hafsa and found her weeping. I asked her, 'Why are you weeping? Didn't I warn you? Have Allah's Messenger (ﷺ) divorced you all?' She replied, 'I don't know. He is there in the upper room.' I then went out and came to the pulpit and found a group of people around it and some of them were weeping. Then I sat with them for some time, but could not endure the situation. So I went to the upper room where the Prophet (ﷺ) was and requested to a black slave of his: "Will you get the permission of (Allah's Apostle) for `Umar (to enter)? The slave went in, talked to the Prophet (ﷺ) about it and came out saying, 'I mentioned you to him but he did not reply.' So, I went and sat with the people who were sitting by the pulpit, but I could not bear the situation, so I went to the slave again and said: "Will you get he permission for `Umar? He went in and brought the same reply as before. When I was leaving, behold, the slave called me saying, "Allah's Messenger (ﷺ) has granted you permission." So, I entered upon the Prophet and saw him lying on a mat without wedding on it, and the mat had left its mark on the body of the Prophet, and he was leaning on a leather pillow stuffed with palm fires. I greeted him and while still standing, I said: "Have you divorced your wives?' He raised his eyes to me and replied in the negative. And then while still standing, I said chatting: "Will you heed what I say, 'O Allah's Messenger (ﷺ)! We, the people of Quraish used to have the upper hand over our women (wives), and when we came to the people whose women had the upper hand over them..." `Umar told the whole story (about his wife). "On that the Prophet (ﷺ) smiled." `Umar further said, "I then said, 'I went to Hafsa and said to her: Do not be tempted to imitate your companion (`Aisha) for she is more beautiful than you and more beloved to the Prophet.' The Prophet (ﷺ) smiled again. When I saw him smiling, I sat down and cast a glance at the room, and by Allah, I couldn't see anything of importance but three hides. I said (to Allah's Messenger (ﷺ)) "Invoke Allah to make your followers prosperous for the Persians and the Byzantines have been made prosperous and given worldly luxuries, though they do not worship Allah?' The Prophet (ﷺ) was leaning then (and on hearing my speech he sat straight) and said, 'O Ibn Al-Khattab! Do you have any doubt (that the Hereafter is better than this world)? These people have been given rewards of their good deeds in this world only.' I asked the Prophet (ﷺ) .

'Please ask Allah's forgiveness for me. The Prophet (ﷺ) did not go to his wives because of the secret which Hafsa had disclosed to `Aisha, and he said that he would not go to his wives for one month as he was angry with them when Allah admonished him (for his oath that he would not approach Maria). When twenty-nine days had passed, the Prophet (ﷺ) went to Aisha first of all. She said to him, 'You took an oath that you would not come to us for one month, and today only twenty-nine days have passed, as I have been counting them day by day.' The Prophet (ﷺ) said, 'The month is also of twenty-nine days.' That month consisted of twenty-nine days. `Aisha said, 'When the Divine revelation of Choice was revealed, the Prophet (ﷺ) started with me, saying to me, 'I am telling you something, but you need not hurry to give the reply till you can consult your parents." `Aisha knew that her parents would not advise her to part with the Prophet (ﷺ) . The Prophet (ﷺ) said that Allah had said: 'O Prophet! Say To your wives; If you desire The life of this world And its glitter, ... then come! I will make a provision for you and set you free In a handsome manner. But if you seek Allah And His Apostle, and The Home of the Hereafter, then Verily, Allah has prepared For the good-doers amongst you A great reward.' (33.28) `Aisha said, 'Am I to consult my parents about this? I indeed prefer Allah, His Apostle, and the Home of the Hereafter.' After that the Prophet (ﷺ) gave the choice to his other wives and they also gave the same reply as `Aisha did."

Sahih al-Bukhari 2468 - Book 46, Hadith 29

Narrated Anas:

Allah's Messenger (ﷺ) took an oath that he would not go to his wives for one month as his foot had been sprained. He stayed in an upper room when `Umar went to him and said, "Have you divorced your wives?" He said, "No, but I have taken an oath that I would not go to them for one month." The Prophet stayed there for twenty-nine days, and then came down and went to his wives.

Sahih al-Bukhari 2469 - Book 46, Hadith 30

Narrated Jabir:

The Prophet (ﷺ) entered the Mosque, and I too went there after tying the camel at the pavement of the Mosque. I said (to the Prophet (ﷺ)), "This is your camel." He came out and started examining the camel and said, "Both the camel and its price are for you."

Sahih al-Bukhari 2470 - Book 46, Hadith 31

Narrated Hudhaifa:

I saw Allah's Messenger (ﷺ) coming (or the Prophet (ﷺ) came) to the dumps of some people and urinated there while standing .

Sahih al-Bukhari 2471 - Book 46, Hadith 32

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "While a man was on the way, he found a thorny branch of a tree there on the way and removed it. Allah thanked him for that deed and forgave him."

Sahih al-Bukhari 2472 - Book 46, Hadith 33

Narrated Abu Huraira:

The Prophet (ﷺ) judged that seven cubits should be left as a public way when there was a dispute about the land.

Sahih al-Bukhari 2473 - Book 46, Hadith 34

Narrated `Abdullah bin Yazid Al-Ansari:

The Prophet (ﷺ) forbade robbery (taking away what belongs to others without their permission), and also forbade mutilation (or maiming) of bodies.

Sahih al-Bukhari 2474 - Book 46, Hadith 35

Narrated Abu Huraira:

The Prophet (ﷺ) said, "When an adulterer commits illegal sexual intercourse, then he is not a believer at the time, he is doing it, and when a drinker of an alcoholic liquor drinks it, then he is not a believer at the time of drinking it, and when a thief steals, then he is not a believer at the time of stealing, and when a robber robs, and the people look at him, then he is not a believer at the time of doing robbery.

Sahih al-Bukhari 2475 - Book 46, Hadith 36

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The Hour will not be established until the son of Mary (i.e. Jesus) descends amongst you as a just ruler, he will break the cross, kill the pigs, and abolish the Jizya tax. Money will be in abundance so that nobody will accept it (as charitable gifts).

Sahih al-Bukhari 2476 - Book 46, Hadith 37

Narrated Salama bin Al-Akwa`:

On the day of Khaibar the Prophet (ﷺ) saw fires being lighted. He asked, "Why are these fires being lighted?" The people replied that they were cooking the meat of donkeys. He said, "Break the pots and throw away their contents." The people said, "Shall we throw away their contents and wash the pots (rather than break them)?" He said, "Wash them."

Sahih al-Bukhari 2477 - Book 46, Hadith 38

Narrated `Abdullah bin Mas`ud:

The Prophet (ﷺ) entered Mecca and (at that time) there were three hundred-and-sixty idols around the Ka`ba. He started stabbing the idols with a stick he had in his hand and reciting: "Truth (Islam) has come and Falsehood (disbelief) has vanished."

Sahih al-Bukhari 2478 - Book 46, Hadith 39

Narrated Al-Qasim:

Aisha said that she hung a curtain decorated with pictures (of animals) on a cupboard. The Prophet (ﷺ) tore that curtain and she turned it into two cushions which remained in the house for the Prophet (ﷺ) to sit on.

Sahih al-Bukhari 2479 - Book 46, Hadith 40

Narrated `Abdullah bin `Amr bin Al-`As:

I heard the Prophet (ﷺ) saying, "Whoever is killed while protecting his property then he is a martyr."

Sahih al-Bukhari 2480 - Book 46, Hadith 41

Narrated Anas:

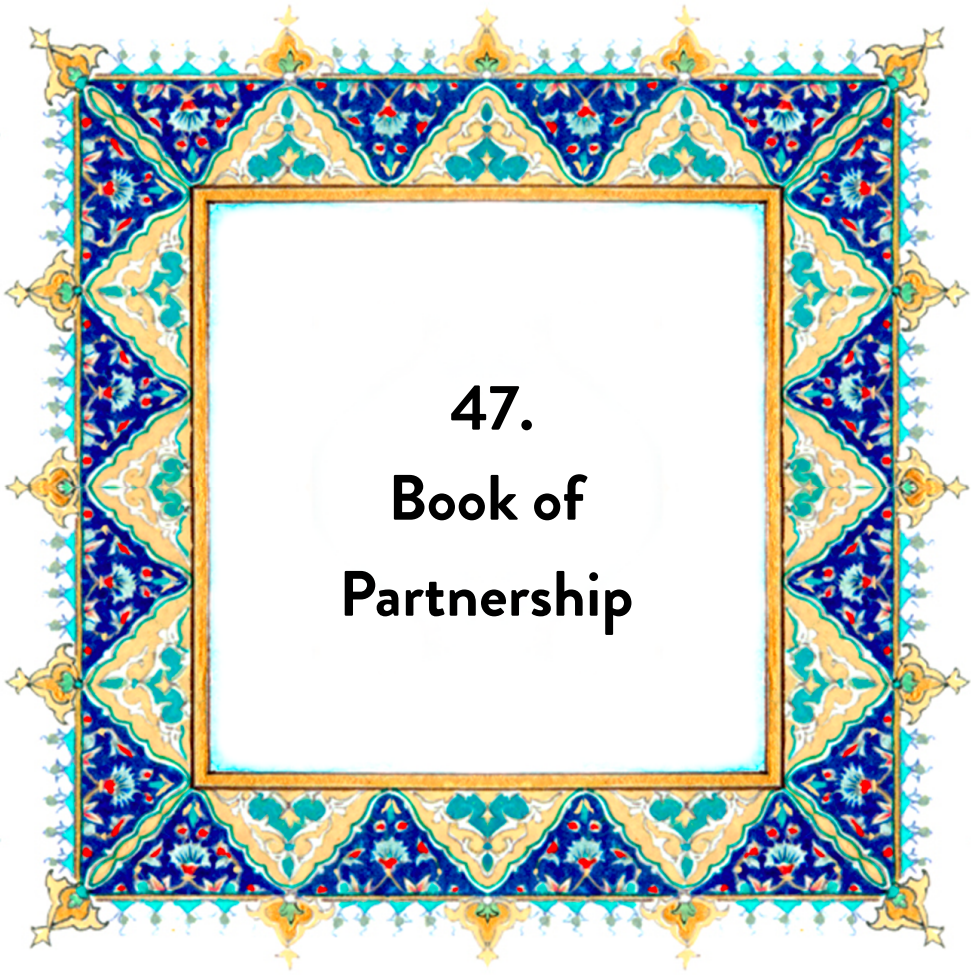
While the Prophet (ﷺ) was with one of his wives, one of the mothers of the believers (i.e. one of his wives) sent a wooden bowl containing food with a servant. The wife (in whose house he was sitting) stroke the bowl with her hand and broke it. The Prophet (ﷺ) collected the shattered pieces and put the food back in it and said, "Eat." He kept the servant and the bowl till he had eaten the food. Then the Prophet gave another unbroken. bowl to the servant and kept the broken one.

Sahih al-Bukhari 2481 - Book 46, Hadith 42

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "There was an Israeli man called Juraij, while he was praying, his mother came and called him, but he did not respond to her call. He said (to himself) whether he should continue the prayer or reply to his mother. She came to him the second time and called him and said, "O Allah! Do not let him die until he sees the faces of prostitutes." Juraij used to live in a hermitage. A woman said that she would entice Juraij, so she went to him and presented herself (for an evil act) but he refused. She then went to a shepherd and allowed him to commit an illegal sexual intercourse with her and later she gave birth to a boy. She alleged that the baby was from Juraij. The people went to Juraij and broke down his hermitage, pulled him out of it and abused him. He performed ablution and offered the prayer, then he went to the male (baby) and asked him; "O boy! Who is your father?" The baby replied that his father was the shepherd. The people said that they would build for him a hermitage of gold but Juraij asked them to make it of mud only."

Sahih al-Bukhari 2483 - Book 46, Hadith 43



47.
Book of Partnership

Narrated Jabir bin `Abdullah:

"Allah's Messenger (ﷺ) sent an army towards the east coast and appointed Abu 'Ubaida bin Al-Jarrah as their chief, and the army consisted of three-hundred men including myself. We marched on till we reached a place where our food was about to finish. Abu- 'Ubaida ordered us to collect all the journey food and it was collected. My (our) journey food was dates. Abu 'Ubaida kept on giving us our daily ration in small amounts from it, till it was exhausted. The share of everyone of us used to be one date only." I said, "How could one date benefit you?" Jabir replied, "We came to know its value when even that too finished." Jabir added, "When we reached the sea-shore, we saw a huge fish which was like a small mountain. The army ate from it for eighteen days. Then Abu 'Ubaida ordered that two of its ribs be fixed and they were fixed in the ground. Then he ordered that a she-camel be ridden and it passed under the two ribs (forming an arch) without touching them."

Sahih al-Bukhari 2483 - Book 47, Hadith 1

Narrated Salama:

Once (on a journey) our provisions diminished and the people were reduced to poverty. They went to the Prophet (ﷺ) and asked his permission to slaughter their camels, and he agreed. `Umar met them and they told him about it, and he said, "How would you survive after slaughtering your camels?" Then he went to the Prophet and said, "O Allah's Messenger (ﷺ)! How would they survive after slaughtering their camels?" Allah's Messenger (ﷺ) ordered `Umar, "Call upon the people to bring what has remained of their food." A leather sheet was spread and all the food was collected and heaped over it. Allah's Messenger (ﷺ) stood up and invoked Allah to bless it, and then directed all the people to come with their utensils, and they started taking from it till all of them got what was sufficient for them. Allah's Messenger (ﷺ) then said, "I testify that None has the right to be worshipped but Allah, and I am His Messenger."

Sahih al-Bukhari 2484 - Book 47, Hadith 2

Narrated Rafi` bin Khadij:

We used to offer the `Asr prayer with the Prophet (ﷺ) and slaughter a camel, the meat of which would be divided in ten parts. We would eat the cooked meat before sunset.

Sahih al-Bukhari 2485 - Book 47, Hadith 3

Narrated Abu Musa:

The Prophet (ﷺ) said, "When the people of Ash`ari tribe ran short of food during the holy battles, or the food of their families in Medina ran short, they would collect all their remaining food in one sheet and then distribute it among themselves equally by measuring it with a bowl. So, these people are from me, and I am from them."

Sahih al-Bukhari 2486 - Book 47, Hadith 4

Narrated Anas:

that Abu Bakr As-Siddiq wrote to him the law of Zakat which was made obligatory by Allah's Apostle. He wrote: 'Partners possessing joint property (sheep) have to pay its Zakat equally.

Sahih al-Bukhari 2487 - Book 47, Hadith 5

Narrated 'Abaya bin Rafa'a bin Raft' bin Khadij:

My grandfather said, "We were in the company of the Prophet (ﷺ) at Dhul-Hulaifa. The people felt hungry and captured some camels and sheep (as booty). The Prophet (ﷺ) was behind the people. They hurried and slaughtered the animals and put their meat in pots and started cooking it. (When the Prophet came) he ordered the pots to be upset and then he distributed the animals (of the booty), regarding ten sheep as equal to one camel. One of the camels fled and the people ran after it till they were exhausted. At that time there were few horses. A man threw an arrow at the camel, and Allah stopped the camel with it. The Prophet (ﷺ) said, "Some of these animals are like wild animals, so if you lose control over one of these animals, treat it in this way (i.e. shoot it with an arrow)." Before distributing them among the soldiers my grandfather said, "We may meet the enemies in the future and have no knives; can we slaughter the animals with reeds?" The Prophet (ﷺ) said, "Use whatever causes blood to flow, and eat the animals if the name of Allah has been mentioned on slaughtering them. Do not slaughter with teeth or fingernails and I will tell you why: It is because teeth are bones (i.e. cannot cut properly) and fingernails are the tools used by the Ethiopians (whom we should not imitate for they are infidels).

Sahih al-Bukhari 2488 - Book 47, Hadith 6

Narrated Ibn `Umar:

The Prophet (ﷺ) decreed that one should not eat two dates together at a time unless he gets the permission from his companions (sharing the meal with him).

Sahih al-Bukhari 2489 - Book 47, Hadith 7

Narrated Jabala:

"While at Medina we were struck with famine. Ibn Az-Zubair used to provide us with dates as our food. Ibn `Umar used to pass by us and say, "Don't eat two dates together at a time as the Prophet (ﷺ) has forbidden eating two dates together at a time (in a gathering) unless one takes the permission of one's companion brother."

Sahih al-Bukhari 2490 - Book 47, Hadith 8

Narrated Nafi`:

Ibn `Umar said, "Allah's Messenger (ﷺ) said, 'If one manumits his share of a jointly possessed slave, and can afford the price of the other shares according to the adequate price of the slave, the slave will be completely manumitted; otherwise he will be partially manumitted.' " (Aiyub, a sub-narrator is not sure whether the saying " ... otherwise he will be partially manumitted" was said by Nafi` or the Prophet.)

Sahih al-Bukhari 2491 - Book 47, Hadith 9

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Whoever manumits his share of a jointly possessed slave, it is imperative for him to get that slave manumitted completely by paying the remaining price, and if he does not have sufficient money to manumit him, then the price of the slave should be estimated justly, and he is to be allowed to work and earn the amount that will manumit him (without overburdening him)".

Sahih al-Bukhari 2492 - Book 47, Hadith 10

Narrated An-Nu`man bin Bashir:

The Prophet (ﷺ) said, "The example of the person abiding by Allah's order and restrictions in comparison to those who violate them is like the example of those persons who drew lots for their seats in a boat. Some of them got seats in the upper part, and the others in the lower. When the latter needed water, they had to go up to bring water (and that troubled the others), so they said, 'Let us make a hole in our share of the ship (and get water) saving those who are above us from troubling them. So, if the people in the upper part left the others do what they had suggested, all the people of the ship would be destroyed, but if they prevented them, both parties would be safe."

Sahih al-Bukhari 2493 - Book 47, Hadith 11

Narrated `Urwa bin Az-Zubair:

That he had asked `Aisha about the meaning of the Statement of Allah: "If you fear that you shall not Be able to deal justly With the orphan girls, then Marry (Other) women of your choice Two or three or four." (4.3) She said, "O my nephew! This is about the orphan girl who lives with her guardian and shares his property. Her wealth and beauty may tempt him to marry her without giving her an adequate Mahr (bridal-money) which might have been given by another suitor. So, such guardians were forbidden to marry such orphan girls unless they treated them justly and gave them the most suitable Mahr; otherwise they were ordered to marry any other woman." `Aisha further said, "After that verse the people again asked the Prophet (about the marriage with orphan 'girls), so Allah revealed the following verses:-- 'They ask your instruction Concerning the women. Say: Allah Instructs you about them And about what is Recited unto you In the Book, concerning The orphan girls to whom You give not the prescribed portions and yet whom you Desire to marry..." (4.127) What is meant by Allah's Saying:-- 'And about what is Recited unto you is the former verse which goes:-- 'If you fear that you shall not Be able to deal justly With the orphan girls, then Marry (other) women of your choice.' (4.3) `Aisha said, "Allah's saying in the other verse:--'Yet whom you desire to marry' (4.127) means the desire of the guardian to marry an orphan girl under his supervision when she has not much property or beauty (in which case he should treat her justly). The guardians were forbidden to marry their orphan girls possessing property and beauty without being just to them, as they generally refrain from marrying them (when they are neither beautiful nor wealthy).

Sahih al-Bukhari 2494 - Book 47, Hadith 12

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) established the right of Shu'fa (i.e. Preemption) in joint properties; but when the land is divided and the ways are demarcated, then there is no pre-emption.

Sahih al-Bukhari 2495 - Book 47, Hadith 13

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) said, "The right of preemption is valid in every joint property, but when the land is divided and the way is demarcated, then there is no right of pre-emption."

Sahih al-Bukhari 2496 - Book 47, Hadith 14

Narrated Sulaiman bin Abu Muslim:

I asked Abu Minhal about money exchange from hand to hand. He said, "I and a partner of mine bought something partly in cash and partly on credit." Al-Bara' bin `Azib passed by us and we asked about it. He replied, "I and my partner Zaid bin Al-Arqam did the same and then went to the Prophet (ﷺ) and asked him about it. He said, 'Take what was from hand to hand and leave what was on credit.' "

Sahih al-Bukhari 2497 - Book 47, Hadith 15

Narrated `Abdullah:

Allah's Messenger (ﷺ) rented the land of Khaibar to the Jews on the condition that they would work on it and cultivate it and take half of its yield.

Sahih al-Bukhari 2499 - Book 47, Hadith 16

Narrated `Uqba bin 'Amir:

that Allah's Messenger (ﷺ) gave him some sheep to distribute among his companions in order to sacrifice them and a kid was left. He told the Prophet (ﷺ) about it and the Prophet (ﷺ) said to him, "Sacrifice it on your behalf."

Sahih al-Bukhari 2500 - Book 47, Hadith 17

Narrated `Abdullah bin Hisham:

that his mother Zainab bint Humaid took him to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! Take the pledge of allegiance from him." But he said, "He is still too young for the pledge," and passed his hand on his (i.e. `Abdullah's) head and invoked for Allah's blessing for him. Zuhra bin Ma`bad stated that he used to go with his grandfather, `Abdullah bin Hisham, to the market to buy foodstuff. Ibn `Umar and Ibn Az-Zubair would meet him and say to him, "Be our partner, as the Prophet (ﷺ) invoked Allah to bless you." So, he would be their partner, and very often he would win a camel's load and send it home.

Sahih al-Bukhari 2501 - Book 47, Hadith 18

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "Whoever manumits his share o a jointly possessed slave, it is imperative on him to manumit the slave completely if he has sufficient money to pay the rest of its price which is to be estimated justly. He should pay his partners their shares and release him (the freed one).

Sahih al-Bukhari 2503 - Book 47, Hadith 19

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Whoever manumits his share of a jointly possessed slave, it is essential for him to manumit the slave completely if he has sufficient money. Otherwise he should look for some work for the slave (to earn what would enable him to emancipate himself), without overburdening him with work."

Sahih al-Bukhari 2504 - Book 47, Hadith 20

Narrated Ibn `Abbas:

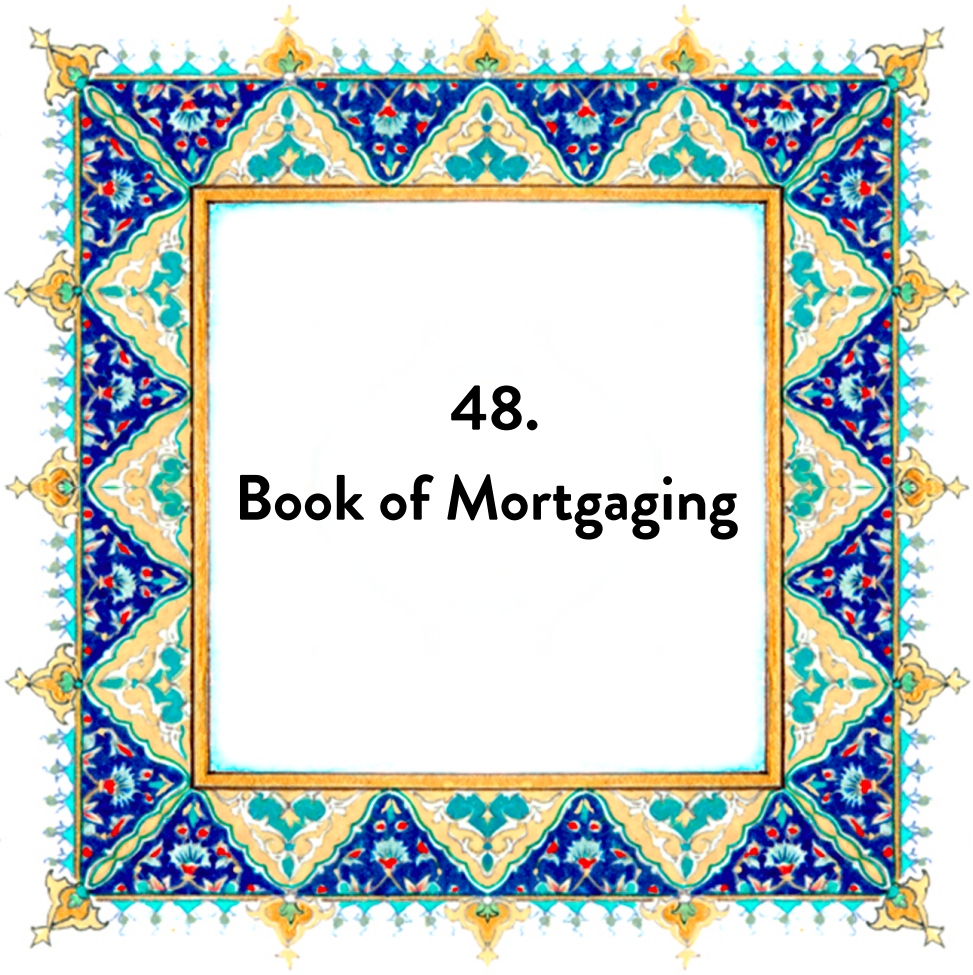
The Prophet (along with his companions) reached Mecca in the morning of the fourth of Dhul-Hijja assuming Ihram for Hajj only. So when we arrived at Mecca, the Prophet (ﷺ) ordered us to change our intentions of the Ihram for `Umra and that we could finish our Ihram after performing the `Umra and could go to our wives (for sexual intercourse). The people began talking about that. Jabir said surprisingly, "Shall we go to Mina while semen is dribbling from our male organs?" Jabir moved his hand while saying so. When this news reached the Prophet (ﷺ) he delivered a sermon and said, "I have been informed that some peoples were saying so and so; By Allah I fear Allah more than you do, and am more obedient to Him than you. If I had known what I know now, I would not have brought the Hadi (sacrifice) with me and had the Hadi not been with me, I would have finished the Ihram." At that Suraqa bin Malik stood up and asked "O Allah's Messenger (ﷺ)! Is this permission for us only or is it forever?" The Prophet (ﷺ) replied, "It is forever." In the meantime `Ali bin Abu Talib came from Yemen and was saying Labbaik for what the Prophet (ﷺ) has intended. (According to another man, `Ali was saying Labbaik for Hajj similar to Allah's Messenger (ﷺ)'s). The Prophet (ﷺ) told him to keep on the Ihram and let him share the Hadi with him.

Sahih al-Bukhari 2505 - Book 47, Hadith 21

Narrated Abaya bin Rifaa:

My grandfather, Rafi` bin Khadij said, "We were in the valley of Dhul-Hulaifa of Tuhama in the company of the Prophet (ﷺ) and had some camels and sheep (of the booty). The people hurried (in slaughtering the animals) and put their meat in the pots and started cooking. Allah's Messenger (ﷺ) came and ordered them to upset the pots, and distributed the booty considering one camel as equal to ten sheep. One of the camels fled and the people had only a few horses, so they got worried. (The camel was chased and) a man slopped the camel by throwing an arrow at it. Allah's Messenger (ﷺ) said, 'Some of these animals are untamed like wild animals, so if anyone of them went out of your control, then you should treat it as you have done now.' " My grandfather said, "O Allah's Messenger (ﷺ)! We fear that we may meet our enemy tomorrow and we have no knives, could we slaughter the animals with reeds?" The Prophet (ﷺ) said, "Yes, or you can use what would make blood flow (slaughter) and you can eat what is slaughtered and the Name of Allah is mentioned at the time of slaughtering. But don't use teeth or fingernails (in slaughtering). I will tell you why, as for teeth, they are bones, and fingernails are used by Ethiopians for slaughtering. (See Hadith 668)

Sahih al-Bukhari 2507 - Book 47, Hadith 22



48.
Book of Mortgaging

Narrated Anas:

No doubt, the Prophet (ﷺ) mortgaged his armor for barley grams. Once I took barley bread with some dissolved fat on it to the Prophet (ﷺ) and I heard him saying, "The household of Muhammad did not possess except a Sa (of food grain, barley, etc.) for both the morning and the evening meals although they were nine houses."

Sahih al-Bukhari 2508 - Book 48, Hadith 1

Narrated `Aisha:

The Prophet (ﷺ) bought some foodstuff on credit for a limited period and mortgaged his armor for it.

Sahih al-Bukhari 2509 - Book 48, Hadith 2

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) said, "Who would kill Ka`b bin Al-Ashraf as he has harmed Allah and His Apostle ?" Muhammad bin Maslama (got up and) said, "I will kill him." So, Muhammad bin Maslama went to Ka`b and said, "I want a loan of one or two Wasqs of food grains." Ka`b said, "Mortgage your women to me." Muhammad bin Maslama said, "How can we mortgage our women, and you are the most handsome among the Arabs?" He said, "Then mortgage your sons to me." Muhammad said, "How can we mortgage our sons, as the people will abuse them for being mortgaged for one or two Wasqs of food grains? It is shameful for us. But we will mortgage our arms to you." So, Muhammad bin Maslama promised him that he would come to him next time. They (Muhammad bin Maslama and his companions came to him as promised and murdered him. Then they went to the Prophet (ﷺ) and told him about it.

Sahih al-Bukhari 2510 - Book 48, Hadith 3

Narrated Abu Huraira:

The Prophet (ﷺ) said, "One can ride the mortgaged animal because of what one spends on it, and one can drink the milk of a milch animal as long as it is mortgaged. "

Sahih al-Bukhari 2511 - Book 48, Hadith 4

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The mortgaged animal can be used for riding as long as it is fed and the milk of the milch animal can be drunk according to what one spend on it. The one who rides the animal or drinks its milk should provide the expenditures."

Sahih al-Bukhari 2512 - Book 48, Hadith 5

Narrated `Aisha:

Allah's Messenger (ﷺ) bought some foodstuff from a Jew and mortgaged his armor to him.

Sahih al-Bukhari 2513 - Book 48, Hadith 6

Narrated Ibn Abu Mulaika:

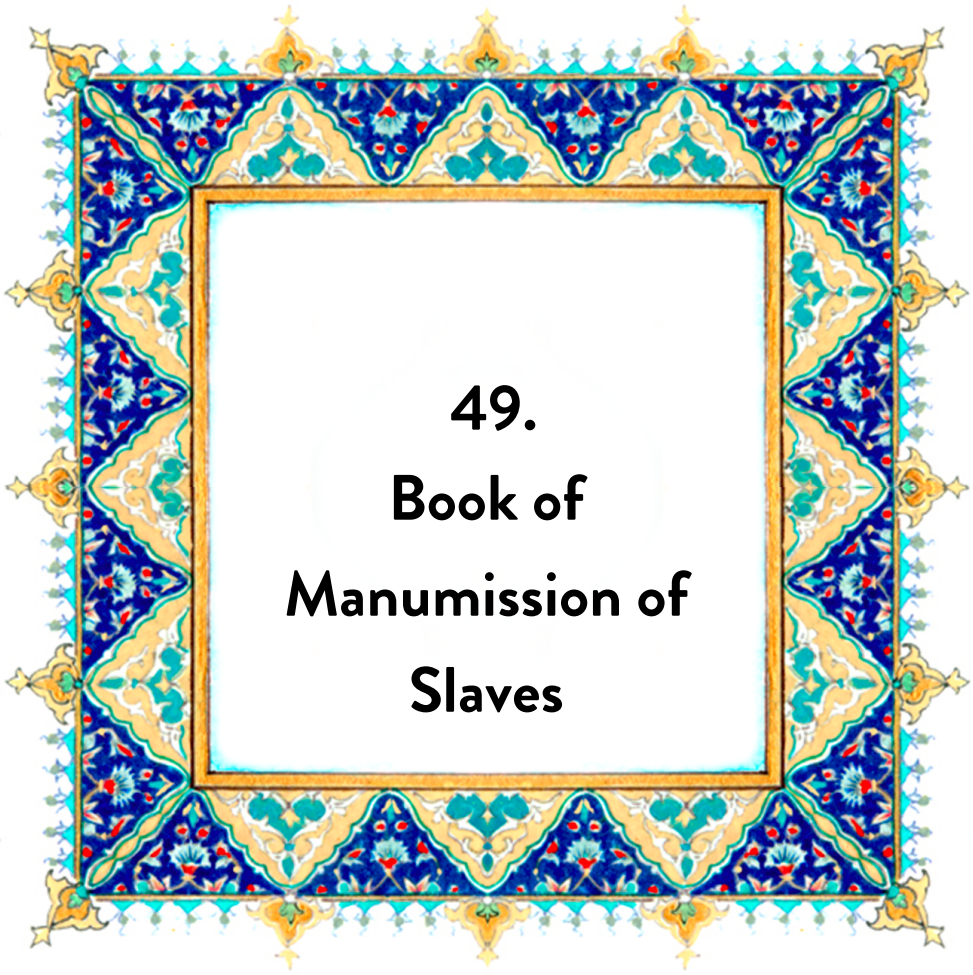
I wrote a letter to Ibn `Abbas and he wrote to me that the Prophet (ﷺ) had given the verdict that the defendant had to take an oath.

Sahih al-Bukhari 2514 - Book 48, Hadith 7

Narrated Abu Wail:

Abdullah (bin Mas'ud) said, "Whoever took a false oath in order to grab somebody's property will meet Allah while Allah will be angry with him." Allah revealed the following verse to confirm that:--"Verily! Those who purchase a small gain at the cost of Allah's covenant And their oaths...a painful torment." (3.77) Al-Ash'ath bin Qais came to us and asked as to what Abu Abdur-Rehman (i.e. Ibn Mas'ud) was telling you." We related the story to him. On that he said, "He has told the truth. This verse was revealed about me. I had some dispute with another man regarding a well and we took the case before Allah's Messenger (ﷺ). Allah's Messenger (ﷺ) said (to me), "Produce two witnesses (to support your claim); otherwise the defendant has the right to take an oath (to refute your claim).' I said, 'The defendant would not mind to take a false oath." Allah's Messenger (ﷺ) then said, 'Whoever took a false oath in order to grab someone else's property will meet Allah, Allah will be angry with him.' Allah then revealed what Confirmed it." Al-Ash'ath then recited the following Verse:--"Verily! Those who purchase a small gain at the cost of Allah's covenant, And their oaths . . . (to) . . . they shall have a painful torment!' (3.77) (See Hadith No. 546)

Sahih al-Bukhari 2515 - Book 48, Hadith 8



49.
Book of Manumission of Slaves

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Whoever frees a Muslim slave, Allah will save all the parts of his body from the (Hell) Fire as he has freed the body-parts of the slave." Sa`id bin Marjana said that he narrated that Hadith to `Ali bin Al-Husain and he freed his slave for whom `Abdullah bin Ja`far had offered him ten thousand Dirhams or one-thousand Dinars.

Sahih al-Bukhari 2517 - Book 49, Hadith 1

Narrated Abu Dhar:

I asked the Prophet, "What is the best deed?" He replied, "To believe in Allah and to fight for His Cause." I then asked, "What is the best kind of manumission (of slaves)?" He replied, "The manumission of the most expensive slave and the most beloved by his master." I said, "If I cannot afford to do that?" He said, "Help the weak or do good for a person who cannot work for himself." I said, "If I cannot do that?" He said, "Refrain from harming others for this will be regarded as a charitable deed for your own good."

Sahih al-Bukhari 2518 - Book 49, Hadith 2

Narrated Asma' bint Abu Bakr:

The Prophet (ﷺ) ordered us to free slaves at the time of solar eclipses.

Sahih al-Bukhari 2519 - Book 49, Hadith 3

Narrated Asma' bint Abu Bakr:

We were ordered to free slaves at the time of lunar eclipses.

Sahih al-Bukhari 2520 - Book 49, Hadith 4

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "Whoever manumits a slave owned by two masters, should manumit him completely (not partially) if he is rich after having its price evaluated."

Sahih al-Bukhari 2521 - Book 49, Hadith 5

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "Whoever frees his share of a common slave and he has sufficient money to free him completely, should let its price be estimated by a just man and give his partners the price of their shares and manumit the slave; otherwise (i.e. if he has not sufficient money) he manumits the slave partially."

Sahih al-Bukhari 2522 - Book 49, Hadith 6

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "Whoever manumits his share of a slave, then it is essential for him to get that slave manumitted' completely as long as he has the money to do so. If he has not sufficient money to pay the price of the other shares (after the price of the slave is evaluated justly), the manumitted manumits the slave partially in proportion to his share.

Sahih al-Bukhari 2523 - Book 49, Hadith 7

Narrated 'Ubaidullah:

as above BRIEFLY.

Sahih al-Bukhari 2523 - Book 49, Hadith 8

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "He who manumits his share of a slave and has money sufficient to free the remaining portion of that slave's price (justly estimated) then he should manumit him (by giving the rest of his price to the other co-owners)." Nafi` added, "Otherwise the slave is partially free." Aiyub is not sure whether the last statement was said by Nafi` or it was a part of the Hadith.

Sahih al-Bukhari 2524 - Book 49, Hadith 9

Narrated Ibn `Umar:

That he used to give his verdict regarding the male or female slaves owned by more than one master, one of whom may manumit his share of the slave. Ibn `Umar used to say in such a case, "The manumitted should manumit the slave completely if he has sufficient money to pay the rest of the price of that slave (which is to be justly estimated) and the other shareholders are to take the price of their shares and the slave is freed (released from slavery)." Ibn `Umar narrated this verdict from the Prophet.

Sahih al-Bukhari 2525 - Book 49, Hadith 10

Narrated Abu Huraira:

That the Prophet (ﷺ) said, "Whoever frees his portion of a (common) slave."

Sahih al-Bukhari 2526 - Book 49, Hadith 11

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Whoever frees his portion of a common slave should free the slave completely by paying the rest of his price from his money if he has enough money; otherwise the price of the slave is to be estimated and the slave is to be helped to work without hardship till he pays the rest of his price."

Sahih al-Bukhari 2527 - Book 49, Hadith 12

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah has accepted my invocation to forgive what whispers in the hearts of my followers, unless they put it to action or utter it." (See Hadith No. 657 Vol. 8)

Sahih al-Bukhari 2528 - Book 49, Hadith 13

Narrated `Umar bin Al-Khattab:

The Prophet (ﷺ) said, "The (reward of) deeds depend on intentions, and every person will get the reward according to what he intends. So, whoever migrated for Allah and His Apostle, then his migration will be for Allah and His Apostle, and whoever migrated for worldly benefits or for marrying a woman, then his migration will be for what he migrated for." (See Hadith No. 1, Vol. 1)

Sahih al-Bukhari 2529 - Book 49, Hadith 14

Narrated Qais:

When Abu Huraira accompanied by his slave set out intending to embrace Islam they lost each other on the way. The slave then came while Abu Huraira was sitting with the Prophet. The Prophet (ﷺ) said, "O Abu Huraira! Your slave has come back." Abu Huraira said, "Indeed, I would like you to witness that I have manumitted him." That happened at the time when Abu Huraira recited (the following poetic verse):-- 'What a long tedious tiresome night! Nevertheless, it has delivered us From the land of Kufr (disbelief).

Sahih al-Bukhari 2530 - Book 49, Hadith 15

Narrated Abu Huraira:

On my way to the Prophet (ﷺ) I was reciting:-- 'What a long tedious tiresome night! Nevertheless, it has saved us From the land of Kufr (disbelief).' I had a slave who ran away from me on the way. When I went to the Prophet (ﷺ) and gave the pledge of allegiance for embracing Islam, the slave showed up while I was still with the Prophet (ﷺ) who remarked, "O Abu Huraira! Here is your slave!" I said, "I manumit him for Allah's Sake," and so I freed him.

Sahih al-Bukhari 2531 - Book 49, Hadith 16

Narrated Qais:

When Abu Huraira accompanied by his slave came intending to embrace Islam, they lost each other on the way. (When the slave showed up) Abu Huraira said (to the Prophet), "I make you witness that the slave is free for Allah's Cause."

Sahih al-Bukhari 2532 - Book 49, Hadith 17

Narrated `Aisha:

`Utba bin Abi Waqqas authorized his brother Sa`d bin Abi Waqqas to take the son of the slave-girl of Zam`a into his custody, telling him that the boy was his own (illegal) son. When Allah's Messenger (ﷺ) went (to Mecca) at the time of the Conquest, Sa`d took the son of the slave-girl of Zam`a to Allah's Messenger (ﷺ) and also brought 'Abu bin Zam`a with him and said, "O Allah's Messenger (ﷺ)! This is the son of my brother `Utba who authorized me to take him into my custody." 'Abu bin Zam`a said, "O Allah's Messenger (ﷺ)! He is my brother, the son of Zam`a's slave-girl and he was born on his bed." Allah's Messenger (ﷺ) looked at the son of the slave-girl of Zam`a and noticed much resemblance (to `Utba). Allah's Messenger (ﷺ) said, "It is for you, O 'Abu bin Zam`a as he was born on the bed of your father." Allah's Messenger (ﷺ) then told Sauda bint Zam`a to observe veil in the presence of the boy as he noticed the boy's resemblance to `Utba and Sauda was the wife of the Prophet (ﷺ) .

Sahih al-Bukhari 2533 - Book 49, Hadith 18

Narrated Jabir bin `Abdullah:

A man amongst us declared that his slave would be freed after his death. The Prophet (ﷺ) called for that slave and sold him. The slave died the same year.

Sahih al-Bukhari 2534 - Book 49, Hadith 19

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) forbade the selling or donating the Wala' of a freed slave.

Sahih al-Bukhari 2535 - Book 49, Hadith 20

Narrated `Aisha:

I bought Buraira but her masters put the condition that her Wala' would be for them. I told the Prophet (ﷺ) about it. He said (to me), "Manumit her as her Wala' will be for the one who pays the price." So, I manumitted her. The Prophet (ﷺ) called Buraira and gave her the option of either staying with her husband or leaving him. She said, "Even if he gave me so much money, I would not stay with him," and so she preferred her freedom to her husband.

Sahih al-Bukhari 2536 - Book 49, Hadith 21

Narrated Anas:

Some men of the Ansar asked for the permission of Allah's Messenger (ﷺ) and said, "Allow us to give up the ransom from our nephew Al-`Abbas. The Prophet (ﷺ) said (to them), "Do not leave (even) a Dirham (of his ransom).

Sahih al-Bukhari 2537 - Book 49, Hadith 22

Narrated Hisham:

My father told me that Hakim bin Hizam manumitted one-hundred slaves in the Pre-Islamic period of ignorance and slaughtered one-hundred camels (and distributed them in charity). When he embraced Islam he again slaughtered one-hundred camels and manumitted one-hundred slaves. Hakim said, "I asked Allah's Messenger (ﷺ), 'O Allah's Messenger (ﷺ)! What do you think about some good deeds I used to practice in the Pre-Islamic period of ignorance regarding them as deeds of righteousness?' Allah's Apostle said, "You have embraced Islam along with all those good deeds you did."

Sahih al-Bukhari 2538 - Book 49, Hadith 23

Narrated Marwan and Al-Miswar bin Makhrama:

When the delegates of the tribe of Hawazin came to the Prophet (ﷺ) and they requested him to return their properties and captives. The Prophet (ﷺ) stood up and said to them, "I have other people with me in this matter (as you see) and the most beloved statement to me is the true one; you may choose either the properties or the prisoners as I have delayed their distribution." The Prophet (ﷺ) had waited for them for more than ten days since his arrival from Ta'if. So, when it became evident to them that the Prophet (ﷺ) was not going to return them except one of the two, they said, "We choose our prisoners." The Prophet got up amongst the people and glorified and praised Allah as He deserved and said, "Then after, these brethren of yours have come to us with repentance, and I see it logical to return them the captives. So, whoever amongst you likes to do that as a favor, then he can do it, and whoever of you likes to stick to his share till we recompense him from the very first war booty which Allah will give us, then he can do so (i.e. give up the present captives)." The people unanimously said, "We do that (return the captives) willingly." The Prophet (ﷺ) said, "We do not know which of you has agreed to it and which have not, so go back and let your leaders forward us your decision." So, all the people then went back and discussed the matter with their leaders who returned and informed the Prophet (ﷺ) that all the people had willingly given their consent to return the captives. This is what has reached us about the captives of Hawazin. Narrated Anas that `Abbas said to the Prophet, "I paid for my ransom and `Aqil's ransom."

Sahih al-Bukhari 2539, 2540 - Book 49, Hadith 24

Narrated Ibn `Aun:

I wrote a letter to Nafi` and Nafi` wrote in reply to my letter that the Prophet (ﷺ) had suddenly attacked Bani Mustaliq without warning while they were heedless and their cattle were being watered at the places of water. Their fighting men were killed and their women and children were taken as captives; the Prophet (ﷺ) got Juwairiya on that day. Nafi` said that Ibn `Umar had told him the above narration and that Ibn `Umar was in that army.

Sahih al-Bukhari 2541 - Book 49, Hadith 25

Narrated Ibn Muhairiz:

I saw Abu Sa`id and asked him about coitus interruptus. Abu Sa`id said, "We went with Allah's Apostle, in the Ghazwa of Bani Al-Mustaliq and we captured some of the 'Arabs as captives, and the long separation from our wives was pressing us hard and we wanted to practice coitus interruptus. We asked Allah's Messenger (ﷺ) (whether it was permissible). He said, "It is better for you not to do so. No soul, (that which Allah has) destined to exist, up to the Day of Resurrection, but will definitely come, into existence."

Sahih al-Bukhari 2542 - Book 49, Hadith 26

Narrated Abu Huraira:

I have loved the people of the tribe of Bani Tamim ever since I heard, three things, Allah's Messenger (ﷺ) said about them. I heard him saying, These people (of the tribe of Bani Tamim) would stand firm against Ad-Dajjal." When the Sadaqat (gifts of charity) from that tribe came, Allah's Messenger (ﷺ) said, "These are the Sadaqat (i.e. charitable gifts) of our folk." `Aisha had a slave-girl from that tribe, and the Prophet (ﷺ) said to `Aisha, "Manumit her as she is a descendant of Ishmael (the Prophet).

Sahih al-Bukhari 2543 - Book 49, Hadith 27

Narrated Abu Musa:

Allah's Messenger (ﷺ) said, "He who has a slave-girl and educates and treats her nicely and then manumits and marries her, will get a double reward."

Sahih al-Bukhari 2544 - Book 49, Hadith 28

Narrated Al-Ma'rur bin Suwaid:

I saw Abu Dhar Al-Ghifari wearing a cloak, and his slave, too, was wearing a cloak. We asked him about that (i.e. how both were wearing similar cloaks). He replied, "Once I abused a man and he complained of me to the Prophet (ﷺ) . The Prophet (ﷺ) asked me, 'Did you abuse him by slighting his mother?' He added, 'Your slaves are your brethren upon whom Allah has given you authority. So, if one has one's brethren under one's control, one should feed them with the like of what one eats and clothe them with the like of what one wears. You should not overburden them with what they cannot bear, and if you do so, help them (in their hard job).

Sahih al-Bukhari 2545 - Book 49, Hadith 29

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "If a slave is honest and faithful to his master and worships his Lord (Allah) in a perfect manner, he will get a double reward."

Sahih al-Bukhari 2546 - Book 49, Hadith 30

Narrated Abu Musa Al-Ash`ari:

The Prophet (ﷺ) said, "He who has a slave-girl and teaches her good manners and improves her education and then manumits and marries her, will get a double reward; and any slave who observes Allah's right and his master's right will get a double reward."

Sahih al-Bukhari 2547 - Book 49, Hadith 31

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "A pious slave gets a double reward." Abu Huraira added: By Him in Whose Hands my soul is but for Jihad (i.e. holy battles), Hajj, and my duty to serve my mother, I would have loved to die as a slave.

Sahih al-Bukhari 2548 - Book 49, Hadith 32

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Goodness and comfort are for him who worships his Lord in a perfect manner and serves his master sincerely."

Sahih al-Bukhari 2549 - Book 49, Hadith 33

Narrated `Abdullah:

The Prophet (ﷺ) said, "If a slave serves his Saiyid (i.e. master) sincerely and worships his Lord (Allah) perfectly, he will get a double reward."

Sahih al-Bukhari 2550 - Book 49, Hadith 34

Narrated Abu Musa:

The Prophet (ﷺ) said, "The Mamluk (slave) who worships his Lord in a perfect manner, and is dutiful, sincere and obedient to his Saiyid (master), will get a double reward."

Sahih al-Bukhari 2551 - Book 49, Hadith 35

Narrated Abu Huraira:

The Prophet (ﷺ) said, "You should not say, 'Feed your lord (Rabbaka), help your lord in performing ablution, or give water to your lord, but should say, 'my master (e.g. Feed your master instead of lord etc.) (Saiyidi), or my guardian (Maulai), and one should not say, my slave (Abdi), or my girl-slave (Amati), but should say, my lad (Fatai), my lass (Fatati), and 'my boy (Ghulami).

Sahih al-Bukhari 2552 - Book 49, Hadith 36

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "If one manumits his share of a common slave (Abd), and he has money sufficient to free the remaining portion of the price of the slave (justly estimated), then he should free the slave completely by paying the rest of his price; otherwise the slave is freed partly. "

Sahih al-Bukhari 2553 - Book 49, Hadith 37

Narrated `Abdullah:

Allah's Messenger (ﷺ) said, "Everyone of you is a guardian and is responsible for his charges. The ruler who has authority over people, is a guardian and is responsible for them, a man is a guardian of his family and is responsible for them; a woman is a guardian of her husband's house and children and is responsible for them; a slave ('Abu) is a guardian of his master's property and is responsible for it; so all of you are guardians and are responsible for your charges."

Sahih al-Bukhari 2554 - Book 49, Hadith 38

Narrated Abu Huraira and Zaid bin Khalid:

The Prophet (ﷺ) said, "If a slave-girl (Ama) commits illegal sexual intercourse, scourge her; if she does it again, scourge her again; if she repeats it, scourge her again." The narrator added that on the third or the fourth offense, the Prophet (ﷺ) said, "Sell her even for a hair rope."

Sahih al-Bukhari 2555 - Book 49, Hadith 39

Narrated Abu Huraira:

The Prophet (ﷺ) said, "When your servant brings your meals to you then if he does not let him sit and share the meals, then he should at least give him a mouthful or two mouthfuls of that meal or a meal or two meals, as he has prepared it."

Sahih al-Bukhari 2557 - Book 49, Hadith 40

Narrated `Abdullah bin `Umar:

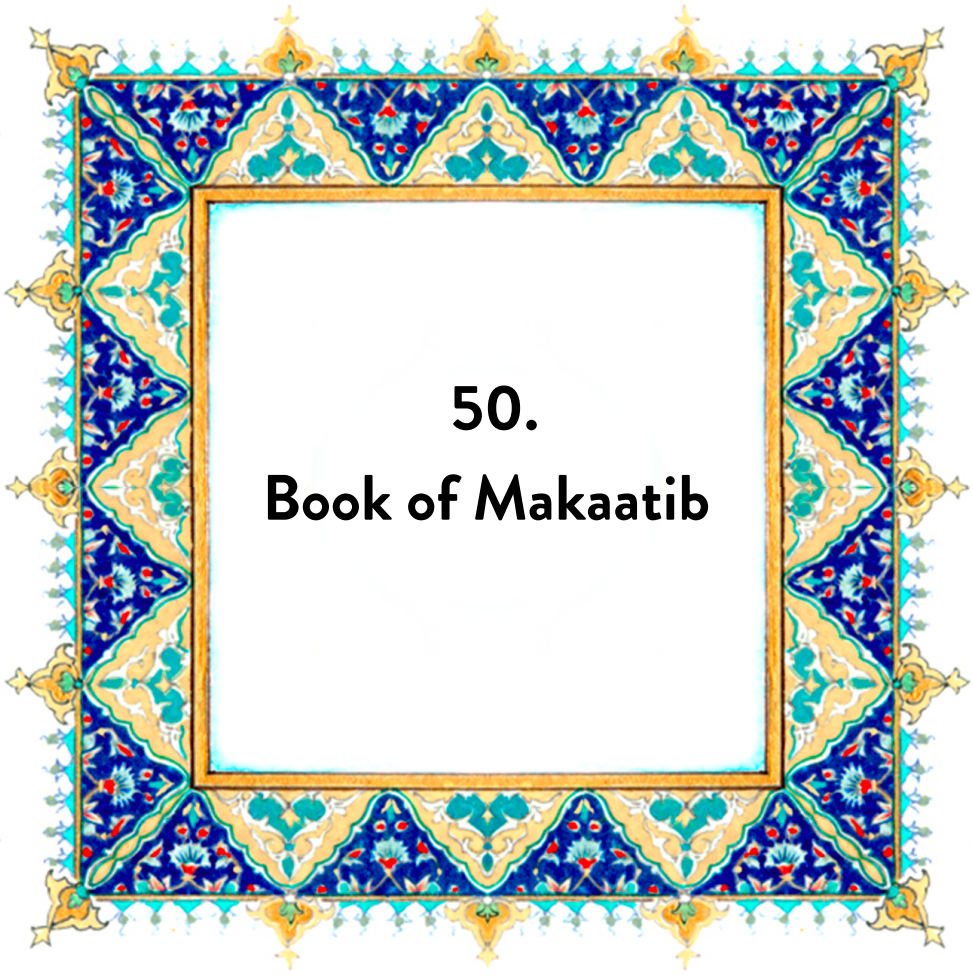
That he heard Allah's Messenger (ﷺ) saying, "Everyone of you is a guardian and is responsible for his charge; the ruler is a guardian and is responsible for his subjects; the man is a guardian in his family and responsible for his charges; a woman is a guardian of her husband's house and responsible for her charges; and the servant is a guardian of his master's property and is responsible for his charge." I definitely heard the above from the Prophet (ﷺ) and think that the Prophet (ﷺ) also said, "A man is a guardian of his father's property and responsible for his charges; so everyone of you is a guardian and responsible for his charges."

Sahih al-Bukhari 2558 - Book 49, Hadith 41

Narrated Abu Huraira:

The Prophet (ﷺ) said, "If somebody fights (or beats somebody) then he should avoid the face."

Sahih al-Bukhari 2559 - Book 49, Hadith 42



50.
Book of Makaatib

Narrated 'Aishah (ra) that Barira came to seek her help writing of emancipation and she had to pay five Uqiya (of gold) by five yearly installments. 'Aishah said to her, "Do you think that if I pay the whole sum at once, your masters will sell you to me, and I will free you and your Wala' will be for me." Barira went to her masters and told them about that offer. They said that they would not agree to it unless her Wala' would be for them. 'Aishah further said, "I went to Allah's Messenger (ﷺ) and told him about it." Allah Messenger (ﷺ) said to her, "Buy Barira and manumit her and the Wala' will be for the liberator." Allah's Messenger (ﷺ) then got up and said, "What about those people who stipulate conditions that are not present in Allah's Laws? If anybody stipulates a condition which is not in Allah's Laws, then what he stipulates is invalid. Allah's Condition (Laws) are the truth and are more solid."

Sahih al-Bukhari 2560 - Book 50, Hadith 1

Narrated `Urwa:

That `Aisha told him that Buraira came to seek her help in her writing of emancipation (for a certain sum) and that time she had not paid anything of it. `Aisha said to her, "Go back to your masters, and if they agree that I will pay the amount of your writing of emancipation and get your Wala', I will do so." Buraira informed her masters of that but they refused and said, "If she (i.e. `Aisha) is seeking Allah's reward, then she can do so, but your Wala' will be for us." `Aisha mentioned that to Allah's Apostle who said to her, "Buy and manumit her, as the Wala' is for the liberator." Allah's Messenger (ﷺ) then got up and said, "What about the people who stipulate conditions which are not present in Allah's Laws? Whoever imposes conditions which are not present in Allah's Laws, then those conditions will be invalid, even if he imposed these conditions a hundred times. Allah's conditions (Laws) are the truth and are more solid."

Sahih al-Bukhari 2561 - Book 50, Hadith 2

Narrated `Abdullah bin `Umar:

Aisha wanted to buy a slave-girl in order to manumit her. The girl's masters stipulated that her Wala' would be for them. Allah's Messenger (ﷺ) said (to `Aisha), "What they stipulate should not stop you, for the Wala' is for the liberator."

Sahih al-Bukhari 2562 - Book 50, Hadith 3

Narrated Aisha:

Buraira came (to `Aisha) and said, "I have made a contract of emancipation with my masters for nine Uqiyas (of gold) to be paid in yearly installments. Therefore, I seek your help." `Aisha said, "If your masters agree, I will pay them the sum at once and free you on condition that your Wala' will be for me." Buraira went to her masters but they refused that offer. She (came back) and said, "I presented to them the offer but they refused, unless the Wala' was for them." Allah's Messenger (ﷺ) heard of that and asked me about it, and I told him about it. On that he said, "Buy and manumit her and stipulate that the Wala' should be for you, as Wala' is for the liberator." `Aisha added, "Allah's Messenger (ﷺ) then got up amongst the people, Glorified and Praised Allah, and said, 'Then after: What about some people who impose conditions which are not present in Allah's Laws? So, any condition which is not present in Allah's Laws is invalid even if they were one-hundred conditions. Allah's ordinance is the truth, and Allah's condition is stronger and more solid. Why do some men from you say, O so-and-so! manumit the slave but the Wala will be for me? Verily, the Wala is for the liberator."

Sahih al-Bukhari 2563 - Book 50, Hadith 4

Narrated `Amra bint `Abdur-Rahman:

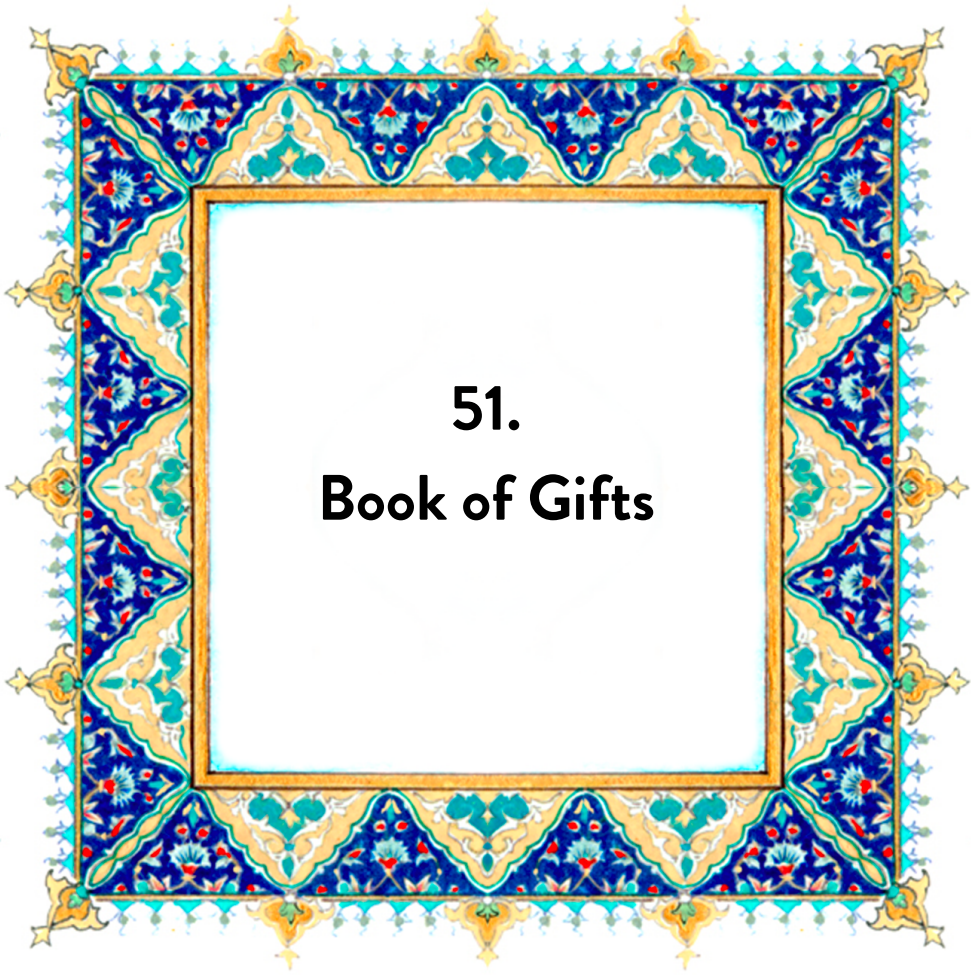
Buraira went to Aisha, the mother of the faithful believers to seek her help in her emancipation Aisha said to her, "If your masters agree, I will pay them your price in a lump sum and manumit you." Buraira mentioned that offer to her masters but they refused to sell her unless the Wala' was for them. `Aisha told Allah's Messenger (ﷺ) about it. He said, "Buy and manumit her as the Wala' is for the liberator."

Sahih al-Bukhari 2564 - Book 50, Hadith 5

Narrated `Abdul Wahid bin Aiman:

I went to `Aisha and said, "I was the slave of `Utba bin Abu Lahab. "Utba died and his sons became my masters who sold me to Ibn Abu `Amr who manumitted me. The sons of `Utba stipulated that my Wala' should be for them." `Aisha said, "Buraira came to me and she was given the writing of emancipation by her masters and she asked me to buy and manumit her. I agreed to it, but Buraira told me that her masters would not sell her unless her Wala' was for them." `Aisha said, "I am not in need of that." When the Prophet (ﷺ) heard that, or he was told about it, he asked `Aisha about it. `Aisha mentioned what Buraira had told her. The Prophet (ﷺ) said, "Buy and manumit her and let them stipulate whatever they like." So, `Aisha bought and manumitted her and her masters stipulated that her Wala' should be for them." The Prophet;, said, "The Wala' will be for the liberator even if they stipulated a hundred conditions."

Sahih al-Bukhari 2565 - Book 50, Hadith 6



51.
Book of Gifts

Narrated Abu Huraira:

The Prophet (ﷺ) said, "O Muslim women! None of you should look down upon the gift sent by her sheneighbor even if it were the trotters of the sheep (fleshless part of legs).

Sahih al-Bukhari 2566 - Book 51, Hadith 1

Narrated `Urwa:

Aisha said to me, "O my nephew! We used to see the crescent, and then the crescent and then the crescent in this way we saw three crescents in two months and no fire (for cooking) used to be made in the houses of Allah's Messenger (ﷺ). I said, "O my aunt! Then what use to sustain you?" `Aisha said, "The two black things: dates and water, our neighbors from Ansar had some Manarh and they used to present Allah's Messenger (ﷺ) some of their milk and he used to make us drink."

Sahih al-Bukhari 2567 - Book 51, Hadith 2

Narrated Abu Huraira:

The Prophet (ﷺ) said, "I shall accept the invitation even if I were invited to a meal of a sheep's trotter, and I shall accept the gift even if it were an arm or a trotter of a sheep."

Sahih al-Bukhari 2568 - Book 51, Hadith 3

Narrated Sahl:

The Prophet (ﷺ) sent for a woman from the emigrants and she had a slave who was a carpenter. The Prophet said to her "Order your slave to prepare the wood (pieces) for the pulpit." So, she ordered her slave who went and cut the wood from the tamarisk and prepared the pulpit, for the Prophet. When he finished the pulpit, the woman informed the Prophet (ﷺ) that it had been finished. The Prophet (ﷺ) asked her to send that pulpit to him, so they brought it. The Prophet (ﷺ) lifted it and placed it at the place in which you see now."

Sahih al-Bukhari 2569 - Book 51, Hadith 4

Narrated `Abdullah bin Abu Qatada Al-Aslami:

That his father said, "One day I was sitting with some of the Prophet's companions on the way to Mecca. Allah's Messenger (ﷺ) was ahead of us. All of my companions were in the state of Ihram while I was a non-Muhrim. They saw an onager while I was busy repairing my shoes, so they did not tell me about it but they wished I had seen it. By chance I looked up and saw it. So, I turned to the horse, saddled it and rode on it, forgetting to take the spear and the whip. I asked them if they could hand over to me the whip and the spear but they said, 'No, by Allah, we shall not help you in that in any way.' I became angry and got down from the horse, picked up both the things and rode the horse again. I attacked the onager and slaughtered it, and brought it (after it had been dead). They took it (cooked some of it) and started eating it, but they doubted whether it was allowed for them to eat it or not, as they were in the state of Ihram. So, we proceeded and I hid with me one of its fore-legs. When we met Allah's Messenger (ﷺ) and asked him about the case, he asked, 'Do you have a portion of it with you?' I replied in the affirmative and gave him that fleshy foreleg which he ate completely while he was in the state of Ihram .

Sahih al-Bukhari 2570 - Book 51, Hadith 5

Narrated Anas:

Once Allah's Messenger (ﷺ) visited us in this house of ours and asked for something to drink. We milked one of our sheep and mixed it with water from this well of ours and gave it to him. Abu Bakr was sitting on his left side and `Umar in front of him and a bedouin on his right side. When Allah's Messenger (ﷺ) finished, `Umar said to Allah's Messenger (ﷺ) "Here is Abu Bakr." But Allah's Messenger (ﷺ) gave the remaining milk to the bedouin and said twice, "The (persons on the) right side! So, start from the right side." Anas added, "It is a Sunna (the Prophet's traditions)" and repeated it thrice.

Sahih al-Bukhari 2571 - Book 51, Hadith 6

Narrated Anas:

We chased a rabbit at Mar-al-Zahran and the people ran after it but were exhausted. I overpowered and caught it, and gave it to Abu Talha who slaughtered it and sent its hip or two thighs to Allah's Apostle. (The narrator confirms that he sent two thighs). The Prophet (ﷺ) accepted that. (The sub-narrator asked Anas, "Did the Prophet; eat from it?" Anas replied, "He ate from it.")

Sahih al-Bukhari 2572 - Book 51, Hadith 7

Narrated As-Sa'b bin Jath-thama:

An onager was presented to Allah's Messenger (ﷺ) at the place called Al-Abwa' or Waddan, but Allah's Apostle rejected it. When the Prophet (ﷺ) noticed the signs of sorrow on the giver's face he said, "We have not rejected your gift, but we are in the state of Ihram." (i.e. if we were not in a state of Ihram we would have accepted your gift, Fath-ul-Bari page 130, Vol. 6)

Sahih al-Bukhari 2573 - Book 51, Hadith 8

Narrated Aisha:

The people used to look forward for the days of my (`Aisha's) turn to send gifts to Allah's Messenger (ﷺ) in order to please him.

Sahih al-Bukhari 2574 - Book 51, Hadith 9

Narrated Sa`id bin Jubair:

Ibn `Abbas said: Um Hufaid, Ibn `Abbas's aunt sent some dried yogurt (butter free), ghee (butter) and a mastigar to the Prophet (ﷺ) as a gift. The Prophet (ﷺ) ate the dried yogurt and butter but left the mastigar because he disliked it. Ibn `Abbas said, "The mastigar was eaten at the table of Allah's Messenger (ﷺ) and if it had been illegal to eat, it could not have been eaten at the table of Allah's Messenger (ﷺ)."

Sahih al-Bukhari 2575 - Book 51, Hadith 10

Narrated Abu Huraira:

Whenever a meal was brought to Allah's Messenger (ﷺ), he would ask whether it was a gift or Sadaqa (something given in charity). If he was told that it was Sadaqa, he would tell his companions to eat it, but if it was a gift, he would hurry to share it with them.

Sahih al-Bukhari 2576 - Book 51, Hadith 11

Narrated Anas bin Malik:

Some meat was brought to the Prophet (ﷺ) and it was said that the meat had been given in charity to Buraira. He said, "It was Sadaqa for Buraira but a gift for us."

Sahih al-Bukhari 2577 - Book 51, Hadith 12

Narrated `Aisha:

I intended to buy Buraira but her masters stipulated that her Wala should be for them. When the Prophet was told about it, he said to me, "Buy and manumit her, as the Wala' is for the liberator." Once Buraira was given some meat, and the Prophet (ﷺ) asked, "What is this?" I said, "It has been given to Buraira in charity." He said, "It is sadaqa for her but a gift for us." Buraira was given the option (to stay with her husband or to part with him). `Abdur-Rahman (a sub-narrator) wondered, "Was her husband a slave or a free man?" Shu`ba (another sub-narrator) said, "I asked `Abdur-Rahman whether her husband was a slave or a free man. He replied that he did not know whether he was a slave or a free man."

Sahih al-Bukhari 2578 - Book 51, Hadith 13

Narrated Um 'Atiyya:

Once the Prophet (ﷺ) went to `Aisha and asked her whether she had something (to eat). She said that she had nothing except the mutton which Um 'Atiyya had sent to (Buraira) in charity. The Prophet (ﷺ) said that it had reached its destination (i.e. it is no longer an object of charity.)

Sahih al-Bukhari 2579 - Book 51, Hadith 14

Narrated `Aisha:

The people used to send gifts to the Prophet (ﷺ) on the day of my turn. Um Salama said: "My companions (the wives of the Prophet (ﷺ) Other than Aisha) gathered and they complained about it. So I informed the Prophet about it on their behalf, but he remained silent.

Sahih al-Bukhari 2580 - Book 51, Hadith 15

Narrated `Urwa from `Aisha:

The wives of Allah's Messenger (ﷺ) were in two groups. One group consisted of `Aisha, Hafsa, Safiyya and Sauda; and the other group consisted of Um Salama and the other wives of Allah's Messenger (ﷺ). The Muslims knew that Allah's Messenger (ﷺ) loved `Aisha, so if any of them had a gift and wished to give to Allah's Messenger (ﷺ), he would delay it, till Allah's Messenger (ﷺ) had come to `Aisha's home and then he would send his gift to Allah's Messenger (ﷺ) in her home. The group of Um Salama discussed the matter together and decided that Um Salama should request Allah's Messenger (ﷺ) to tell the people to send their gifts to him in whatever wife's house he was. Um Salama told Allah's Messenger (ﷺ) of what they had said, but he did not reply. Then they (those wives) asked Um Salama about it. She said, "He did not say anything to me." They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no reply. They said to her, "Talk to him till he gives you a reply." When it was her turn, she talked to him again. He then said to her, "Do not hurt me regarding Aisha, as the Divine Inspirations do not come to me on any of the beds except that of Aisha." On that Um Salama said, "I repent to Allah for hurting you." Then the group of Um Salama called Fatima, the daughter of Allah's Messenger (ﷺ) and sent her to Allah's Messenger (ﷺ) to say to him, "Your wives request to treat them and the daughter of Abu Bakr on equal terms." Then Fatima conveyed the message to him. The Prophet (ﷺ) said, "O my daughter! Don't you love whom I love?" She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zainab bint Jahsh who went to him and used harsh words saying, "Your wives request you to treat them and the daughter of Ibn Abu Quhafa on equal terms." On that she raised her voice and abused `Aisha to her face so much so that Allah's Messenger (ﷺ) looked at `Aisha to see whether she would retort. `Aisha started replying to Zainab till she silenced her. The Prophet (ﷺ) then looked at `Aisha and said, "She is really the daughter of Abu Bakr."

Sahih al-Bukhari 2581 - Book 51, Hadith 16

Narrated 'Azra bin Thabit Al-Ansari:

When I went to Thumama bin `Abdullah, he gave me some perfume and said that Anas would not reject the gifts of perfume. Anas said: The Prophet (ﷺ) used not to reject the gifts of perfume.

Sahih al-Bukhari 2582 - Book 51, Hadith 17

Narrated Al-Miswar bin Makhrama and Marwan:

When the delegates of the tribe of Hawazin came to the Prophet (ﷺ) he stood up amongst the people, Glorified and Praised Allah as He deserved, and said, "Then after: Your brethren have come to you with repentance and I see it logical to return to them their captives; so whoever amongst you likes to do that as a favor, then he can do it, and whoever of you like to stick to his share till we give him his right from the very first Fai (war booty) (1) which Allah will bestow on us, then (he can do so)." The people replied, "We do that (to return the captives) willingly as a favor for your sake."

Sahih al-Bukhari 2583 - Book 51, Hadith 18

Narrated `Aisha:

Allah's Messenger (ﷺ) used to accept gifts and used to give something in return.

Sahih al-Bukhari 2585 - Book 51, Hadith 19

Narrated An-Nu`man bin Bashir:

that his father took him to Allah's Messenger (ﷺ) and said, "I have given this son of mine a slave." The Prophet asked, "Have you given all your sons the like?" He replied in the negative. The Prophet (ﷺ) said, "Take back your gift then."

Sahih al-Bukhari 2586 - Book 51, Hadith 20

Narrated 'Amir:

I heard An-Nu`man bin Bashir on the pulpit saying, "My father gave me a gift but `Amra bint Rawaha (my mother) said that she would not agree to it unless he made Allah's Messenger (ﷺ) as a witness to it. So, my father went to Allah's Messenger (ﷺ) and said, 'I have given a gift to my son from `Amra bint Rawaha, but she ordered me to make you as a witness to it, O Allah's Messenger (ﷺ)!' Allah's Messenger (ﷺ) asked, 'Have you given (the like of it) to everyone of your sons?' He replied in the negative. Allah's Messenger (ﷺ) said, 'Be afraid of Allah, and be just to your children.' My father then returned and took back his gift."

Sahih al-Bukhari 2587 - Book 51, Hadith 21

Narrated Az-Zuhri:

Ubaidullah bin `Abdullah told me that `Aisha had said, "When the Prophet (ﷺ) became sick and his condition became serious, he requested his wives to allow him to be treated in my house, and they allowed him. He came out leaning on two men while his feet were dragging on the ground. He was walking between Al-`Abbas and another man." 'Ubaidullah said, "When I informed Ibn `Abbas of what `Aisha had said, he asked me whether I knew who was the second man whom `Aisha had not named. I replied in the negative. He said, 'He was `Ali bin Abi Talib."

Sahih al-Bukhari 2588 - Book 51, Hadith 22

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "One who takes back his gift (which he has already given) is like a dog that swallows its vomit."

Sahih al-Bukhari 2589 - Book 51, Hadith 23

Narrated Asma:

Once I said, "O Allah's Messenger (ﷺ)! I have no property except what has been given to me by Az-Zubair (i.e. her husband). May I give in charity?" The Prophet (ﷺ) said, "Give in charity and do not withhold it; otherwise Allah will withhold it back from you . "

Sahih al-Bukhari 2590 - Book 51, Hadith 24

Narrated Asma:

Allah's Messenger (ﷺ) said, "Give (in charity) and do not give reluctantly lest Allah should give you in a limited amount; and do not withhold your money lest Allah should withhold it from you."

Sahih al-Bukhari 2591 - Book 51, Hadith 25

Narrated Kuraib:

the freed slave of Ibn `Abbas, that Maimuna bint Al-Harith told him that she manumitted a slave-girl without taking the permission of the Prophet. On the day when it was her turn to be with the Prophet, she said, "Do you know, O Allah's Messenger (ﷺ), that I have manumitted my slave-girl?" He said, "Have you really?" She replied in the affirmative. He said, "You would have got more reward if you had given her (i.e. the slave-girl) to one of your maternal uncles."

Sahih al-Bukhari 2592 - Book 51, Hadith 26

Narrated Aisha:

Whenever Allah's Messenger (ﷺ) wanted to go on a journey, he would draw lots as to which of his wives would accompany him. He would take her whose name came out. He used to fix for each of them a day and a night. But Sauda bint Zam`a gave up her (turn) day and night to `Aisha, the wife of the Prophet in order to seek the pleasure of Allah's Messenger (ﷺ) (by that action).

Sahih al-Bukhari 2593 - Book 51, Hadith 27

Narrated Maimuna, the wife of the Prophet (ﷺ) that she manumitted her slave-girl and the Prophet (ﷺ) said to her, "You would have got more reward if you had given the slave-girl to one of your maternal uncles."

Sahih al-Bukhari 2594 - Book 51, Hadith 28

Narrated Aisha:

I said, "O Allah's Messenger (ﷺ)! I have two neighbors; which of them should I give a gift to?" The Prophet (ﷺ) said, "(Give) to the one whose door is nearer to you."

Sahih al-Bukhari 2595 - Book 51, Hadith 29

Narrated `Abdullah bin `Abbas:

That he heard As-Sa'b bin Jath-thama Al-Laithi, who was one of the companions of the Prophet, saying that he gave the meat of an onager to Allah's Messenger (ﷺ) while he was at a place called Al-Abwa' or Waddan, and was in a state of Ihram. The Prophet (ﷺ) did not accept it. When the Prophet (ﷺ) saw the signs of sorrow on As-Sa'b's face because of not accepting his present, he said (to him), "We are not returning your present, but we are in the state of Ihram." (See Hadith No. 747)

Sahih al-Bukhari 2596 - Book 51, Hadith 30

Narrated Abu Humaid Al-Sa`idi:

The Prophet (ﷺ) appointed a man from the tribe of Al-Azd, called Ibn 'Utbiyya for collecting the Zakat. When he returned he said, "This (i.e. the Zakat) is for you and this has been given to my as a present." The Prophet (ﷺ) said, "Why hadn't he stayed in his father's or mother's house to see whether he would be given presents or not? By Him in Whose Hands my life is, whoever takes something from the resources of the Zakat (unlawfully) will be carrying it on his neck on the Day of Resurrection; if it be a camel, it will be grunting; if a cow, it will be mooing; and if a sheep, it will be bleating." The Prophet then raised his hands till we saw the whiteness of his armpits, and he said thrice, "O Allah! Haven't I conveyed Your Message (to them)?"

Sahih al-Bukhari 2597 - Book 51, Hadith 31

Narrated Jabir:

The Prophet (ﷺ) said to me, "I will give you so much (the Prophet (ﷺ) pointed thrice with his hands) when funds of Bahrain will come to me." But the Prophet (ﷺ) died before the money reached him. (When it came) Abu Bakr ordered an announcer to announce that whoever had a money claim on the Prophet (ﷺ) or was promised to be given something, should come to Abu Bakr. I went to Abu Bakr and told him that the Prophet (ﷺ) had promised to give me so much. On that Abu Bakr gave me three handfuls (of money).

Sahih al-Bukhari 2598 - Book 51, Hadith 32

Narrated Al-Miswar bin Makhrama:

Allah's Messenger (ﷺ) distributed some cloaks but did not give anything thereof to Makhrama. Makhrama said (to me), "O son! accompany me to Allah's Messenger (ﷺ)." When I went with him, he said, "Call him to me." I called him (i.e. the Prophet (ﷺ)) for my father. He came out wearing one of those cloaks and said, "We kept this (cloak) for you, (Makhrama)." Makhrama looked at the cloak and said, "Makhrama is pleased," (or the Prophet (ﷺ) said), "Is Makhrama pleased?"

Sahih al-Bukhari 2599 - Book 51, Hadith 33

Narrated Abu Huraira:

A man came to Allah's Messenger (ﷺ) and said, "I am ruined." The Prophet (ﷺ) asked, "What do you mean?" He said, "I had a sexual intercourse with my wife during Ramadan (while fasting)." The Prophet (ﷺ) asked him, "Can you manumit a slave?" He replied in the negative. He then asked him, "Can you fast for two successive months continuously" He replied in the negative. The Prophet (ﷺ) then asked him, "Can you feed sixty poor persons?" He replied in the negative. In the meantime an Ansari came with a basket full of dates. The Prophet (ﷺ) said to the man, "Take it and give it in charity (as an expiation of your sin)." The man said "Should I give it to some people who are poorer than we O Allah's Messenger (ﷺ)? By Him Who has sent you with the Truth, there is no family between Medina's two mountains poorer than we." Allah's Messenger (ﷺ) told him to take it and provide his family with it."

Sahih al-Bukhari 2600 - Book 51, Hadith 34

Narrated Jabir bin `Abdullah:

My father was martyred on the day (of the battle) of Uhud and his creditors demanded the debt back in a harsh manner. So I went to Allah's Messenger (ﷺ) and informed him of that, he asked them to accept the fruits of my garden and excuse my father, but they refused. So, Allah's Messenger (ﷺ) did not give them the fruits, nor did he cut them and distribute them among them, but said, "I will come to you tomorrow morning." So, he came to us the next morning and walked about in between the date-palms and invoked Allah to bless their fruits. I plucked the fruits and gave back all the rights of the creditors in full, and a lot of fruits were left for us. Then I went to Allah's Messenger (ﷺ), who was sitting, and informed him about what happened. Allah's Messenger (ﷺ) told `Umar, who was sitting there, to listen to the story. `Umar said, "Don't we know that you are Allah's Messenger (ﷺ)? By Allah! you are Allah's Messenger (ﷺ)!"

Sahih al-Bukhari 2601 - Book 51, Hadith 35

Narrated Sahl bin Sa`d:

A drink (milk mixed with water) was brought to the Prophet (ﷺ) who drank some of it while a boy was sitting on his right and old men on his left. The Prophet (ﷺ) said to the boy, "If you permit me, I'll give (the rest of the drink to) these old men first." The boy said, "I will not give preference to any one over me as regards my share from you, O Allah's Messenger (ﷺ)!" The Prophet (ﷺ) then put that container in the boy's hand. (See Hadith No. 541).

Sahih al-Bukhari 2602 - Book 51, Hadith 36

Jabir (ra) said, "I went to the Prophet (ﷺ) in the mosque and he paid me my right and gave me more than he owed me."

Sahih al-Bukhari 2603 - Book 51, Hadith 37

Narrated Jabir bin `Abdullah:

I sold a camel to the Prophet (ﷺ) on one of the journeys. When we reached Medina, he ordered me to go to the Mosque and offer two rak`at. Then he weighed for me (the price of the camel in gold) and gave an extra amount over it. A part of it remained with me till it was taken by the army of Sham on the day of Harra."

Sahih al-Bukhari 2604 - Book 51, Hadith 38

Narrated Sahl bin Sa`d:

A drink (of milk and water) was brought to Allah's Messenger (ﷺ) while a boy was sitting on his right side and old men were sitting on his left side. He asked the boy, "Will you allow me to give it to these (people)?" The boy said, "No, by Allah, I will not allow anyone to take my right from you." Then the Prophet put the bowl in the boy's hand.

Sahih al-Bukhari 2605 - Book 51, Hadith 39

Narrated Abu Huraira:

Allah's Messenger (ﷺ) owed a man some debt (and that man demanded it very harshly). The companions of the Prophet (ﷺ) wanted to harm him, but the Prophet (ﷺ) said to them, "Leave him, as the creditor has the right to speak harshly." He then added, "Buy (a camel) of the same age and give it to him." They said, "We cannot get except a camel of an older age than that of his." He said, "Buy it and give it to him, as the best amongst you is he who pays back his debt in the most handsome way.'

Sahih al-Bukhari 2606 - Book 51, Hadith 40

Narrated Marwan bin Al-Hakam and Al-Miswar bin Makhrama:

When the delegates of the tribe of Hawazin came to the Prophet (ﷺ) they requested him to return their property and their captives. He said to them, "This concerns also other people along with me as you see, and the best statement to me is the true one, so you may choose one of two alternatives; either the captives or the property and (I have not distributed the booty for) I have been waiting for you." When the Prophet (ﷺ) had returned from Ta'if, he waited for them for more than ten nights. When they came to know that the Prophet (ﷺ) would not return except one of the two, they chose their captives. The Prophet then stood up amongst the Muslims, Glorified and Praised Allah as He deserved, and then said, "Then after: These brothers of yours have come to you with repentance and I see it proper to return their captives, so whoever amongst you likes to do that as a favor, then he can do it, and whoever of you wants to stick to his share till we pay him from the very first Fai (i.e. war booty) which Allah will give us, then he can do so." The people said, "We return (the captives) to them willingly as a favor, O Allah's Messenger (ﷺ)!" The Prophet (ﷺ) said, "I do not know who of you has given his consent and who has not; so go back and your leaders may present your decision to me." The people went away, and their leaders discussed the matter with them, and then came to the Prophet (ﷺ) to tell him that all of them had given their consent (to return the captives) willingly. (Az-Zuhn, the sub-narrator said, "This is what we know about the captives, of Hawazin.")

Sahih al-Bukhari 2607 - Book 51, Hadith 41

Narrated Abu Huraira:

The Prophet (ﷺ) took a camel of special age from somebody on credit. Its owner came and demanded it back (harshly). The Prophet (ﷺ) said, "No doubt, he who has a right, can demand it." Then the Prophet (ﷺ) gave him an older camel than his camel and said, "The best amongst you is he who repays his debts in the most handsome way."

Sahih al-Bukhari 2609 - Book 51, Hadith 42

Narrated Ibn `Umar:

That he was in the company of the Prophet (ﷺ) on a journey, riding a troublesome camel belonging to `Umar. The camel used to go ahead of the Prophet, so Ibn `Umar's father would say, "O `Abdullah! No one should go ahead of the Prophet." The Prophet (ﷺ) said to him, "Sell it to me." `Umar said to the Prophet "It is for you." So, he bought it and said, "O `Abdullah! It is for you, and you can do with it what you like."

Sahih al-Bukhari 2610 - Book 51, Hadith 43

Narrated Ibn 'Umar (ra):

We were in the company of the Prophet (ﷺ) on a journey, and I was riding a troublesome camel. The Prophet (ﷺ) asked 'Umar to sell that camel to him. So, 'Umar sold it to him. The Prophet (ﷺ) then said, "O 'Abdullah! The camel is for you."

Sahih al-Bukhari 2611 - Book 51, Hadith 44

Narrated `Abdullah bin `Umar:

`Umar bin Al-Khattab saw a silken dress (cloak) being sold at the gate of the Mosque and said, "O Allah's Messenger (ﷺ)! Would that you buy it and wear it on Fridays and when the delegates come to you!" Allah's Messenger (ﷺ) said, "This is worn by the one who will have no share in the Hereafter." Later on some silk dresses were brought and Allah's Messenger (ﷺ) sent one of them to `Umar. `Umar said, "How do you give me this to wear while you said what you said about the dress of 'Utarid?" Allah's Messenger (ﷺ) said, "I have not given it to you to wear." So, `Umar gave it to a pagan brother of his in Mecca.

Sahih al-Bukhari 2612 - Book 51, Hadith 45

Narrated Ibn `Umar:

Once the Prophet (ﷺ) went to the house of Fatima but did not enter it. `Ali came and she told him about that. When 'All asked the Prophet (ﷺ) about it, he said, "I saw a (multicolored) decorated curtain on her door. I am not interested in worldly things." `Ali went to Fatima and told her about it. Fatima said, "I am ready to dispense with it in the way he suggests." The Prophet (ﷺ) ordered her to send it to such-andsuch needy people. "

Sahih al-Bukhari 2613 - Book 51, Hadith 46

Narrated `Ali:

The Prophet (ﷺ) gave me a silken dress as a gift and I wore it. When I saw the signs of anger on his face, I cut it into pieces and distributed it among my wives."

Sahih al-Bukhari 2614 - Book 51, Hadith 47

Narrated Anas:

A Jubba (i.e. cloak) made of thick silken cloth was presented to the Prophet. The Prophet (ﷺ) used to forbid people to wear silk. So, the people were pleased to see it. The Prophet (ﷺ) said, "By Him in Whose Hands Muhammad's soul is, the handkerchiefs of Sa`d bin Mu`adh in Paradise are better than this." Anas added, "The present was sent to the Prophet (ﷺ) by Ukaidir (a Christian) from Dauma."

Sahih al-Bukhari 2615, 2616 - Book 51, Hadith 48

Narrated Anas bin Malik:

A Jewess brought a poisoned (cooked) sheep for the Prophet (ﷺ) who ate from it. She was brought to the Prophet and he was asked, "Shall we kill her?" He said, "No." I continued to see the effect of the poison on the palate of the mouth of Allah's Messenger (ﷺ) .

Sahih al-Bukhari 2617 - Book 51, Hadith 49

Narrated `Abdur-Rahman bin Abu Bakr:

We were one-hundred and thirty persons accompanying the Prophet (ﷺ) who asked us whether anyone of us had food. There was a man who had about a Sa of wheat which was mixed with water then. A very tall pagan came driving sheep. The Prophet (ﷺ) asked him, "Will you sell us (a sheep) or give it as a present?" He said, "I will sell you (a sheep)." The Prophet (ﷺ) bought a sheep and it was slaughtered. The Prophet ordered that its liver and other Abdominal organs be roasted. By Allah, the Prophet (ﷺ) gave every person of the one-hundred-and-thirty a piece of that; he gave all those of them who were present; and kept the shares of those who were absent. The Prophet (ﷺ) then put its meat in two huge basins and all of them ate to their fill, and even then more food was left in the two basins which were carried on the camel (or said something like it).

Sahih al-Bukhari 2618 - Book 51, Hadith 50

Narrated Ibn `Umar:

`Umar saw a silken cloak over a man for sale and requested the Prophet (ﷺ) to buy it in order to wear it on Fridays and while meeting delegates. The Prophet (ﷺ) said, "This is worn by the one who will have no share in the Hereafter." Later on Allah's Messenger (ﷺ) got some silken cloaks similar to that one, and he sent one to `Umar. `Umar said to the Prophet (ﷺ) "How can I wear it, while you said about it what you said?" The Prophet (ﷺ) said, "I have not given it to you to wear, but to sell or to give to someone else." So, `Umar sent it to his brother at Mecca before he embraced Islam.

Sahih al-Bukhari 2619 - Book 51, Hadith 51

Narrated Asma' bint Abu Bakr:

My mother came to me during the lifetime of Allah's Messenger (ﷺ) and she was a pagan. I said to Allah's Apostle (seeking his verdict), "My mother has come to me and she desires to receive a reward from me, shall I keep good relations with her?" The Prophet (ﷺ) said, "Yes, keep good relation with her. "

Sahih al-Bukhari 2620 - Book 51, Hadith 52

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "He who takes back his present is like him who swallows his vomit."

Sahih al-Bukhari 2621 - Book 51, Hadith 53

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "The bad example is not for us. He who takes back his present is like a dog that swallows back its vomit."

Sahih al-Bukhari 2622 - Book 51, Hadith 54

Narrated `Umar bin Al-Khattab:

I gave a horse in Allah's Cause. The person to whom it was given, did not look after it. I intended to buy it from him, thinking that he would sell it cheap. When I asked the Prophet (ﷺ) he said, "Don't buy it, even if he gives it to you for one Dirham, as the person who takes back what he has given in charity, is like a dog that swallows back its vomit."

Sahih al-Bukhari 2623 - Book 51, Hadith 55

Narrated Asma' bint Abu Bakr (ra):

My mother came to me during the lifetime of Allah's Messenger (ﷺ) and she was a Mushrikah (polytheist, idolatress, pagan). I said to Allah's Messenger (ﷺ) (seeking his verdict), "My mother has come to and she desires to recieve a reward from me, shall I keep good relations with her ?" The Prophet (ﷺ) said, "Yes, keep good relation with her."

Sahih al-Bukhari 2624 - Book 51, Hadith 56

Narrated Jabir:

The Prophet (ﷺ) gave the verdict that `Umra is for the one to whom it is presented.

Sahih al-Bukhari 2625 - Book 51, Hadith 57

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Umra is permissible." Ata said, "Jabir narrated the same to me from the Prophet."

Sahih al-Bukhari 2626 - Book 51, Hadith 58

Narrated Anas:

Once the people of Medina were frightened, so the Prophet (ﷺ) borrowed a horse from Abu Talha called Al-Mandub, and rode it. When he came back he said, "We have not seen anything (to be afraid of), but the horse was very fast (having an energy as inexhaustible as the water of the sea).

Sahih al-Bukhari 2627 - Book 51, Hadith 59

Narrated Aiman:

I went to `Aisha and she was wearing a coarse dress costing five Dirhams. `Aisha said, "Look up and see my slave-girl who refuses to wear it in the house though during the lifetime of Allah's Messenger (ﷺ) I had a similar dress which no woman desiring to appear elegant (before her husband) failed to borrow from me."

Sahih al-Bukhari 2628 - Book 51, Hadith 60

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "What a good Maniha (the she-camel which has recently given birth and which gives profuse milk) is, and (what a good Maniha) (the sheep which gives profuse milk, a bowl in the morning and another in the evening) is!" Narrated Malik: Maniha is a good deed of charity.

Sahih al-Bukhari 2629 - Book 51, Hadith 61

Narrated Ibn Shihab Az-Zuhri:

Anas bin Malik said, "When the emigrants came Medina, they had nothing whereas the Ansar had land and property. The Ansar gave them their land on condition that the emigrants would give them half the yearly yield and work on the land and provide the necessaries for cultivation." His (i.e. Anas's mother who was also the mother of `Abdullah bin Abu Talha, gave some date-palms to Allah' Apostle who gave them to his freed slave-girl (Um Aiman) who was also the mother of Usama bin Zaid. When the Prophet (ﷺ) finished from the fighting against the people of Khaibar and returned to Medina, the emigrants returned to the Ansar the fruit gifts which the Ansar had given them. The Prophet (ﷺ) also returned to Anas's mother the date-palms. Allah's Messenger (ﷺ) gave Um Aiman other trees from his garden in lieu of the old gift.

Sahih al-Bukhari 2630 - Book 51, Hadith 62

Narrated `Abdullah bin `Amr:

That Allah's Messenger (ﷺ) said, "There are forty virtuous deeds and the best of them is the Maniha of a shegoat, and anyone who does one of these virtuous deeds hoping for Allah's reward with firm confidence that he will get it, then Allah will make him enter Paradise because of Hassan (a subnarrator) said, "We tried to count those good deeds below the Maniha; we mentioned replying to the sneezer, removing harmful things from the road, etc., but we failed to count even fifteen."

Sahih al-Bukhari 2631 - Book 51, Hadith 63

Narrated Jabir:

Some men had superfluous land and they said that they would give it to others to cultivate on the condition that they would get one-third or one-fourth or one half of its yield. The Prophet (ﷺ) said, "Whoever has land should cultivate it himself or give it to his brother or keep it uncultivated."

Sahih al-Bukhari 2632 - Book 51, Hadith 64

Narrated Abu Sa`id:

A bedouin came to the Prophet (ﷺ) and asked him about emigration. The Prophet (ﷺ) said to him, "May Allah be merciful to you. The matter of emigration is difficult. Have you got some camels?" He replied in the affirmative. The Prophet (ﷺ) asked him, "Do you pay their Zakat?" He replied in the affirmative. He asked, "Do you lend them so that their milk may be utilized by others?" The bedouin said, "Yes." The Prophet (ﷺ) asked, "Do you milk them on the day off watering them?" He replied, "Yes." The Prophet (ﷺ) said, "Do good deeds beyond the merchants (or the sea) and Allah will never disregard any of your deeds." (See Hadith No. 260, Vol. 5)

Sahih al-Bukhari 2633 - Book 51, Hadith 65

Narrated Tawus:

That he was told by the most learned one amongst them (i.e. Ibn `Abbas) that the Prophet (ﷺ) went towards some land which was flourishing with vegetation and asked to whom it belonged. He was told that such and such a person took it on rent. The Prophet (ﷺ) said, "It would have been better (for the owner) if he had given it to him gratis rather than charging him a fixed rent.

Sahih al-Bukhari 2634 - Book 51, Hadith 66

Narrated Abu Huraira:

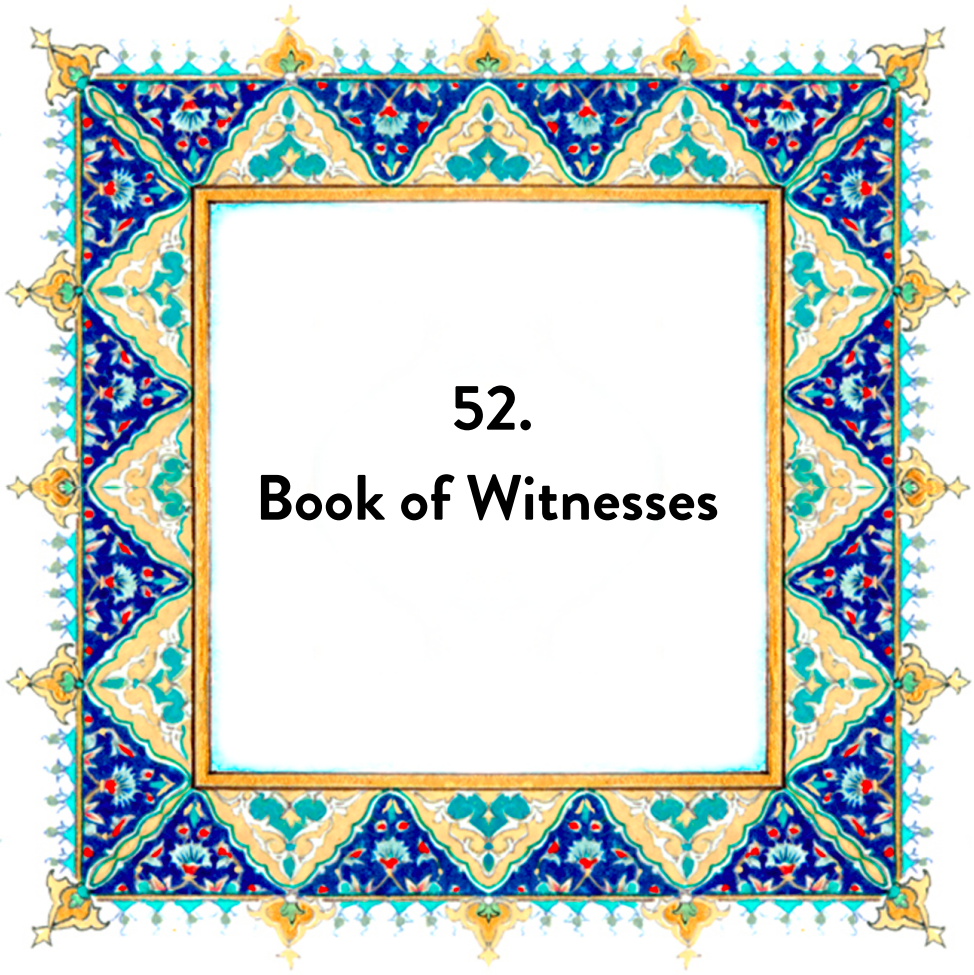
Allah's Messenger (ﷺ) said, "The Prophet (ﷺ) Abraham migrated with Sarah. The people (of the town where they migrated) gave her Ajar (i.e. Hajar). Sarah returned and said to Abraham, "Do you know that Allah has humiliated that pagan and he has given a slave-girl for my service?"

Sahih al-Bukhari 2635 - Book 51, Hadith 67

Narrated `Umar bin Al-Khattab:

Once I gave a horse (for riding) in Allah's Cause. Later I saw it being sold. I asked Allah's Messenger (ﷺ) (whether I could buy it). He said, "Don't buy it, for you should not get back what you have given in charity."

Sahih al-Bukhari 2636 - Book 51, Hadith 68



52.
Book of Witnesses

Narrated `Urwa bin Al-Musaiyab Alqama bin Waqqas and Ubaidullah bin `Abdullah:

About the story of `Aisha and their narrations were similar attesting each other, when the liars said what they invented about `Aisha, and the Divine Inspiration was delayed, Allah's Messenger (ﷺ) sent for `Ali and Usama to consult them in divorcing his wife (i.e. `Aisha). Usama said, "Keep your wife, as we know nothing about her except good." Buraira said, "I cannot accuse her of any defect except that she is still a young girl who sleeps, neglecting her family's dough which the domestic goats come to eat (i.e. she was too simpleminded to deceive her husband)." Allah's Messenger (ﷺ) said, "Who can help me to take revenge over the man who has harmed me by defaming the reputation of my family? By Allah, I have not known about my family-anything except good, and they mentioned (i.e. accused) a man about whom I did not know anything except good."

Sahih al-Bukhari 2637 - Book 52, Hadith 1

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) and Ubai bin Ka`b Al-Ansari went to the garden where Ibn Saiyad used to live. When Allah's Messenger (ﷺ) entered (the garden), he (i.e. Allah's Messenger (ﷺ)) started hiding himself behind the date108 palms as he wanted to hear secretly the talk of Ibn Saiyad before the latter saw him. Ibn Saiyad wrapped with a soft decorated sheet was lying on his bed murmuring. Ibn Saiyad's mother saw the Prophet hiding behind the stems of the date-palms. She addressed Ibn Saiyad saying, "O Saf, this is Muhammad." Hearing that Ibn Saiyad stopped murmuring (or got cautious), the Prophet (ﷺ) said, "If she had left him undisturbed, he would have revealed his reality." (See Hadith No. 290, Vol 4 for details)

Sahih al-Bukhari 2638 - Book 52, Hadith 2

Narrated Aisha:

The wife of Rifa`a Al-Qurazi came to the Prophet (ﷺ) and said, "I was Rifa`a's wife, but he divorced me and it was a final irrevocable divorce. Then I married `Abdur-Rahman bin Az-Zubair but he is impotent." The Prophet (ﷺ) asked her 'Do you want to remarry Rifa`a? You cannot unless you had a complete sexual relation with your present husband." Abu Bakr was sitting with Allah's Messenger (ﷺ) and Khalid bin Sa`id bin Al-`As was at the door waiting to be admitted. He said, "O Abu Bakr! Do you hear what this (woman) is revealing frankly before the Prophet (ﷺ) ?"

Sahih al-Bukhari 2639 - Book 52, Hadith 3

Narrated `Abdullah bin Abu Mulaika from `Uqba bin Al-Harith:

`Uqba married the daughter of Abu Ihab bin `Aziz, and then a woman came and said, "I suckled `Uqba and his wife." `Uqba said to her, "I do not know that you have suckled me, and you did not inform me." He then sent someone to the house of Abu Ihab to inquire about that but they did not know that she had suckled their daughter. Then `Uqba went to the Prophet (ﷺ) in Medina and asked him about it. The Prophet (ﷺ) said to him, "How (can you keep your wife) after it has been said (that both of you were suckled by the same woman)?" So, he divorced her and she was married to another (husband).

Sahih al-Bukhari 2640 - Book 52, Hadith 4

Narrated `Umar bin Al-Khattab:

People were (sometimes) judged by the revealing of a Divine Inspiration during the lifetime of Allah's Apostle but now there is no longer any more (new revelation). Now we judge you by the deeds you practice publicly, so we will trust and favor the one who does good deeds in front of us, and we will not call him to account about what he is really doing in secret, for Allah will judge him for that; but we will not trust or believe the one who presents to us with an evil deed even if he claims that his intentions were good.

Sahih al-Bukhari 2641 - Book 52, Hadith 5

Narrated Anas:

A funeral procession passed in front of the Prophet (ﷺ) and the people praised the deceased. The Prophet (ﷺ) said, "It has been affirmed (Paradise)." Then another funeral procession passed by and the people talked badly of the deceased. The Prophet (ﷺ) said, "It has been affirmed (Hell)." Allah's Messenger (ﷺ) was asked, "O Allah's Messenger (ﷺ)! You said it has been affirmed for both?" The Prophet (ﷺ) said, "The testimony of the people (is accepted), (for) the believer are Allah's witnesses on the earth."

Sahih al-Bukhari 2642 - Book 52, Hadith 6

Narrated Abu Al-Aswad:

Once I went to Medina where there was an outbreak of disease and the people were dying rapidly. I was sitting with `Umar and a funeral procession passed by. The people praised the deceased. `Umar said, "It has been affirmed" (Paradise). Then another funeral procession passed by. The people praised the deceased. `Umar said, "It has been affirmed." (Paradise). Then another funeral procession passed by. The people praised the deceased. `Umar said, "It has been affirmed (Paradise)." Then a third funeral procession passed by and the people talked badly of the deceased. `Umar said, "It has been affirmed (Hell)." I asked `Umar, "O chief of the believers! What has been affirmed?" He said, "I have said what the Prophet (ﷺ) said. He said, 'Allah will admit into paradise any Muslim whose good character is attested by four persons.' We asked the Prophet, 'If there were three witnesses only?' He said, 'Even three.' We asked, 'If there were two only?' He said, 'Even two.' But we did not ask him about one witness."

Sahih al-Bukhari 2643 - Book 52, Hadith 7

Narrated Aisha:

Aflah asked the permission to visit me but I did not allow him. He said, "Do you veil yourself before me although I am your uncle?" `Aisha said, "How is that?" Aflah replied, "You were suckled by my brother's wife with my brother's milk." I asked Allah's Messenger (ﷺ) about it, and he said, "Aflah is right, so permit him to visit you."

Sahih al-Bukhari 2644 - Book 52, Hadith 8

Narrated Ibn `Abbas:

The Prophet (ﷺ) said about Hamza's daughter, "I am not legally permitted to marry her, as foster relations are treated like blood relations (in marital affairs). She is the daughter of my foster brother."

Sahih al-Bukhari 2645 - Book 52, Hadith 9

Narrated `Amra bint `Abdur-Rahman:

That `Aisha the wife of the Prophet (ﷺ) told her uncle that once, while the Prophet (ﷺ) was in her house, she heard a man asking Hafsa's permission to enter her house. `Aisha said, "I said, 'O Allah's Messenger (ﷺ)! I think the man is Hafsa's foster uncle.' " `Aisha added, "O Allah's Messenger (ﷺ)! There is a man asking the permission to enter your house." Allah's Messenger (ﷺ) replied, "I think the man is Hafsa's foster uncle." `Aisha said, "If so-and-so were living (i.e. her foster uncle) would he be allowed to visit me?" Allah's Apostle said, "Yes, he would, as the foster relations are treated like blood relations (in marital affairs).

Sahih al-Bukhari 2646 - Book 52, Hadith 10

Narrated Aisha:

Once the Prophet (ﷺ) came to me while a man was in my house. He said, "O `Aisha! Who is this (man)?" I replied, "My foster brothers" He said, "O `Aisha! Be sure about your foster brothers, as fostership is only valid if it takes place in the suckling period (before two years of age).

Sahih al-Bukhari 2647 - Book 52, Hadith 11

Narrated `Urwa bin Az-Zubair:

A woman committed theft in the Ghazwa of the Conquest (of Mecca) and she was taken to the Prophet who ordered her hand to be cut off. `Aisha said, "Her repentance was perfect and she was married (later) and used to come to me (after that) and I would present her needs to Allah's Messenger (ﷺ)."

Sahih al-Bukhari 2648 - Book 52, Hadith 12

Narrated Zaid bin Khalid:

Allah's Messenger (ﷺ) ordered that an unmarried man who committed illegal sexual intercourse be scourged one hundred lashes and sent into exile for one year.

Sahih al-Bukhari 2649 - Book 52, Hadith 13

Narrated An-Nu`man bin Bashir:

My mother asked my father to present me a gift from his property; and he gave it to me after some hesitation. My mother said that she would not be satisfied unless the Prophet (ﷺ) was made a witness to it. I being a young boy, my father held me by the hand and took me to the Prophet (ﷺ) . He said to the Prophet, "His mother, bint Rawaha, requested me to give this boy a gift." The Prophet (ﷺ) said, "Do you have other sons besides him?" He said, "Yes." The Prophet (ﷺ) said, "Do not make me a witness for injustice." Narrated Ash-Shu`bi that the Prophet (ﷺ) said, "I will not become a witness for injustice."

Sahih al-Bukhari 2650 - Book 52, Hadith 14

Narrated Zahdam bin Mudrab:

I heard `Imran bin Husain saying, "The Prophet (ﷺ) said, 'The best people are those living in my generation, then those coming after them, and then those coming after (the second generation)." `Imran said "I do not know whether the Prophet (ﷺ) mentioned two or three generations after your present generation. The Prophet (ﷺ) added, 'There will be some people after you, who will be dishonest and will not be trustworthy and will give witness (evidences) without being asked to give witness, and will vow but will not fulfill their vows, and obesity will appear among them."

Sahih al-Bukhari 2651 - Book 52, Hadith 15

Narrated `Abdullah:

The Prophet (ﷺ) said, "The people of my generation are the best, then those who follow them, and then whose who follow the latter. After that there will come some people whose witness will go ahead of their oaths, and their oaths will go ahead of their witness." Ibrahim (a sub-narrator) said, "We used to be beaten for taking oaths by saying, 'I bear witness by the Name of Allah or by the Covenant of Allah."

Sahih al-Bukhari 2652 - Book 52, Hadith 16

Narrated Anas:

The Prophet (ﷺ) was asked about the great sins He said, "They are:-- (1) To join others in worship with Allah, (2) To be undutiful to one's parents. (3) To kill a person (which Allah has forbidden to kill) (i.e. to commit the crime of murdering). (4) And to give a false witness."

Sahih al-Bukhari 2653 - Book 52, Hadith 17

Narrated Abu Bakra:

The Prophet (ﷺ) said thrice, "Should I inform you out the greatest of the great sins?" They said, "Yes, O Allah's Messenger (ﷺ)!" He said, "To join others in worship with Allah and to be undutiful to one's parents." The Prophet (ﷺ) then sat up after he had been reclining (on a pillow) and said, "And I warn you against giving a false witness, and he kept on saying that warning till we thought he would not stop. (See Hadith No. 7, Vol. 8)

Sahih al-Bukhari 2654 - Book 52, Hadith 18

Narrated `Aisha:

The Prophet (ﷺ) heard a man (reciting Qur'an) in the Mosque, and he said, "May Allah bestow His Mercy upon him. No doubt, he made me remember such-and such Verses of such-and-such Sura which I dropped (from my memory). Narrated Aisha: The Prophet (ﷺ) performed the Tahajjud prayer in my house, and then he heard the voice of `Abbad who was praying in the Mosque, and said, "O `Aisha! Is this `Abbad's voice?" I said, "Yes." He said, "O Allah! Be merciful to `Abbad!"

Sahih al-Bukhari 2655 - Book 52, Hadith 19

Narrated `Abdullah bin `Umar:

The Prophet (ﷺ) said, "Bilal pronounces the Adhan when it is still night (before dawn), so eat and drink till the next Adhan is pronounced (or till you hear Ibn Um Maktum's Adhan)." Ibn Um Maktum was a blind man who would not pronounce the Adhan till he was told that it was dawn.

Sahih al-Bukhari 2656 - Book 52, Hadith 20

Narrated Al-Miswar bin Makhrama:

Some outer garments were received the Prophet (ﷺ) and my father (Makhrama) said to me, "Let us go to the Prophet (ﷺ) so that he may give us something from the garments." So, my father stood at the door and spoke. The Prophet (ﷺ) recognized his voice and came out carrying a garment and telling Makhrama the good qualities of that garment, adding, "I have kept this for you, I have sent this for you."

Sahih al-Bukhari 2657 - Book 52, Hadith 21

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said, "Isn't the witness of a woman equal to half of that of a man?" The women said, "Yes." He said, "This is because of the deficiency of a woman's mind."

Sahih al-Bukhari 2658 - Book 52, Hadith 22

Narrated `Uqba bin Al-Harith:

That he had married Um Yahya bint Abu Ihab. He said. "A black slave-lady came and said, 'I suckled you both.' I then mentioned that to the Prophet (ﷺ) who turned his face aside." `Uqba further said, "I went to the other side and told the Prophet (ﷺ) about it. He said, 'How can you (keep her as your wife) when the lady has said that she suckled both of you (i.e. you and your wife?)" So, the Prophet (ﷺ) ordered him to divorce her.

Sahih al-Bukhari 2659 - Book 52, Hadith 23

Narrated `Uqba bin Al-Harith:

I married a woman and later on a woman came and said, "I suckled you both." So, I went to the Prophet (to ask him about it). He said, "How can you (keep her as a wife) when it has been said (that you were foster brother and sister)? Leave (divorce) her.

Sahih al-Bukhari 2660 - Book 52, Hadith 24

Narrated Aisha:

(the wife of the Prophet) "Whenever Allah's Messenger (ﷺ) intended to go on a journey, he would draw lots amongst his wives and would take with him the one upon whom the lot fell. During a Ghazwa of his, he drew lots amongst us and the lot fell upon me, and I proceeded with him after Allah had decreed the use of the veil by women. I was carried in a Howdah (on the camel) and dismounted while still in it. When Allah's Messenger (ﷺ) was through with his Ghazwa and returned home, and we approached the city of Medina, Allah's Messenger (ﷺ) ordered us to proceed at night. When the order of setting off was given, I walked till I was past the army to answer the call of nature. After finishing I returned (to the camp) to depart (with the others) and suddenly realized that my necklace over my chest was missing. So, I returned to look for it and was delayed because of that. The people who used to carry me on the camel, came to my Howdah and put it on the back of the camel, thinking that I was in it, as, at that time, women were light in weight, and thin and lean, and did not use to eat much. So, those people did not feel the difference in the heaviness of the Howdah while lifting it, and they put it over the camel. At that time I was a young lady. They set the camel moving and proceeded on. I found my necklace after the army had gone, and came to their camp to find nobody. So, I went to the place where I used to stay, thinking that they would discover my absence and come back in my search. While in that state, I felt sleepy and slept. Safwan bin Mu'attal As-Sulami Adh-Dhakwani was behind the army and reached my abode in the morning. When he saw a sleeping person, he came to me, and he used to see me before veiling. So, I got up when I heard him saying, "Inna lil-lah-wa inn a ilaihi rajiun (We are for Allah, and we will return to Him)." He made his camel knell down. He got down from his camel, and put his leg on the front legs of the camel and then I rode and sat over it. Safwan set out walking, leading the camel by the rope till we reached the army who had halted to take rest at midday. Then whoever was meant for destruction, fell into destruction, (some people accused me falsely) and the leader of the false accusers was `Abdullah bin Ubai bin Salul. After that we returned to Medina, and I became ill for one month while the people were spreading the forged statements of the false accusers. I was feeling during my ailment as if I were not receiving the usual kindness from the Prophet (ﷺ) which I used to receive from him when I got sick. But he would come, greet and say, 'How is that (girl)?' I did not know anything of what was going on till I recovered from my ailment and went out with Um Mistah to the Manasi where we used to answer the call of nature, and we used not to go to answer the call of nature except from

night to night and that was before we had lavatories near to our houses. And this habit of ours was similar to the habit of the old 'Arabs in the open country (or away from houses). So. I and Um Mistah bint Ruhm went out walking. Um Mistah stumbled because of her long dress and on that she said, 'Let Mistah be ruined.' I said, 'You are saying a bad word. Why are you abusing a man who took part in (the battle of) Badr?' She said, 'O Hanata (you there) didn't you hear what they said?' Then she told me the rumors of the false accusers. My sickness was aggravated, and when I returned home, Allah's Messenger (ﷺ) came to me, and after greeting he said, 'How is that (girl)?' I requested him to allow me to go to my parents. I wanted then to be sure of the news through them I Allah's Messenger (ﷺ) allowed me, and I went to my parents and asked my mother, 'What are the people talking about?' She said, 'O my daughter! Don't worry much about this matter. By Allah, never is there a charming woman loved by her husband who has other wives, but the women would forge false news about her.' I said, 'Glorified be Allah! Are the people really taking of this matter?' That night I kept on weeping and could not sleep till morning. In the morning Allah's Messenger (ﷺ) called `Ali bin Abu Talib and Usama bin Zaid when he saw the Divine Inspiration delayed, to consul them about divorcing his wife (i.e. `Aisha). Usama bin Zaid said what he knew of the good reputation of his wives and added, 'O Allah's Messenger (ﷺ)! Keep you wife, for, by Allah, we know nothing about her but good.' `Ali bin Abu Talib said, 'O Allah's Messenger (ﷺ)! Allah has no imposed restrictions on you, and there are many women other than she, yet you may ask the woman-servant who will tell you the truth.' On that Allah's Messenger (ﷺ) called Buraira and said, 'O Burair. Did you ever see anything which roused your suspicions about her?' Buraira said, 'No, by Allah Who has sent you with the Truth, I have never seen in her anything faulty except that she is a girl of immature age, who sometimes sleeps and leaves the dough for the goats to eat.' On that day Allah's Messenger (ﷺ) ascended the pulpit and requested that somebody support him in punishing `Abdullah bin Ubai bin Salul. Allah's Apostle said, 'Who will support me to punish that person (`Abdullah bin Ubai bin Salul) who has hurt me by slandering the reputation of my family? By Allah, I know nothing about my family but good, and they have accused a person about whom I know nothing except good, and he never entered my house except in my company.' Sa`d bin Mu`adh got up and said, 'O Allah's Messenger (ﷺ)! by Allah, I will relieve you from him. If that man is from the tribe of the Aus, then we will chop his head off, and if he is from our brothers, the Khazraj, then order us, and we will fulfill your order.' On that Sa`d bin 'Ubada, the chief of the Khazraj and before this incident, he had been a pious man, got up, motivated by his zeal for his

tribe and said, 'By Allah, you have told a lie; you cannot kill him, and you will never be able to kill him.' On that Usaid bin Al-Hadir got up and said (to Sa`d bin 'Ubada), 'By Allah! you are a liar. By Allah, we will kill him; and you are a hypocrite, defending the hypocrites.' On this the two tribes of Aus and Khazraj got excited and were about to fight each other, while Allah's Messenger (ﷺ) was standing on the pulpit. He got down and quieted them till they became silent and he kept quiet. On that day I kept on weeping so much so that neither did my tears stop, nor could I sleep. In the morning my parents were with me and I had wept for two nights and a day, till I thought my liver would burst from weeping. While they were sitting with me and I was weeping, an Ansari woman asked my permission to enter, and I allowed her to come in. She sat down and started weeping with me. While we were in this state, Allah's Messenger (ﷺ) came and sat down and he had never sat with me since the day they forged the accusation. No revelation regarding my case came to him for a month. He recited Tashah-hud (i.e. None has the right to be worshipped but Allah and Muhammad is His Apostle) and then said, 'O `Aisha! I have been informed such-and-such about you; if you are innocent, then Allah will soon reveal your innocence, and if you have committed a sin, then repent to Allah and ask Him to forgive you, for when a person confesses his sin and asks Allah for forgiveness, Allah accepts his repentance.' When Allah's Messenger (ﷺ) finished his speech my tears ceased completely and there remained not even a single drop of it. I requested my father to reply to Allah's Messenger (ﷺ) on my behalf. My father said, By Allah, I do not know what to say to Allah's Messenger (ﷺ).' I said to my mother, 'Talk to Allah's Messenger (ﷺ) on my behalf.' She said, 'By Allah, I do not know what to say to Allah's Apostle. I was a young girl and did not have much knowledge of the Qur'an. I said. 'I know, by Allah, that you have listened to what people are saying and that has been planted in your minds and you have taken it as a truth. Now, if I told you that I am innocent and Allah knows that I am innocent, you would not believe me and if I confessed to you falsely that I am guilty, and Allah knows that I am innocent you would believe me. By Allah, I don't compare my situation with you except to the situation of Joseph's father (i.e. Jacob) who said, 'So (for me) patience is most fitting against that which you assert and it is Allah (Alone) whose help can be sought.' Then I turned to the other side of my bed hoping that Allah would prove my innocence. By Allah I never thought that Allah would reveal Divine Inspiration in my case, as I considered myself too inferior to be talked of in the Holy Qur'an. I had hoped that Allah's Messenger (ﷺ) might have a dream in which Allah would prove my innocence. By Allah, Allah's Apostle had not got up and nobody had left the house before the Divine Inspiration came to

Allah's Apostle. So, there overtook him the same state which used to overtake him, (when he used to have, on being inspired divinely). He was sweating so much so that the drops of the sweat were dropping like pearls though it was a (cold) wintry day. When that state of Allah's Messenger (ﷺ) was over, he was smiling and the first word he said, `Aisha! Thank Allah, for Allah has declared your innocence.' My mother told me to go to Allah's Messenger (ﷺ) . I replied, 'By Allah I will not go to him and will not thank but Allah.' So Allah revealed: "Verily! They who spread the slander are a gang among you . . ." (24.11) When Allah gave the declaration of my Innocence, Abu Bakr, who used to provide for Mistah bin Uthatha for he was his relative, said, 'By Allah, I will never provide Mistah with anything because of what he said about Aisha.' But Allah later revealed: -- "And let not those who are good and wealthy among you swear not to help their kinsmen, those in need and those who left their homes in Allah's Cause. Let them forgive and overlook. Do you not wish that Allah should forgive you? Verily! Allah is Oft-forgiving, Most Merciful." (24.22) After that Abu Bakr said, 'Yes ! By Allah! I like that Allah should forgive me,' and resumed helping Mistah whom he used to help before. Allah's Messenger (ﷺ) also asked Zainab bint Jahsh (i.e. the Prophet's wife about me saying, 'What do you know and what did you see?' She replied, 'O Allah's Messenger (ﷺ)! I refrain to claim hearing or seeing what I have not heard or seen. By Allah, I know nothing except goodness about Aisha." Aisha further added "Zainab was competing with me (in her beauty and the Prophet's love), yet Allah protected her (from being malicious), for she had piety."

Sahih al-Bukhari 2661 - Book 52, Hadith 25

Narrated Abu Bakra:

A man praised another man in front of the Prophet (ﷺ) . The Prophet (ﷺ) said to him, "Woe to you, you have cut off your companion's neck, you have cut off your companion's neck," repeating it several times and then added, "Whoever amongst you has to praise his brother should say, 'I think that he is so and so, and Allah knows exactly the truth, and I do not confirm anybody's good conduct before Allah, but I think him so and so,' if he really knows what he says about him."

Sahih al-Bukhari 2662 - Book 52, Hadith 26

Narrated Abu Musa Al-Ash`ari:

The Prophet (ﷺ) heard someone praising another and exaggerating in his praise. The Prophet (ﷺ) said, "You have ruined or cut the man's back (by praising him so much).

Sahih al-Bukhari 2663 - Book 52, Hadith 27

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) called me to present myself in front of him or the eve of the battle of Uhud, while I was fourteen years of age at that time, and he did not allow me to take part in that battle, but he called me in front of him on the eve of the battle of the Trench when I was fifteen years old, and he allowed me (to join the battle)." Nafi` said, "I went to `Umar bin `Abdul `Aziz who was Caliph at that time and related the above narration to him, He said, "This age (fifteen) is the limit between childhood and manhood," and wrote to his governors to give salaries to those who reached the age of fifteen.

Sahih al-Bukhari 2664 - Book 52, Hadith 28

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said, "Bath on Friday is compulsory for those who have attained the age of puberty."

Sahih al-Bukhari 2665 - Book 52, Hadith 29

Narrated `Abdullah:

Allah's Messenger (ﷺ) said, "If somebody takes a false oath in order to get the property of a Muslim (unjustly) by that oath, then Allah will be angry with him when he will meet Him." Al-Ash'ath informed me, "By Allah! This was said regarding me. There was a dispute about a piece of land between me and a man from the Jews who denied my right. I took him to the Prophet. Allah's Messenger (ﷺ) asked me, 'Do you have an evidence?' I replied in the negative. He said to the Jew, 'Take an oath.' I said, 'O Allah's Messenger (ﷺ)! He will surely take an oath and take my property unjustly." So, Allah revealed: "Verily! Those who purchase a little gain at the cost of Allah's covenant and their oaths . . . " (3.77)

Sahih al-Bukhari 2666 - Book 52, Hadith 30

Narrated Ibn Abu Mulaika:

Ibn `Abbas wrote that the Prophet (ﷺ) gave his verdict on the basis of the defendant's oath.

Sahih al-Bukhari 2668 - Book 52, Hadith 31

Narrated Abu Wail:

`Abdullah (bin Mas`ud) said, "Whoever takes a (false) oath in order to grab some property (unjustly), Allah will be angry with him when he will meet Him. Allah confirmed that through His Divine Revelation: "Verily! Those who purchase a little gain at the cost of Allah's covenant and their oaths . . . they will have a painful punishment." (3.77) Al-Ash'ath bin Qais came to us and asked, 'What is Abu `Abdur-Rahman (i.e. `Abdullah) telling you? 'We told him what he was narrating to us. He said, 'He was telling the truth; this Divine Verse was revealed in connection with me. There was a dispute between me and another man about something and the case was filed before Allah's Messenger (ﷺ) who said, 'Produce your two witnesses or else the defendant is to take an oath.' I said, The defendant will surely take a (false) oath caring for nothing.' The Prophet (ﷺ) said, 'Whoever takes a false oath in order to grab (other's) property, then Allah will be angry with him when he will meet Him.' Then Allah revealed its confirmation. Al-Ashath then recited the above Divine Verse." (3.77)

Sahih al-Bukhari 2669 - Book 52, Hadith 32

Narrated Ibn `Abbas:

Hilal bin Umaiya accused his wife before the Prophet (ﷺ) of committing illegal sexual intercourse with Sharik bin Sahma.' The Prophet (ﷺ) said, "Produce a proof, or else you would get the legal punishment (by being lashed) on your back." Hilal said, "O Allah's Messenger (ﷺ)! If anyone of us saw another man over his wife, would he go to search for a proof." The Prophet (ﷺ) went on saying, "Produce a proof or else you would get the legal punishment (by being lashed) on your back." The Prophet (ﷺ) then mentioned the narration of Lian (as in the Holy Book). (Surat-al-Nur: 24)

Sahih al-Bukhari 2671 - Book 52, Hadith 33

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "There are three persons whom Allah will neither talk to nor look at, nor purify from (the sins), and they will have a painful punishment. (They are): (1) A man possessed superfluous water on a way and he withheld it from the travelers. (2) a man who gives a pledge of allegiance to a Muslim ruler and gives it only for worldly gains. If the ruler gives him what he wants, he remains obedient to It, otherwise he does not abide by it, and (3) a man bargains with another man after the `Asr prayer and the latter takes a false oath in the Name of Allah) claiming that he has been offered so much for the thing and the former (believes him and) buys it."

Sahih al-Bukhari 2672 - Book 52, Hadith 34

Narrated Ibn Mas`ud:

The Prophet (ﷺ) said, "Whoever takes a (false) oath in order to grab (others) property, then Allah will be angry with him when he will meet Him."

Sahih al-Bukhari 2673 - Book 52, Hadith 35

Narrated Abu Huraira:

The Prophet (ﷺ) asked some people to take an oath, and they hurried for it. The Prophet (ﷺ) ordered that lots should be drawn amongst them as to who would take an oath first.

Sahih al-Bukhari 2674 - Book 52, Hadith 36

Narrated `Abdullah bin Abu `Aufa:

A man displayed some goods in the market and took a false oath that he had been offered so much for them though he was not offered that amount Then the following Divine Verse was revealed:-- "Verily! Those who purchase a little gain at the cost of Allah's covenant and their oaths . . . Will get painful punishment." (3.77) Ibn Abu `Aufa added, "Such person as described above is a treacherous Riba eater (i.e. eater of usury).

Sahih al-Bukhari 2675 - Book 52, Hadith 37

Narrated Abu Wail from `Abdullah:

The Prophet (ﷺ) said, "Whoever takes a false oath in order to grab another man's (or his brother's) property, then Allah will be angry with him when he will meet him." Then Allah confirmed this by revealing the Divine Verse: "Verily! Those who purchase a little gain at the cost of Allah's Covenant and their oaths . . . Will get painful punishment." (3.77) Al-Ash'ath met me and asked, "What did `Abdullah tell you today?" I said, "So and so." He said, "The Verse was revealed regarding my case."

Sahih al-Bukhari 2676 - Book 52, Hadith 38

Narrated Talha bin 'Ubaidullah:

A man came to Allah's Messenger (ﷺ) asking him about Islam, Allah's Messenger (ﷺ) said, "You have to offer five compulsory prayers in a day and a night (24 hours)." The man asked, "Is there any more compulsory prayers for me?" Allah's Messenger (ﷺ) said, "No, unless you like to offer Nawafil (i.e. optional prayers)." Allah's Messenger (ﷺ) then added, "You have to observe fasts during the month of Ramadan." The man said, "Am I to fast any other days?' Allah's Messenger (ﷺ) said, "No, unless you wish to observe the optional fast voluntarily." Then Allah's Messenger (ﷺ) told him about the compulsory Zakat. The man asked, "Do I have to give anything besides?" Allah's Messenger (ﷺ) said, "No, unless you wish to give in charity voluntarily." So, the man departed saying, "By Allah I will neither do more nor less than that." Allah's Messenger (ﷺ) said, "If he has said the truth he will be successful."

Sahih al-Bukhari 2678 - Book 52, Hadith 39

Narrated `Abdullah:

The Prophet (ﷺ) said, "Whoever has to take an oath should swear by Allah or remain silent." (i.e. He should not swear by other than Allah.)

Sahih al-Bukhari 2679 - Book 52, Hadith 40

Narrated Um Salama:

Once Allah's Messenger (ﷺ) said, "You people present your cases to me and some of you may be more eloquent and persuasive in presenting their argument. So, if I give some one's right to another (wrongly) because of the latter's (tricky) presentation of the case, I am really giving him a piece of fire; so he should not take it."

Sahih al-Bukhari 2680 - Book 52, Hadith 41

Narrated `Abdullah bin `Abbas:

Abu Sufyan told me that Heraclius said to him, "When I inquired you what he (i.e. Muhammad) ordered you, you replied that he ordered you to establish the prayer, to speak the truth, to be chaste, to keep promises and to pay back trusts." Then Heraclius added, "These are really the qualities of a prophet."

Sahih al-Bukhari 2681 - Book 52, Hadith 42

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The signs of a hypocrite are three: (1) whenever he speaks, he tells a lie, (2) whenever he is entrusted, he proves to be dishonest, (3) whenever he promises, he breaks his promise.

Sahih al-Bukhari 2682 - Book 52, Hadith 43

Narrated Muhammad bin `Ali:

Jabir bin `Abdullah said, "When the Prophet (ﷺ) died, Abu Bakr received some property from Al-`Ala bin Al-Hadrami. Abu Bakr said to the people, "Whoever has a money claim on the Prophet, or was promised something by him, should come to us (so that we may pay him his right)." Jabir added, "I said (to Abu Bakr), Allah's Messenger (ﷺ) promised me that he would give me this much, and this much, and this much (spreading his hands three times)." Jabir added, "Abu Bakr counted for me and handed me five-hundred (gold pieces), and then five-hundred, and then five-hundred."

Sahih al-Bukhari 2683 - Book 52, Hadith 44

Narrated Sa`id bin Jubair:

A Jew from Hira asked me which one of the two periods Musa (i.e. Prophet Moses) completed. I said, "I don't know, (but wait) till I see the most learned 'Arab and inquire him about it." So, I went to Ibn `Abbas and asked him. He replied, "Moses completed the longer and better period." Ibn `Abbas added, "No doubt, an apostle of Allah always does what he says."

Sahih al-Bukhari 2684 - Book 52, Hadith 45

Narrated Ubaidullah bin `Abdullah bin `Utba:

Ibn `Abbas said, "O Muslims? How do you ask the people of the Scriptures, though your Book (i.e. the Qur'an) which was revealed to His Prophet is the most recent information from Allah and you recite it, the Book that has not been distorted? Allah has revealed to you that the people of the scriptures have changed with their own hands what was revealed to them and they have said (as regards their changed Scriptures): This is from Allah, in order to get some worldly benefit thereby." Ibn `Abbas added: "Isn't the knowledge revealed to you sufficient to prevent you from asking them? By Allah I have never seen any one of them asking (Muslims) about what has been revealed to you."

Sahih al-Bukhari 2685 - Book 52, Hadith 46

Narrated An-Nu`man bin Bashir:

The Prophet (ﷺ) said, "The example of the person abiding by Allah's orders and limits (or the one who abides by the limits and regulations prescribed by Allah) in comparison to the one who do wrong and violate Allah's limits and orders is like the example of people drawing lots for seats in a boat. Some of them got seats in the upper part while the others in the lower part ; those in the, lower part have to pass by those in the upper one to get water, and that troubled the latter. One of them (i.e. the people in the lower part) took an ax and started making a hole in the bottom of the boat. The people of the upper part came and asked him, (saying), 'What is wrong with you?' He replied, "You have been troubled much by my (coming up to you), and I have to get water.' Now if they prevent him from doing that they will save him and themselves, but if they leave him (to do what he wants), they will destroy him and themselves."

Sahih al-Bukhari 2686 - Book 52, Hadith 47

Narrated Um Al-Ala:

That when the Ansar drew lots as to which of the emigrants should dwell with which of the Ansar, the name of `Uthman bin Mazun came out (to be in their lot). Um Al-Ala further said, "Uthman stayed with us, and we nursed him when he got sick, but he died. We shrouded him in his clothes, and Allah's Apostle came to our house and I said, (addressing the dead `Uthman), 'O Abu As-Sa'ib! May Allah be merciful to you. I testify that Allah has blessed you.' The Prophet (ﷺ) said to me, "How do you know that Allah has blessed him?" I replied, 'I do not know O Allah's Messenger (ﷺ)! May my parents be sacrificed for you.' Allah's Messenger (ﷺ) said, 'As regards `Uthman, by Allah he has died and I really wish him every good, yet, by Allah, although I am Allah's Messenger (ﷺ), I do not know what will be done to him.' Um Al- Ala added, 'By Allah I shall never attest the piety of anybody after him. And what Allah's Messenger (ﷺ)s said made me sad." Um Al-Ala further said, "Once I slept and saw in a dream, a flowing stream for `Uthman. So I went to Allah's Messenger (ﷺ) and told him about it, he said, 'That is (the symbol of) his deeds."

Sahih al-Bukhari 2687 - Book 52, Hadith 48

Narrated Aisha:

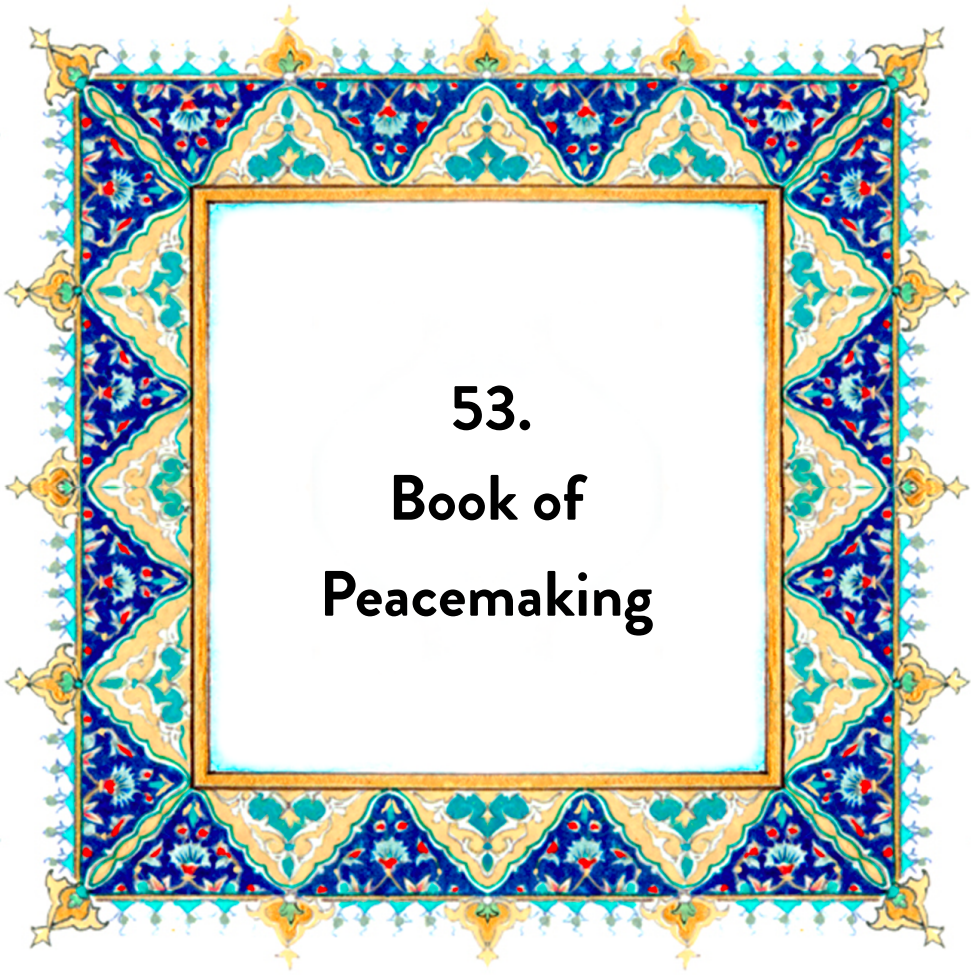
Whenever Allah's Messenger (ﷺ) intended to go on a journey, he used to draw lots among his wives and would take with him the one on whom the lot fell. He also used to fix for everyone of his wives a day and a night, but Sauda bint Zam`a gave her day and night to `Aisha, the wife of the Prophet (ﷺ) intending thereby to please Allah's Messenger (ﷺ).

Sahih al-Bukhari 2688 - Book 52, Hadith 49

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If the people knew what is the reward of making the call (for the prayer) and (of being in) the first row (in the prayer), and if they found no other way to get this privilege except by casting lots, they would certainly cast lots for it. If they knew the reward of the noon prayer, they would race for it, and if they knew the reward of the morning (i.e. Fajr) and `Isha prayers, they would present themselves for the prayer even if they had to crawl to reach there.

Sahih al-Bukhari 2689 - Book 52, Hadith 50



53.
Book of Peacemaking

Narrated Sahl bin Sa`d:

There was a dispute amongst the people of the tribe of Bani `Amr bin `Auf. The Prophet (ﷺ) went to them along with some of his companions in order to make peace between them. The time for the prayer became due but the Prophet (ﷺ) did not turn up; Bilal pronounced the Adhan (i.e. call) for the prayer but the Prophet (ﷺ) did not turn up, so Bilal went to Abu Bakr and said, "The time for the prayer is due and the Prophet (ﷺ) i detained, would you lead the people in the prayer?" Abu Bakr replied, "Yes, you wish." So, Bilal pronounced the Iqama of the prayer and Abu Bakr went ahead (to lead the prayer), but the Prophet came walking among the rows till he joined the first row. The people started clapping and they clapped too much, and Abu Bakr used not to look hither and thither in the prayer, but he turned round and saw the Prophet (ﷺ) standing behind him. The Prophet (ﷺ) beckoned him with his hand to keep on praying where he was. Abu Bakr raised his hand and praised Allah and then retreated till he came in the (first) row, and the Prophet (ﷺ) went ahead and lead the people in the prayer. When the Prophet (ﷺ) finished the prayer, he turned towards the people and said, "O people! When something happens to you during the prayer, you start clapping. Really clapping is (permissible) for women only. If something happens to one of you in his prayer, he should say: 'Subhan Allah', (Glorified be Allah), for whoever hears him (saying so) will direct his attention towards him. O Abu Bakr! What prevented you from leading the people in the prayer when I beckoned to you (to continue)?" Abu Bakr replied, "It did not befit the son of Abu Quhafa to lead the prayer in front of the Prophet.

Sahih al-Bukhari 2690 - Book 53, Hadith 1

Narrated Anas:

It was said to the Prophet (ﷺ) "Would that you see `Abdullah bin Ubai." So, the Prophet (ﷺ) went to him, riding a donkey, and the Muslims accompanied him, walking on salty barren land. When the Prophet (ﷺ) reached `Abdullah bin Ubai, the latter said, "Keep away from me! By Allah, the bad smell of your donkey has harmed me." On that an Ansari man said (to `Abdullah), "By Allah! The smell of the donkey of Allah's Messenger (ﷺ) is better than your smell." On that a man from `Abdullah's tribe got angry for `Abdullah's sake, and the two men abused each other which caused the friends of the two men to get angry, and the two groups started fighting with sticks, shoes and hands. We were informed that the following Divine Verse was revealed (in this concern):-- "And if two groups of Believers fall to fighting then, make peace between them." (49.9)

Sahih al-Bukhari 2691 - Book 53, Hadith 2

Narrated Um Kulthum bint `Uqba:

That she heard Allah's Messenger (ﷺ) saying, "He who makes peace between the people by inventing good information or saying good things, is not a liar."

Sahih al-Bukhari 2692 - Book 53, Hadith 3

Narrated Sahl bin Sa`d:

Once the people of Quba fought with each other till they threw stones on each other. When Allah's Apostle was informed about it, he said, "Let us go to bring about a reconciliation between them."

Sahih al-Bukhari 2693 - Book 53, Hadith 4

Narrated Aisha:

The following Verse: If a woman fears cruelty or desertion on her husband's part (i.e. the husband notices something unpleasant about his wife, such as old age or the like, and wants to divorce her, but she asks him to keep her and provide for her as he wishes). (4.128) "There is no blame on them if they reconcile on such basis."

Sahih al-Bukhari 2694 - Book 53, Hadith 5

Narrated Abu Huraira and Zaid bin Khalid Al-Juhani:

A bedouin came and said, "O Allah's Messenger (ﷺ)! Judge between us according to Allah's Laws." His opponent got up and said, "He is right. Judge between us according to Allah's Laws." The bedouin said, "My son was a laborer working for this man, and he committed illegal sexual intercourse with his wife. The people told me that my son should be stoned to death; so, in lieu of that, I paid a ransom of one hundred sheep and a slave girl to save my son. Then I asked the learned scholars who said, "Your son has to be lashed one-hundred lashes and has to be exiled for one year." The Prophet (ﷺ) said, "No doubt I will judge between you according to Allah's Laws. The slave-girl and the sheep are to go back to you, and your son will get a hundred lashes and one year exile." He then addressed somebody, "O Unais! go to the wife of this (man) and stone her to death" So, Unais went and stoned her to death.

Sahih al-Bukhari 2695 - Book 53, Hadith 6

Narrated Aisha:

Allah's Messenger (ﷺ) said, "If somebody innovates something which is not in harmony with the principles of our religion, that thing is rejected."

Sahih al-Bukhari 2697 - Book 53, Hadith 7

Narrated Al-Bara bin `Azib:

When Allah's Messenger (ﷺ) concluded a peace treaty with the people of Hudaibiya, `Ali bin Abu Talib wrote the document and he mentioned in it, "Muhammad, Allah's Messenger (ﷺ) ." The pagans said, "Don't write: 'Muhammad, Allah's Messenger (ﷺ)', for if you were an apostle we would not fight with you." Allah's Apostle asked `Ali to rub it out, but `Ali said, "I will not be the person to rub it out." Allah's Messenger (ﷺ) rubbed it out and made peace with them on the condition that the Prophet (ﷺ) and his companions would enter Mecca and stay there for three days, and that they would enter with their weapons in cases.

Sahih al-Bukhari 2698 - Book 53, Hadith 8

Narrated Al-Bara:

When the Prophet (ﷺ) intended to perform `Umra in the month of Dhul-Qada, the people of Mecca did not let him enter Mecca till he settled the matter with them by promising to stay in it for three days only. When the document of treaty was written, the following was mentioned: 'These are the terms on which Muhammad, Allah's Messenger (ﷺ) agreed (to make peace).' They said, "We will not agree to this, for if we believed that you are Allah's Messenger (ﷺ) we would not prevent you, but you are Muhammad bin `Abdullah." The Prophet (ﷺ) said, "I am Allah's Messenger (ﷺ) and also Muhammad bin `Abdullah." Then he said to `Ali, "Rub off (the words) 'Allah's Messenger (ﷺ)' ", but `Ali said, "No, by Allah, I will never rub off your name." So, Allah's Messenger (ﷺ) took the document and wrote, 'This is what Muhammad bin `Abdullah has agreed upon: No arms will be brought into Mecca except in their cases, and nobody from the people of Mecca will be allowed to go with him (i.e. the Prophet (ﷺ)) even if he wished to follow him and he (the Prophet (ﷺ)) will not prevent any of his companions from staying in Mecca if the latter wants to stay.' When the Prophet (ﷺ) entered Mecca and the time limit passed, the Meccans went to `Ali and said, "Tell your Friend (i.e. the Prophet (ﷺ) ) to go out, as the period (agreed to) has passed." So, the Prophet (ﷺ) went out of Mecca. The daughter of Hamza ran after them (i.e. the Prophet (ﷺ) and his companions), calling, "O Uncle! O Uncle!" `Ali received her and led her by the hand and said to Fatima, "Take your uncle's daughter." Zaid and Ja`far quarreled about her. `Ali said, "I have more right to her as she is my uncle's daughter." Ja`far said, "She is my uncle's daughter, and her aunt is my wife." Zaid said, "She is my brother's daughter." The Prophet (ﷺ) judged that she should be given to her aunt, and said that the aunt was like the mother. He then said to 'All, "You are from me and I am from you", and said to Ja`far, "You resemble me both in character and appearance", and said to Zaid, "You are our brother (in faith) and our freed slave."

Sahih al-Bukhari 2699 - Book 53, Hadith 9

Narrated Al-Bara' bin 'Azib (ra):

On the day of Hudaibiya, the Prophet (ﷺ), the Prophet (ﷺ) made a peace treaty with the Al-Mushrikun on three conditions: 1. The Prophet (ﷺ) would return to them any person from Al-Mushrikun (polytheists, idolaters, pagans). 2. Al-Mushrikun pagans would not return any of the Muslims going to them, and 3. The Prophet (ﷺ) and his companions would come to Makkah the following year and would stay there for three days and would enter with their weapons in cases, e.g., swords, arrows, bows, etc. Abu Jandal came hopping, his legs being chained, but the Prophet (ﷺ) returned him to Al-Mushrikun.

Sahih al-Bukhari 2700 - Book 53, Hadith 10

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) set out for the `Umra but the pagans of Quraish prevented him from reaching the Ka`ba. So, he slaughtered his sacrifice and got his head shaved at Al-Hudaibiya, and agreed with them that he would perform `Umra the following year and would not carry weapons except swords and would not stay in Mecca except for the period they allowed. So, the Prophet (ﷺ) performed the `Umra in the following year and entered Mecca according to the treaty, and when he stayed for three days, the pagans ordered him to depart, and he departed.

Sahih al-Bukhari 2701 - Book 53, Hadith 11

Narrated Sahl bin Abu Hathma:

`Abdullah bin Sahl and Muhaiyisa bin Mas`ud bin Zaid went to Khaibar when it had a peace treaty (with the Muslims).

Sahih al-Bukhari 2702 - Book 53, Hadith 12

Narrated Anas:

Ar-Rabi, the daughter of An-Nadr broke the tooth of a girl, and the relatives of Ar-Rabi` requested the girl's relatives to accept the Irsh (compensation for wounds etc.) and forgive (the offender), but they refused. So, they went to the Prophet (ﷺ) who ordered them to bring about retaliation. Anas bin An-Nadr asked, "O Allah"; Apostle! Will the tooth of Ar-Rabi` be broken? No, by Him Who has sent you with the Truth, her tooth will not be broken." The Prophet (ﷺ) said, "O Anas! Allah"; law ordains retaliation." Later the relatives of the girl agreed and forgave her. The Prophet (ﷺ) said, "There are some of Allah's slaves who, if they take an oath by Allah, are responded to by Allah i.e. their oath is fulfilled). Anas added, "The people agreed and accepted the Irsh."

Sahih al-Bukhari 2703 - Book 53, Hadith 13

Narrated Al-Hasan Al-Basri:

By Allah, Al-Hasan bin `Ali led large battalions like mountains against Muawiya. `Amr bin Al-As said (to Muawiya), "I surely see battalions which will not turn back before killing their opponents." Muawiya who was really the best of the two men said to him, "O `Amr! If these killed those and those killed these, who would be left with me for the jobs of the public, who would be left with me for their women, who would be left with me for their children?" Then Muawiya sent two Quraishi men from the tribe of `Abd-i-Shams called `Abdur Rahman bin Sumura and `Abdullah bin 'Amir bin Kuraiz to Al-Hasan saying to them, "Go to this man (i.e. Al-Hasan) and negotiate peace with him and talk and appeal to him." So, they went to Al-Hasan and talked and appealed to him to accept peace. Al-Hasan said, "We, the offspring of `Abdul Muttalib, have got wealth and people have indulged in killing and corruption (and money only will appease them)." They said to Al-Hasan, "Muawiya offers you so and so, and appeals to you and entreats you to accept peace." Al-Hasan said to them, "But who will be responsible for what you have said?" They said, "We will be responsible for it." So, whatever Al- Hasan asked they said, "We will be responsible for it for you." So, Al-Hasan concluded a peace treaty with Muawiya. Al-Hasan (Al-Basri) said: I heard Abu Bakr saying, "I saw Allah's Messenger (ﷺ) on the pulpit and Al-Hasan bin `Ali was by his side. The Prophet (ﷺ) was looking once at the people and once at Al-Hasan bin `Ali saying, 'This son of mine is a Saiyid (i.e. a noble) and may Allah make peace between two big groups of Muslims through him."

Sahih al-Bukhari 2704 - Book 53, Hadith 14

Narrated Aisha:

Once Allah's Messenger (ﷺ) heard the loud voices of some opponents quarreling at the door. One of them was appealing to the other to deduct his debt and asking him to be lenient but the other was saying, "By Allah I will not do so." Allah's Messenger (ﷺ) went out to them and said, "Who is the one who was swearing by Allah that he would not do a favor?" That man said, "I am that person, O Allah's Messenger (ﷺ)! I will give my opponent whatever he wishes."

Sahih al-Bukhari 2705 - Book 53, Hadith 15

Narrated `Abdullah bin Ka`b bin Malik from Ka`b bin Malik:

`Abdullah bin Abu Hadrad Al-Aslami owed Ka`b bin Malik some money. One day the latter met the former and demanded his right, and their voices grew very loud. The Prophet (ﷺ) passed by them and said, "O Ka`b," beckoning with his hand as if intending to say, "Deduct half the debts." So, Ka`b took half what the other owed him and remitted the other half.

Sahih al-Bukhari 2706 - Book 53, Hadith 16

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "There is a Sadaqa to be given for every joint of the human body; and for every day on which the sun rises there is a reward of a Sadaqa (i.e. charitable gift) for the one who establishes justice among people."

Sahih al-Bukhari 2707 - Book 53, Hadith 17

Narrated `Urwa bin Az-Zubair:

Az-Zubair told me that he quarreled with an Ansari man who had participated in (the battle of) Badr in front of Allah's Messenger (ﷺ) about a water stream which both of them used for irrigation. Allah's Messenger (ﷺ) said to Az-Zubair, "O Zubair! Irrigate (your garden) first, and then let the water flow to your neighbor." The Ansari became angry and said, "O Allah's Messenger (ﷺ)! Is it because he is your cousin?" On that the complexion of Allah's Messenger (ﷺ) changed (because of anger) and said (to Az-Zubair), "I irrigate (your garden) and then withhold the water till it reaches the walls (surrounding the palms)." So, Allah's Messenger (ﷺ) gave Az-Zubair his full right. Before that Allah's Messenger (ﷺ) had given a generous judgment beneficial for Az-Zubair and the Ansari, but when the Ansan irritated Allah's Messenger (ﷺ) he gave Az-Zubair his full right according to the evident law. Az-Zubair said, "By Allah ! I think the following Verse was revealed concerning that case: "But no by your Lord They can have No faith Until they make you judge In all disputes between them." (4.65)

Sahih al-Bukhari 2708 - Book 53, Hadith 18

Narrated Jabir bin `Abdullah:

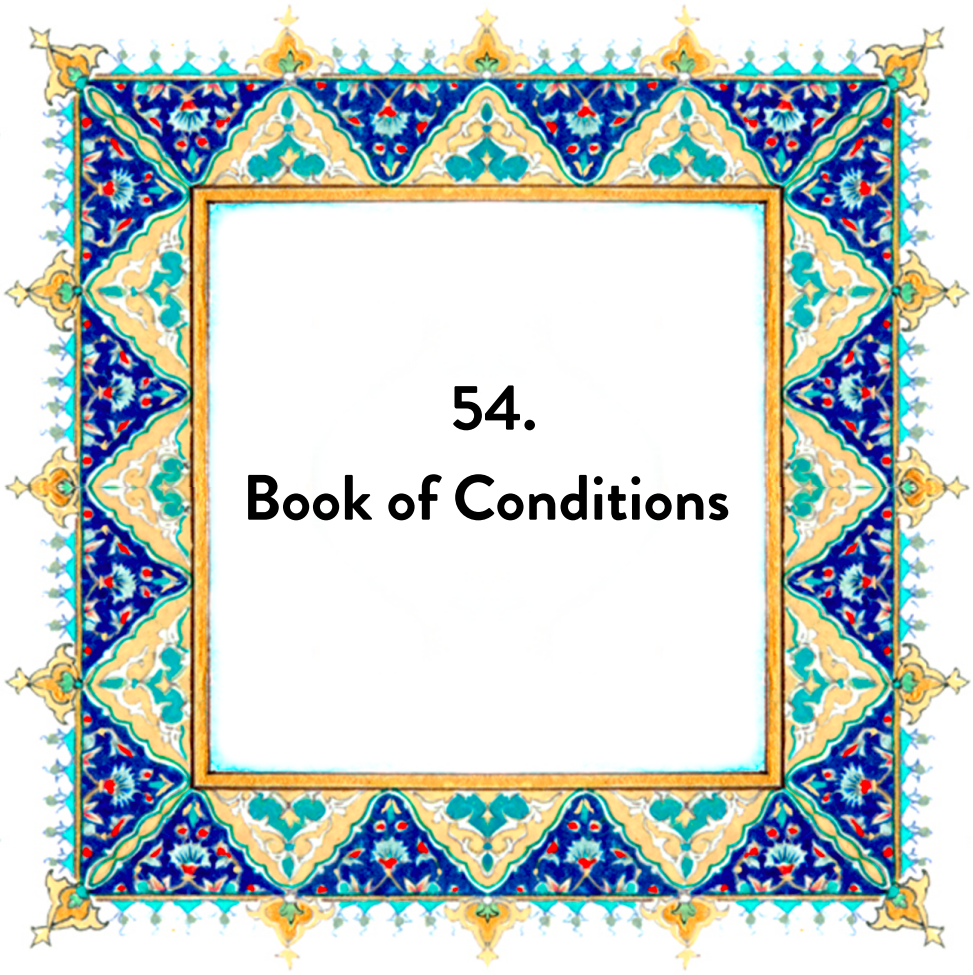
My father died and was in debt. I suggested that his creditors take the fruits (i.e. dates) of my garden in lieu of the debt of my father, but they refused the offer, as they thought that it would not cover the full debt. So, I went to the Prophet (ﷺ) and told him about it. He said (to me), "When you pluck the dates and collect them in the Mirbad (i.e. a place where dates are dried), call me (Allah's Messenger (ﷺ))." Finally he came accompanied by Abu Bakr and `Umar and sat on the dates and invoked Allah to bless them. Then he said, "Call your creditors and give them their full rights." So, I paid all my father's creditors in full and yet thirteen extra Wasqs of dates remained, seven of which were 'Ajwa and six were Laun or six of which were Ajwa and seven were Laun. I met Allah's Messenger (ﷺ) at sunset and informed him about it. On that he smiled and said, "Go to Abu Bakr and `Umar and tell them about it." They said, "We perceived that was going to happen, as Allah's Messenger (ﷺ) did what he did."

Sahih al-Bukhari 2709 - Book 53, Hadith 19

Narrated `Abdullah bin Ka`b:

That Ka`b bin Malik told him that in the lifetime of Allah's Messenger (ﷺ) he demanded his debt from Ibn Abu Hadrad in the Mosque. Their voices grew louder till Allah's Messenger (ﷺ) heard them while he was in his house. So he lifted the curtain of his room and called Ka`b bin Malik saying, "O Ka`b!" He replied, "Labbaik! O Allah's Messenger (ﷺ)!" He beckoned to him with his hand suggesting that he deduct half the debt. Ka`b said, "I agree, O Allah's Messenger (ﷺ)!" Allah's Messenger (ﷺ) then said (to Ibn Abu Hadrad), "Get up and pay him the rest."

Sahih al-Bukhari 2710 - Book 53, Hadith 20



54.
Book of Conditions

Narrated Marwan and al-Miswar bin Makhrama:

(from the companions of Allah's Messenger (ﷺ)) When Suhail bin `Amr agreed to the Treaty (of Hudaibiya), one of the things he stipulated then, was that the Prophet (ﷺ) should return to them (i.e. the pagans) anyone coming to him from their side, even if he was a Muslim; and would not interfere between them and that person. The Muslims did not like this condition and got disgusted with it. Suhail did not agree except with that condition. So, the Prophet (ﷺ) agreed to that condition and returned Abu Jandal to his father Suhail bin `Amr. Thenceforward the Prophet (ﷺ) returned everyone in that period (of truce) even if he was a Muslim. During that period some believing women emigrants including Um Kulthum bint `Uqba bin Abu Muait who came to Allah's Messenger (ﷺ) and she was a young lady then. Her relative came to the Prophet (ﷺ) and asked him to return her, but the Prophet (ﷺ) did not return her to them for Allah had revealed the following Verse regarding women: "O you who believe! When the believing women come to you as emigrants. Examine them, Allah knows best as to their belief, then if you know them for true believers, Send them not back to the unbelievers, (for) they are not lawful (wives) for the disbelievers, Nor are the unbelievers lawful (husbands) for them (60.10)

Sahih al-Bukhari 2711, 2712 - Book 54, Hadith 1

Narrated `Urwa:

Aisha told me, "Allah's Messenger (ﷺ) used to examine them according to this Verse: "O you who believe! When the believing women come to you, as emigrants test them . . . for Allah is Oft- Forgiving, Most Merciful." (60.10-12) Aisha said, "When any of them agreed to that condition Allah's Apostle would say to her, 'I have accepted your pledge of allegiance.' He would only say that, but, by Allah he never touched the hand of any women (i.e. never shook hands with them) while taking the pledge of allegiance and he never took their pledge of allegiance except by his words (only).

Sahih al-Bukhari 2713 - Book 54, Hadith 2

Narrated Jarir:

When I gave the pledge of allegiance to Allah's Messenger (ﷺ) and he stipulated that I should give good advice to every Muslim.

Sahih al-Bukhari 2714 - Book 54, Hadith 3

Narrated Jabir bin `Abdullah:

I gave the pledge of allegiance to Allah's Messenger (ﷺ) for offering the prayers perfectly paying the Zakat and giving good advice to every Muslim.

Sahih al-Bukhari 2715 - Book 54, Hadith 4

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "If someone sells pollinated date-palms, their fruits will be for the seller, unless the buyer stipulates the contrary."

Sahih al-Bukhari 2716 - Book 54, Hadith 5

Narrated `Urwa:

Aisha told me that Buraira came to seek her help in writing for emancipation and at that time she had not paid any part of her price. `Aisha said to her, "Go to your masters and if they agree that I will pay your price (and free you) on condition that your Wala' will be for me, I will pay the money." Buraira told her masters about that, but they refused, and said, "If `Aisha wants to do a favor she could, but your Wala will be for us." Aisha informed Allah's Messenger (ﷺ) of that and he said to her, "Buy and manumit Buraira as the Wala' will go to the manumitted."

Sahih al-Bukhari 2717 - Book 54, Hadith 6

Narrated Jabir:

While I was riding a (slow) and tired camel, the Prophet (ﷺ) passed by and beat it and prayed for Allah's Blessings for it. The camel became so fast as it had never been before. The Prophet (ﷺ) then said, "Sell it to me for one Uqiyya (of gold)." I said, "No." He again said, "Sell it to me for one Uqiyya (of gold)." I sold it and stipulated that I should ride it to my house. When we reached (Medina) I took that camel to the Prophet (ﷺ) and he gave me its price. I returned home but he sent for me (and when I went to him) he said, "I will not take your camel. Take your camel as a gift for you." (Various narrations are mentioned here with slight variations in expressions relating the condition that Jabir had the right to ride the sold camel up to Medina).

Sahih al-Bukhari 2718 - Book 54, Hadith 7

Narrated Abu Huraira:

The Ansar said to the Prophet, "Divide our date-palms between us and our emigrant brothers." The Prophet said, "No." The Ansar said to the emigrants, "You may do the labor (in our gardens) and we will share the fruits with you." The emigrants said, "We hear and obey."

Sahih al-Bukhari 2719 - Book 54, Hadith 8

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) gave the land of Khaibar to the Jews on the condition that they would work on it and cultivate it and they would get half of its yield.

Sahih al-Bukhari 2720 - Book 54, Hadith 9

Narrated `Uqba bin Amir:

Allah's Messenger (ﷺ) said, "From among all the conditions which you have to fulfill, the conditions which make it legal for you to have sexual relations (i.e. the marriage contract) have the greatest right to be fulfilled."

Sahih al-Bukhari 2721 - Book 54, Hadith 10

Narrated Rafi` bin Khadij:

We used to work on the fields more than the other Ansar, and we used to rent the land (for the yield of a specific portion of it). But sometimes that portion or the rest of the land did not give any yield, so we were forbidden (by the Prophet (ﷺ)) to follow such a system, but we were allowed to rent the land for money.

Sahih al-Bukhari 2722 - Book 54, Hadith 11

Narrated Abu Huraira:

The Prophet (ﷺ) said, "No town-dweller should sell for a bedouin. Do not practice Najsh (i.e. Do not offer a high price for a thing which you do not want to buy, in order to deceive the people). No Muslim should offer more for a thing already bought by his Muslim brother, nor should he demand the hand of a girl already engaged to another Muslim. A Muslim woman shall not try to bring about The divorce of her sister (i.e. another Muslim woman) in order to take her place herself."

Sahih al-Bukhari 2723 - Book 54, Hadith 12

Narrated Abu Huraira and Zaid bin Khalid Al-Juhani:

A bedouin came to Allah's Messenger (ﷺ) and said, "O Allah's apostle! I ask you by Allah to judge My case according to Allah's Laws." His opponent, who was more learned than he, said, "Yes, judge between us according to Allah's Laws, and allow me to speak." Allah's Messenger (ﷺ) said, "Speak." He (i .e. the bedouin or the other man) said, "My son was working as a laborer for this (man) and he committed illegal sexual intercourse with his wife. The people told me that it was obligatory that my son should be stoned to death, so in lieu of that I ransomed my son by paying one hundred sheep and a slave girl. Then I asked the religious scholars about it, and they informed me that my son must be lashed one hundred lashes, and be exiled for one year, and the wife of this (man) must be stoned to death." Allah's Messenger (ﷺ) said, "By Him in Whose Hands my soul is, I will judge between you according to Allah's Laws. The slave-girl and the sheep are to be returned to you, your son is to receive a hundred lashes and be exiled for one year. You, Unais, go to the wife of this (man) and if she confesses her guilt, stone her to death." Unais went to that woman next morning and she confessed. Allah's Messenger (ﷺ) ordered that she be stoned to death.

Sahih al-Bukhari 2724 - Book 54, Hadith 13

Narrated Aiman Al-Makki:

When I visited Aisha she said, "Buraira who had a written contract for her emancipation for a certain amount came to me and said, "O mother of the believers! Buy me and manumit me, as my masters will sell me." Aisha agreed to it. Buraira said, 'My masters will sell me on the condition that my Wala will go to them." Aisha said to her, 'Then I am not in need of you.' The Prophet (ﷺ) heard of that or was told about it and so he asked Aisha, 'What is the problem of Buraira?' He said, 'Buy her and manumit her, no matter what they stipulate.' Aisha added, 'I bought and manumitted her, though her masters had stipulated that her Wala would be for them.' The Prophet (ﷺ) said, The Wala is for the liberator, even if the other stipulated a hundred conditions."

Sahih al-Bukhari 2726 - Book 54, Hadith 14

Narrated Abu Huraira:

Allah's Messenger (ﷺ) forbade (1) the meeting of the caravan (of goods) on the way, (2) and that a residing person buys for a bedouin, (3) and that a woman stipulates the divorce of the wife of the would-be husband, (4) and that a man tries to cause the cancellation of a bargain concluded by another. He also forbade An-Najsh (see Hadith 824) and that one withholds the milk in the udder of the animal so that he may deceive people on selling it.

Sahih al-Bukhari 2727 - Book 54, Hadith 15

Narrated Ubai bin Ka`b:

Allah's Messenger (ﷺ) said, "Moses the Messenger of Allah," and then he narrated the whole story about him. Al-Khadir said to Moses, "Did not I tell you that you can have no patience with me." (18.72). Moses then violated the agreement for the first time because of forgetfulness, then Moses promised that if he asked Al-Khadir about anything, the latter would have the right to desert him. Moses abided by that condition and on the third occasion he intentionally asked Al-Khadir and caused that condition to be applied. The three occasions referred to above are referred to by the following Verses: "Call me not to account for forgetting And be not hard upon me." (18.73) "Then they met a boy and Khadir killed him." (18.74) "Then they proceeded and found a wall which was on the verge of falling and Khadir set it up straight." (18.77)

Sahih al-Bukhari 2728 - Book 54, Hadith 16

Narrated `Urwa:

Aisha said, "Buraira came to me and said, 'My people (masters) have written the contract for my emancipation for nine Awaq) of gold) to be paid in yearly installments, one Uqiyya per year; so help me." Aisha said (to her), "If your masters agree, I will pay them the whole sum provided the Wala will be for me." Buraira went to her masters and told them about it, but they refused the offer and she returned from them while Allah's Messenger (ﷺ)s was sitting. She said, "I presented the offer to them, but they refused unless the Wala' would be for them." When the Prophet (ﷺ) heard that and `Aisha told him about It, he said to her, "Buy Buraira and let them stipulate that her Wala' will be for them, as the Wala' is for the manumitted." `Aisha did so. After that Allah's Messenger (ﷺ) got up amidst the people, Glorified and Praised Allah and said, "What is wrong with some people who stipulate things which are not in Allah's Laws? Any condition which is not in Allah's Laws is invalid even if there were a hundred such conditions. Allah's Rules are the most valid and Allah's Conditions are the most solid. The Wala is for the manumitted."

Sahih al-Bukhari 2729 - Book 54, Hadith 17

Narrated Ibn `Umar:

When the people of Khaibar dislocated `Abdullah bin `Umar's hands and feet, `Umar got up delivering a sermon saying, "No doubt, Allah's Messenger (ﷺ) made a contract with the Jews concerning their properties, and said to them, 'We allow you (to stand in your land) as long as Allah allows you.' Now `Abdullah bin `Umar went to his land and was attacked at night, and his hands and feet were dislocated, and as we have no enemies there except those Jews, they are our enemies and the only people whom we suspect, I have made up my mind to exile them." When `Umar decided to carry out his decision, a son of Abu Al-Haqiq's came and addressed `Umar, "O chief of the believers, will you exile us although Muhammad allowed us to stay at our places, and made a contract with us about our properties, and accepted the condition of our residence in our land?" `Umar said, "Do you think that I have forgotten the statement of Allah's Messenger (ﷺ), i.e.: What will your condition be when you are expelled from Khaibar and your camel will be carrying you night after night?" The Jew replied, "That was joke from Abul-Qasim." `Umar said, "O the enemy of Allah! You are telling a lie." `Umar then drove them out and paid them the price of their properties in the form of fruits, money, camel saddles and ropes, etc."

Sahih al-Bukhari 2730 - Book 54, Hadith 18

Narrated Al-Miswar bin Makhrama and Marwan:

(whose narrations attest each other) Allah's Messenger (ﷺ) set out at the time of Al-Hudaibiya (treaty), and when they proceeded for a distance, he said, "Khalid bin Al-Walid leading the cavalry of Quraish constituting the front of the army, is at a place called Al-Ghamim, so take the way on the right." By Allah, Khalid did not perceive the arrival of the Muslims till the dust arising from the march of the Muslim army reached him, and then he turned back hurriedly to inform Quraish. The Prophet (ﷺ) went on advancing till he reached the Thaniya (i.e. a mountainous way) through which one would go to them (i.e. people of Quraish). The she-camel of the Prophet (ﷺ) sat down. The people tried their best to cause the she-camel to get up but in vain, so they said, "Al-Qaswa' (i.e. the she-camel's name) has become stubborn! Al-Qaswa' has become stubborn!" The Prophet (ﷺ) said, "Al-Qaswa' has not become stubborn, for stubbornness is not her habit, but she was stopped by Him Who stopped the elephant." Then he said, "By the Name of Him in Whose Hands my soul is, if they (i.e. the Quraish infidels) ask me anything which will respect the ordinances of Allah, I will grant it to them." The Prophet (ﷺ) then rebuked the she-camel and she got up. The Prophet (ﷺ) changed his way till he dismounted at the farthest end of Al-Hudaibiya at a pit (i.e. well) containing a little water which the people used in small amounts, and in a short while the people used up all its water and complained to Allah's Messenger (ﷺ); of thirst. The Prophet (ﷺ) took an arrow out of his arrow-case and ordered them to put the arrow in that pit. By Allah, the water started and continued sprouting out till all the people quenched their thirst and returned with satisfaction. While they were still in that state, Budail bin Warqa-al- Khuza`i came with some persons from his tribe Khuza`a and they were the advisers of Allah's Messenger (ﷺ) who would keep no secret from him and were from the people of Tihama. Budail said, "I left Ka`b bin Luai and 'Amir bin Luai residing at the profuse water of Al-Hudaibiya and they had milch camels (or their women and children) with them, and will wage war against you, and will prevent you from visiting the Ka`ba." Allah's Messenger (ﷺ) said, "We have not come to fight anyone, but to perform the `Umra. No doubt, the war has weakened Quraish and they have suffered great losses, so if they wish, I will conclude a truce with them, during which they should refrain from interfering between me and the people (i.e. the 'Arab infidels other than Quraish), and if I have victory over those infidels, Quraish will have the option to embrace Islam as the other people do, if they wish; they will at least get strong enough to fight. But if they do not accept the truce, by Allah in Whose Hands my life is, I will fight with them defending my

Cause till I get killed, but (I am sure) Allah will definitely make His Cause victorious." Budail said, "I will inform them of what you have said." So, he set off till he reached Quraish and said, "We have come from that man (i.e. Muhammad) whom we heard saying something which we will disclose to you if you should like." Some of the fools among Quraish shouted that they were not in need of this information, but the wiser among them said, "Relate what you heard him saying." Budail said, "I heard him saying so-and-so," relating what the Prophet (ﷺ) had told him. `Urwa bin Mas`ud got up and said, "O people! Aren't you the sons? They said, "Yes." He added, "Am I not the father?" They said, "Yes." He said, "Do you mistrust me?" They said, "No." He said, "Don't you know that I invited the people of `Ukaz for your help, and when they refused I brought my relatives and children and those who obeyed me (to help you)?" They said, "Yes." He said, "Well, this man (i.e. the Prophet) has offered you a reasonable proposal, you'd better accept it and allow me to meet him." They said, "You may meet him." So, he went to the Prophet (ﷺ) and started talking to him. The Prophet (ﷺ) told him almost the same as he had told Budail. Then `Urwa said, "O Muhammad! Won't you feel any scruple in extirpating your relations? Have you ever heard of anyone amongst the Arabs extirpating his relatives before you? On the other hand, if the reverse should happen, (nobody will aid you, for) by Allah, I do not see (with you) dignified people, but people from various tribes who would run away leaving you alone." Hearing that, Abu Bakr abused him and said, "Do you say we would run and leave the Prophet (ﷺ) alone?" `Urwa said, "Who is that man?" They said, "He is Abu Bakr." `Urwa said to Abu Bakr, "By Him in Whose Hands my life is, were it not for the favor which you did to me and which I did not compensate, I would retort on you." `Urwa kept on talking to the Prophet (ﷺ) and seizing the Prophet's beard as he was talking while Al-Mughira bin Shu`ba was standing near the head of the Prophet, holding a sword and wearing a helmet. Whenever `Urwa stretched his hand towards the beard of the Prophet, Al-Mughira would hit his hand with the handle of the sword and say (to `Urwa), "Remove your hand from the beard of Allah's Messenger (ﷺ)." `Urwa raised his head and asked, "Who is that?" The people said, "He is Al-Mughira bin Shu`ba." `Urwa said, "O treacherous! Am I not doing my best to prevent evil consequences of your treachery?" Before embracing Islam Al-Mughira was in the company of some people. He killed them and took their property and came (to Medina) to embrace Islam. The Prophet (ﷺ) said (to him, "As regards your Islam, I accept it, but as for the property I do not take anything of it. (As it was taken through treason). `Urwa then started looking at the Companions of the Prophet. By Allah, whenever Allah's Messenger (ﷺ)

spat, the spittle would fall in the hand of one of them (i.e. the Prophet's companions) who would rub it on his face and skin; if he ordered them they would carry his orders immediately; if he performed ablution, they would struggle to take the remaining water; and when they spoke to him, they would lower their voices and would not look at his face constantly out of respect. `Urwa returned to his people and said, "O people! By Allah, I have been to the kings and to Caesar, Khosrau and An- Najashi, yet I have never seen any of them respected by his courtiers as much as Muhammad is respected by his companions. By Allah, if he spat, the spittle would fall in the hand of one of them (i.e. the Prophet's companions) who would rub it on his face and skin; if he ordered them, they would carry out his order immediately; if he performed ablution, they would struggle to take the remaining water; and when they spoke, they would lower their voices and would not look at his face constantly out of respect." `Urwa added, "No doubt, he has presented to you a good reasonable offer, so please accept it." A man from the tribe of Bani Kinana said, "Allow me to go to him," and they allowed him, and when he approached the Prophet and his companions, Allah's Messenger (ﷺ) said, "He is so-and-so who belongs to the tribe that respects the Budn (i.e. camels of the sacrifice). So, bring the Budn in front of him." So, the Budn were brought before him and the people received him while they were reciting Talbiya. When he saw that scene, he said, "Glorified be Allah! It is not fair to prevent these people from visiting the Ka`ba." When he returned to his people, he said, 'I saw the Budn garlanded (with colored knotted ropes) and marked (with stabs on their backs). I do not think it is advisable to prevent them from visiting the Ka`ba." Another person called Mikraz bin Hafs got up and sought their permission to go to Muhammad, and they allowed him, too. When he approached the Muslims, the Prophet (ﷺ) said, "Here is Mikraz and he is a vicious man." Mikraz started talking to the Prophet and as he was talking, Suhail bin `Amr came. When Suhail bin `Amr came, the Prophet (ﷺ) said, "Now the matter has become easy." Suhail said to the Prophet "Please conclude a peace treaty with us." So, the Prophet (ﷺ) called the clerk and said to him, "Write: By the Name of Allah, the most Beneficent, the most Merciful." Suhail said, "As for 'Beneficent,' by Allah, I do not know what it means. So write: By Your Name O Allah, as you used to write previously." The Muslims said, "By Allah, we will not write except: By the Name of Allah, the most Beneficent, the most Merciful." The Prophet (ﷺ) said, "Write: By Your Name O Allah." Then he dictated, "This is the peace treaty which Muhammad, Allah's Messenger (ﷺ) has concluded." Suhail said, "By Allah, if we knew that you are Allah's Messenger (ﷺ) we would not prevent you from visiting the Ka`ba, and would not fight with you. So,

write: "Muhammad bin `Abdullah." The Prophet (ﷺ) said, "By Allah! I am Apostle of Allah even if you people do not believe me. Write: Muhammad bin `Abdullah." (Az-Zuhri said, "The Prophet (ﷺ) accepted all those things, as he had already said that he would accept everything they would demand if it respects the ordinance of Allah, (i.e. by letting him and his companions perform `Umra.)" The Prophet (ﷺ) said to Suhail, "On the condition that you allow us to visit the House (i.e. Ka`ba) so that we may perform Tawaf around it." Suhail said, "By Allah, we will not (allow you this year) so as not to give chance to the 'Arabs to say that we have yielded to you, but we will allow you next year." So, the Prophet (ﷺ) got that written. Then Suhail said, "We also stipulate that you should return to us whoever comes to you from us, even if he embraced your religion." The Muslims said, "Glorified be Allah! How will such a person be returned to the pagans after he has become a Muslim? While they were in this state Abu- Jandal bin Suhail bin `Amr came from the valley of Mecca staggering with his fetters and fell down amongst the Muslims. Suhail said, "O Muhammad! This is the very first term with which we make peace with you, i.e. you shall return Abu Jandal to me." The Prophet (ﷺ) said, "The peace treaty has not been written yet." Suhail said, "I will never allow you to keep him." The Prophet (ﷺ) said, "Yes, do." He said, "I won't do.: Mikraz said, "We allow you (to keep him)." Abu Jandal said, "O Muslims! Will I be returned to the pagans though I have come as a Muslim? Don't you see how much I have suffered?" (continued...) (continuing... 1): -3.891:... ... Abu Jandal had been tortured severely for the Cause of Allah. `Umar bin Al-Khattab said, "I went to the Prophet (ﷺ) and said, 'Aren't you truly the Messenger of Allah?' The Prophet (ﷺ) said, 'Yes, indeed.' I said, 'Isn't our Cause just and the cause of the enemy unjust?' He said, 'Yes.' I said, 'Then why should we be humble in our religion?' He said, 'I am Allah's Messenger (ﷺ) and I do not disobey Him, and He will make me victorious.' I said, 'Didn't you tell us that we would go to the Ka`ba and perform Tawaf around it?' He said, 'Yes, but did I tell you that we would visit the Ka`ba this year?' I said, 'No.' He said, 'So you will visit it and perform Tawaf around it?' " `Umar further said, "I went to Abu Bakr and said, 'O Abu Bakr! Isn't he truly Allah's Prophet?' He replied, 'Yes.' I said, 'Then why should we be humble in our religion?' He said, 'Indeed, he is Allah's Messenger (ﷺ) and he does not disobey his Lord, and He will make him victorious. Adhere to him as, by Allah, he is on the right.' I said, 'Was he not telling us that we would go to the Ka`ba and perform Tawaf around it?' He said, 'Yes, but did he tell you that you would go to the Ka`ba this year?' I said, 'No.' He said, "You will go to Ka`ba and perform Tawaf around it." (Az-Zuhri said, " `Umar said, 'I performed many good deeds as expiation for the improper questions I asked them.' ")

When the writing of the peace treaty was concluded, Allah's Messenger (ﷺ) said to his companions, "Get up and' slaughter your sacrifices and get your head shaved." By Allah none of them got up, and the Prophet repeated his order thrice. When none of them got up, he left them and went to Um Salama and told her of the people's attitudes towards him. Um Salama said, "O the Prophet (ﷺ) of Allah! Do you want your order to be carried out? Go out and don't say a word to anybody till you have slaughtered your sacrifice and call your barber to shave your head." So, the Prophet (ﷺ) went out and did not talk to anyone of them till he did that, i.e. slaughtered the sacrifice and called his barber who shaved his head. Seeing that, the companions of the Prophet (ﷺ) got up, slaughtered their sacrifices, and started shaving the heads of one another, and there was so much rush that there was a danger of killing each other. Then some believing women came (to the Prophet (ﷺ)); and Allah revealed the following Divine Verses:-- "O you who believe, when the believing women come to you as emigrants examine them . . ." (60.10) `Umar then divorced two wives of his who were infidels. Later on Muawiya bin Abu Sufyan married one of them, and Safwan bin Umaiya married the other. When the Prophet (ﷺ) returned to Medina, Abu Basir, a new Muslim convert from Quraish came to him. The Infidels sent in his pursuit two men who said (to the Prophet (ﷺ)), "Abide by the promise you gave us." So, the Prophet (ﷺ) handed him over to them. They took him out (of the City) till they reached Dhul-Hulaifa where they dismounted to eat some dates they had with them. Abu Basir said to one of them, "By Allah, O so-and-so, I see you have a fine sword." The other drew it out (of the scabbard) and said, "By Allah, it is very fine and I have tried it many times." Abu Basir said, "Let me have a look at it." When the other gave it to him, he hit him with it till he died, and his companion ran away till he came to Medina and entered the Mosque running. When Allah's Messenger (ﷺ) saw him he said, "This man appears to have been frightened." When he reached the Prophet (ﷺ) he said, "My companion has been murdered and I would have been murdered too." Abu Basir came and said, "O Allah's Messenger (ﷺ), by Allah, Allah has made you fulfill your obligations by your returning me to them (i.e. the Infidels), but Allah has saved me from them." The Prophet (ﷺ) said, "Woe to his mother! what excellent war kindler he would be, should he only have supporters." When Abu Basir heard that he understood that the Prophet (ﷺ) would return him to them again, so he set off till he reached the seashore. Abu Jandal bin Suhail got himself released from them (i.e. infidels) and joined Abu Basir. So, whenever a man from Quraish embraced Islam he would follow Abu Basir till they formed a strong group. By Allah, whenever they heard about a caravan of Quraish heading towards Sham, they stopped it and

attacked and killed them (i.e. infidels) and took their properties. The people of Quraish sent a message to the Prophet (ﷺ) requesting him for the Sake of Allah and Kith and kin to send for (i.e. Abu Basir and his companions) promising that whoever (amongst them) came to the Prophet (ﷺ) would be secure. So the Prophet (ﷺ) sent for them (i.e. Abu Basir's companions) and Allah I revealed the following Divine Verses: "And it is He Who Has withheld their hands from you and your hands From them in the midst of Mecca, After He made you the victorious over them. ... the unbelievers had pride and haughtiness, in their hearts ... the pride and haughtiness of the time of ignorance." (48.24-26) And their pride and haughtiness was that they did not confess (write in the treaty) that he (i.e. Muhammad) was the Prophet of Allah and refused to write: "In the Name of Allah, the most Beneficent, the Most Merciful," and they (the mushriks) prevented them (the Muslims) from visiting the House (the Ka`bah).

Sahih al-Bukhari 2731, 2732 - Book 54, Hadith 19

Narrated Az-Zuhri:

`Urwa said, "Aisha told me that Allah's Messenger (ﷺ) used to examine the women emigrants. We have been told also that when Allah revealed the order that the Muslims should return to the pagans what they had spent on their wives who emigrated (after embracing Islam) and that the Mushriks should not. keep unbelieving women as their wives, `Umar divorced two of his wives, Qariba, the daughter of Abu Urhaiya and the daughter of Jarwal Al-Khuza`i. Later on Mu'awiya married Qariba and Abu Jahm married the other." When the pagans refused to pay what the Muslims had spent on their wives, Allah revealed: "And if any of your wives have gone from you to the unbelievers and you have an accession (By the coming over of a woman from the other side) (Then pay to those whose wives have gone) The equivalent of what they had spent (On their Mahr)." (60.11) So, Allah ordered that the Muslim whose wife, has gone, should be given, as a compensation of the Mahr he had given to his wife, from the Mahr of the wives of the pagans who had emigrated deserting their husbands. We do not know any of the women emigrants who deserted Islam after embracing it. We have also been told that Abu Basir bin Asid Ath-Thaqafi came to the Prophet (ﷺ) as a Muslim emigrant during the truce. Al-Akhnas bin Shariq wrote to the Prophet (ﷺ) requesting him to return Abu Basir.

Sahih al-Bukhari 2733 - Book 54, Hadith 20

Narrated Abu Huraira:

Allah's Messenger (ﷺ) mentioned a person who asked an Israeli man to lend him one-thousand Dinars, and the Israeli lent him the sum for a certain fixed period.

Sahih al-Bukhari 2734 - Book 54, Hadith 21

Narrated `Amra:

Aisha said that Buraira came to seek her help in the writing of her emancipation. `Aisha said to her, "If you wish, I will pay your masters (your price) and the wala' will be for me." When Allah's Messenger (ﷺ) came, she told him about it. The Prophet (ﷺ) said to her, "Buy her (i.e. Buraira) and manumit her, for the Wala is for the one who manumits." Then Allah's Messenger (ﷺ) ascended the pulpit and said, "What about those people who stipulate conditions which are not in Allah's Laws? Whoever stipulates such conditions as are not in Allah's Laws, then those conditions are invalid even if he stipulated a hundred such conditions."

Sahih al-Bukhari 2735 - Book 54, Hadith 22

Narrated Abu Huraira:

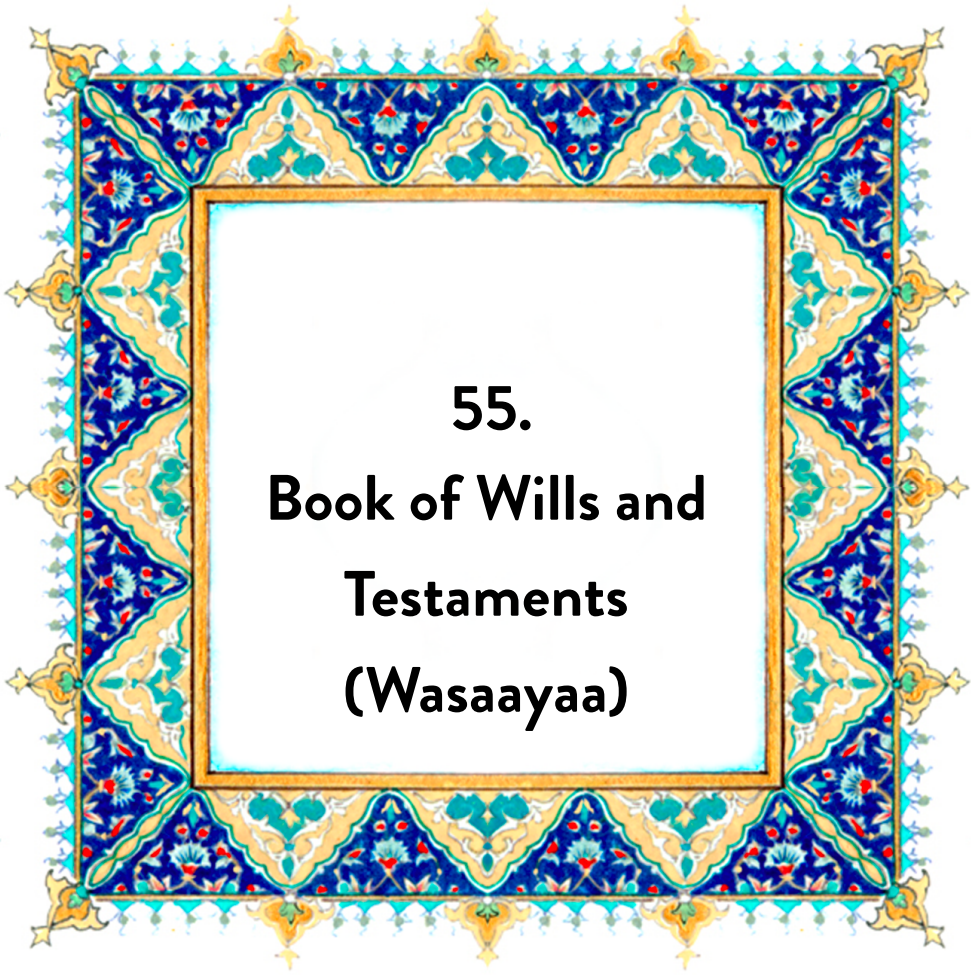
Allah's Messenger (ﷺ) said, "Allah has ninety-nine names, i.e. one-hundred minus one, and whoever knows them will go to Paradise." (Please see Hadith No. 419 Vol. 8)

Sahih al-Bukhari 2736 - Book 54, Hadith 23

Narrated Ibn `Umar:

Umar bin Khattab got some land in Khaibar and he went to the Prophet (ﷺ) to consult him about it saying, "O Allah's Messenger (ﷺ) I got some land in Khaibar better than which I have never had, what do you suggest that I do with it?" The Prophet (ﷺ) said, "If you like you can give the land as endowment and give its fruits in charity." So `Umar gave it in charity as an endowment on the condition that would not be sold nor given to anybody as a present and not to be inherited, but its yield would be given in charity to the poor people, to the Kith and kin, for freeing slaves, for Allah's Cause, to the travelers and guests; and that there would be no harm if the guardian of the endowment ate from it according to his need with good intention, and fed others without storing it for the future."

Sahih al-Bukhari 2737 - Book 54, Hadith 24



55.
Book of Wills and Testaments (Wasaayaa)

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "It is not permissible for any Muslim who has something to will to stay for two nights without having his last will and testament written and kept ready with him."

Sahih al-Bukhari 2738 - Book 55, Hadith 1

Narrated `Amr bin Al-Harith:

(The brother of the wife of Allah's Messenger (ﷺ). Juwaira bint Al-Harith) When Allah's Messenger (ﷺ) died, he did not leave any Dirham or Dinar (i.e. money), a slave or a slave woman or anything else except his white mule, his arms and a piece of land which he had given in charity .

Sahih al-Bukhari 2739 - Book 55, Hadith 2

Narrated Talha bin Musarrif:

I asked `Abdullah bin Abu `Aufa "Did the Prophet (ﷺ) make a will?" He replied, "No," I asked him, "How is it then that the making of a will has been enjoined on people, (or that they are ordered to make a will)?" He replied, "The Prophet (ﷺ) bequeathed Allah's Book (i.e. Qur'an).

Sahih al-Bukhari 2740 - Book 55, Hadith 3

Narrated Al-Aswad:

In the presence of `Aisha some people mentioned that the Prophet (ﷺ) had appointed `Ali by will as his successor. `Aisha said, "When did he appoint him by will? Verily when he died he was resting against my chest (or said: in my lap) and he asked for a wash-basin and then collapsed while in that state, and I could not even perceive that he had died, so when did he appoint him by will?"

Sahih al-Bukhari 2741 - Book 55, Hadith 4

Narrated Sa`d bin Abu Waqqas:

The Prophet (ﷺ) came visiting me while I was (sick) in Mecca, ('Amir the sub-narrator said, and he disliked to die in the land, whence he had already migrated). He (i.e. the Prophet) said, "May Allah bestow His Mercy on Ibn Afra (Sa`d bin Khaula)." I said, "O Allah's Messenger (ﷺ)! May I will all my property (in charity)?" He said, "No." I said, "Then may I will half of it?" He said, "No". I said, "One third?" He said: "Yes, one third, yet even one third is too much. It is better for you to leave your inheritors wealthy than to leave them poor begging others, and whatever you spend for Allah's sake will be considered as a charitable deed even the handful of food you put in your wife's mouth. Allah may lengthen your age so that some people may benefit by you, and some others be harmed by you." At that time Sa`d had only one daughter.

Sahih al-Bukhari 2742 - Book 55, Hadith 5

Narrated Ibn `Abbas:

I recommend that people reduce the proportion of what they bequeath by will to the fourth (of the whole legacy), for Allah's Messenger (ﷺ) said, "One-third, yet even one third is too much."

Sahih al-Bukhari 2743 - Book 55, Hadith 6

Narrated Sa`d:

I fell sick and the Prophet (ﷺ) paid me a visit. I said to him, "O Allah's Messenger (ﷺ)! I invoke Allah that He may not let me expire in the land whence I migrated (i.e. Mecca)." He said, "May Allah give you health and let the people benefit by you." I said, "I want to will my property, and I have only one daughter and I want to will half of my property (to be given in charity)." He said," Half is too much." I said, "Then I will one third." He said, "One-third, yet even one-third is too much." (The narrator added, "So the people started to will one third of their property and that was Permitted for them.")

Sahih al-Bukhari 2744 - Book 55, Hadith 7

Narrated `Aisha:

(the wife of the Prophet) `Utba bin Abi Waqqas entrusted (his son) to his brother Sa`d bin Abi Waqqas saying, "The son of the slave-girl of Zam`a is my (illegal) son, take him into your custody." So during the year of the Conquest (of Mecca) Sa`d took the boy and said, "This is my brother's son whom my brother entrusted to me." 'Abu bin Zam's got up and said, "He is my brother and the son of the slave girl of my father and was born on my father's bed." Then both of them came to Allah's Apostle and Sa`d said, "O Allah's Messenger (ﷺ)! This is my brother's son whom my brother entrusted to me." Then 'Abu bin Zam`a got up and said, "This is my brother and the son of the slave-girl of my father." Allah's Messenger (ﷺ) said, "O Abu bin Zam`a! This boy is for you as the boy belongs to the bed (where he was born), and for the adulterer is the stone (i.e. deprivation)." Then the Prophet (ﷺ) said to his wife Sauda bint Zam`a, "Screen yourself from this boy," when he saw the boy's resemblance to `Utba. Since then the boy did not see Sauda till he died.

Sahih al-Bukhari 2745 - Book 55, Hadith 8

Narrated Anas:

A Jew crushed the head of a girl between two stones. She was asked, "Who has done so to you, soand- so? So-and-so?" Till the name of the Jew was mentioned, whereupon she nodded (in agreement). So the Jew was brought and was questioned till he confessed. The Prophet (ﷺ) then ordered that his head be crushed with stones.

Sahih al-Bukhari 2746 - Book 55, Hadith 9

Narrated Ibn `Abbas:

The custom (in old days) was that the property of the deceased would be inherited by his offspring; as for the parents (of the deceased), they would inherit by the will of the deceased. Then Allah cancelled from that custom whatever He wished and fixed for the male double the amount inherited by the female, and for each parent a sixth (of the whole legacy) and for the wife an eighth or a fourth and for the husband a half or a fourth.

Sahih al-Bukhari 2747 - Book 55, Hadith 10

Narrated Abu Huraira:

A man asked the Prophet, "O Allah's Messenger (ﷺ)! What kind of charity is the best?" He replied. "To give in charity when you are healthy and greedy hoping to be wealthy and afraid of becoming poor. Don't delay giving in charity till the time when you are on the death bed when you say, 'Give so much to soand- so and so much to so-and so,' and at that time the property is not yours but it belongs to so-and-so (i.e. your inheritors).

Sahih al-Bukhari 2748 - Book 55, Hadith 11

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The signs of a hypocrite are three: Whenever he speaks he tells a lie; whenever he is entrusted he proves dishonest; whenever he promises he breaks his promise."

Sahih al-Bukhari 2749 - Book 55, Hadith 12

Narrated `Urwa bin Az-Zubair:

Hakim bin Hizam said, "I asked Allah's Messenger (ﷺ) for something, and he gave me, and I asked him again and he gave me and said, 'O Hakim! This wealth is green and sweet (i.e. as tempting as fruits), and whoever takes it without greed then he is blessed in it, and whoever takes it with greediness, he is not blessed in it and he is like one who eats and never gets satisfied. The upper (i.e. giving) hand is better than the lower (i.e. taking) hand." Hakim added, "I said, O Allah's Messenger (ﷺ)! By Him Who has sent you with the Truth I will never demand anything from anybody after you till I die." Afterwards Abu Bakr used to call Hakim to give him something but he refused to accept anything from him. Then `Umar called him to give him (something) but he refused. Then `Umar said, "O Muslims! I offered to him (i.e. Hakim) his share which Allah has ordained for him from this booty and he refuses to take it." Thus Hakim did not ask anybody for anything after the Prophet, till he died--may Allah bestow His mercy upon him.

Sahih al-Bukhari 2750 - Book 55, Hadith 13

Narrated Ibn `Umar:

I heard Allah's Messenger (ﷺ) saying, "All of you are guardians and responsible for your charges: the Ruler (i.e. Imam) is a guardian and responsible for his subjects; and a man is a guardian of his family and is responsible for his charges; and a lady is a guardian in the house of her husband and is responsible for her charge; and a servant is a guardian of the property of his master and is responsible for his charge." I think he also said, "And a man is a guardian of the property of his father."

Sahih al-Bukhari 2751 - Book 55, Hadith 14

Narrated Anas:

The Prophet (ﷺ) said to Abu Talha, "I recommend that you divide (this garden) amongst your relatives." Abu Talha said, "O Allah's Messenger (ﷺ)! I will do the same." So Abu Talha divided it among his relatives and cousins. Ibn 'Abbes said, "When the Qur'anic Verse: "Warn your nearest kinsmen." (26.214) Was revealed, the Prophet (ﷺ) started calling the various big families of Quraish, "O Bani Fihr! O Bani Adi!". Abu Huraira said, "When the Verse: "Warn your nearest kinsmen" was revealed, the Prophet (ﷺ) said (in a loud voice), "O people of Quraish!"

Sahih al-Bukhari 2752 - Book 55, Hadith 15

Narrated Abu Huraira:

When Allah revealed the Verse: "Warn your nearest kinsmen," Allah's Messenger (ﷺ) got up and said, "O people of Quraish (or said similar words)! Buy (i.e. save) yourselves (from the Hellfire) as I cannot save you from Allah's Punishment; O Bani `Abd Manaf! I cannot save you from Allah's Punishment, O Safiya, the Aunt of Allah's Messenger (ﷺ)! I cannot save you from Allah's Punishment; O Fatima bint Muhammad! Ask me anything from my wealth, but I cannot save you from Allah's Punishment."

Sahih al-Bukhari 2753 - Book 55, Hadith 16

Narrated Anas:

The Prophet (ﷺ) saw a man driving a Badana (i.e. camel for sacrifice) and said to him, "Ride on it." The man said, "O Allah's Messenger (ﷺ)! It is a Bandana." (The Prophet (ﷺ) repeated his order) and on the third or fourth time he said, "Ride it, (woe to you" or said: "May Allah be merciful to you).

Sahih al-Bukhari 2754 - Book 55, Hadith 17

Narrated Abu Huraira:

Allah's Messenger (ﷺ) saw a man driving a Badana and said to him, "Ride on it," and on the second or the third time he added, "Woe to you."

Sahih al-Bukhari 2755 - Book 55, Hadith 18

Narrated Ibn `Abbas:

The mother of Sa`d bin 'Ubada died in his absence. He said, "O Allah's Messenger (ﷺ)! My mother died in my absence; will it be of any benefit for her if I give Sadaqa on her behalf?" The Prophet (ﷺ) said, "Yes," Sa`d said, "I make you a witness that I gave my garden called Al Makhraf in charity on her behalf."

Sahih al-Bukhari 2756 - Book 55, Hadith 19

Narrated Ka`b bin Malik:

I said, "O Allah's Messenger (ﷺ)! For the acceptance of my repentance I wish to give all my property in charity for Allah's sake through His Apostle ." He said, "It is better for you to keep some of the property for yourself." I said, "Then I will keep my share in Khaibar."

Sahih al-Bukhari 2757 - Book 55, Hadith 20

Narrated Anas (ra):

When the Holy Verse: 'By no means shall you attain Al-Birr (piety, righteousness, it means here Allah's Reward i.e., Paradise), unless you spend of that which you love..', (V 3:92) was revealed, Abu Talha went to Allah's Messenger (ﷺ) and said, "O Allah's Messenger ! Allah, the Blessed, the Superior stated in His book: 'By no means shall you attain Birr, unless you spend of that which you love....' (V 3:92) and the most beloved property to me is Bairuha' (which was a garden where Allah's Messenger (ﷺ) used to go to sit in its shade and drink from its water). I gave it to the Allah and His Messenger (ﷺ) hoping for Allah's Reward in the Hereafter. So, Ao Allah's Messenger ! Use it as Allah orders you to use it." Allah's Messenger (ﷺ) said, "Bravo! O Abu Talha, it is fruitful property. We have accepted it from you and now we return it to you. Distribute it amongst you relatives." So, Abu Talha distributed it amongst his relatives, amongst whom were Ubai and Hassan. When Hassan sold his share of that garden to Mu'awiyya, he was asked, "How do you see Abu Talha's Sadaqa?" He replied, "Who should not I sell a Sa' of date for Sa' of money ?" The garden was situated on the courtyard of the palace of Bani Jadila built by Mu'awiya.

Sahih al-Bukhari 2758 - Book 55, Hadith 21

Narrated Ibn `Abbas:

Some people claim that the order in the above Verse is cancelled, by Allah, it is not cancelled, but the people have stopped acting on it. There are two kinds of guardians (who are in charge of the inheritance): One is that who inherits; such a person should give (of what he inherits to the relatives, the orphans and the needy, etc.), the other is that who does not inherit (e.g. the guardian of the orphans): such a person should speak kindly and say (to those who are present at the time of distribution), "I can not give it to you (as the wealth belongs to the orphans).

Sahih al-Bukhari 2759 - Book 55, Hadith 22

Narrated `Aisha:

A man said to the Prophet, "My mother died suddenly, and I think that if she could speak, she would have given in charity. May I give in charity on her behalf?" He said, "Yes! Give in charity on her behalf."

Sahih al-Bukhari 2760 - Book 55, Hadith 23

Narrated Ibn `Abbas:

Sa`d bin Ubada consulted Allah's Messenger (ﷺ) saying, "My mother died and she had an unfulfilled vow." The Prophet (ﷺ) said, "Fulfill it on her behalf."

Sahih al-Bukhari 2761 - Book 55, Hadith 24

Narrated Ibn `Abbas:

That the mother of Sa`d bin Ubada the brother of Bani Saida died in Sa`d's absence, so he came to the Prophet saying, "O Allah's Messenger (ﷺ)! My mother died in my absence, will it benefit her if I give in charity on her behalf?" The Prophet (ﷺ) said, "Yes." Sa`d said, "I take you as my witness that I give my garden Al-Makhraf in charity on her behalf."

Sahih al-Bukhari 2762 - Book 55, Hadith 25

Narrated Az-Zuhri:

`Urwa bin Az-Zubair said that he asked `Aisha about the meaning of the Qur'anic Verse:-- "And if you fear that you will not deal fairly with the orphan girls then marry (other) women of your choice." (4.2-3) Aisha said, "It is about a female orphan under the guardianship of her guardian who is inclined towards her because of her beauty and wealth, and likes to marry her with a Mahr less than what is given to women of her standard. So they (i.e. guardians) were forbidden to marry the orphans unless they paid them a full appropriate Mahr (otherwise) they were ordered to marry other women instead of them. Later on the people asked Allah's Messenger (ﷺ) about it. So Allah revealed the following Verse:-- "They ask your instruction (O Muhammad!) regarding women. Say: Allah instructs you regarding them..." (4.127) and in this Verse Allah indicated that if the orphan girl was beautiful and wealthy, her guardian would have the desire to marry her without giving her an appropriate Mahr equal to what her peers could get, but if she was undesirable for lack of beauty or wealth, then he would not marry her, but seek to marry some other woman instead of her. So, since he did not marry her when he had no inclination towards her, he had not the right to marry her when he had an interest in her, unless he treated her justly by giving her a full Mahr and securing all her rights.

Sahih al-Bukhari 2763 - Book 55, Hadith 26

Narrated Ibn `Umar:

In the lifetime of Allah's Messenger (ﷺ) , `Umar gave in charity some of his property, a garden of date-palms called Thamgh. `Umar said, "O Allah's Messenger (ﷺ)! I have some property which I prize highly and I want to give it in charity." The Prophet; said, "Give it in charity (i.e. as an endowment) with its land and trees on the condition that the land and trees will neither be sold nor given as a present, nor bequeathed, but the fruits are to be spent in charity." So `Umar gave it in charity, and it was for Allah's Cause, the emancipation of slaves, for the poor, for guests, for travelers, and for kinsmen. The person acting as its administrator could eat from it reasonably and fairly, and could let a friend of his eat from it provided he had no intention of becoming wealthy by its means.

Sahih al-Bukhari 2764 - Book 55, Hadith 27

Narrated `Aisha:

The following Verse:-- "If a guardian is well-off, let him claim no remuneration (i.e. wages), but if he is poor, let him have for himself what is just and reasonable." (4.6) was revealed in connection with the guardian of an orphan, and it means that if he is poor he can have for himself (from the orphan's wealth) what is just and reasonable according to the orphan's share of the inheritance.

Sahih al-Bukhari 2765 - Book 55, Hadith 28

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Avoid the seven great destructive sins." The people enquire, "O Allah's Messenger (ﷺ)! What are they? "He said, "To join others in worship along with Allah, to practice sorcery, to kill the life which Allah has forbidden except for a just cause, (according to Islamic law), to eat up Riba (usury), to eat up an orphan's wealth, to give back to the enemy and fleeing from the battlefield at the time of fighting, and to accuse, chaste women, who never even think of anything touching chastity and are good believers.

Sahih al-Bukhari 2766 - Book 55, Hadith 29

Nafi' said:

"Ibn 'Umar never refused to be appointed as guardian." The most beloved thing to Ibn Sirin concerning an orphan's wealth was that the orphan's advisor and guardians would assemble to decide what is best for him. When Tawus was asked about something concerning an orphan's affairs, he would recite: '...And Allah knows him who means mischief from him who means good...' (V 2:220). 'Ata said concerning some orphans, "The guardian is to provide for the young and the old orphans according to their needs from their shares."

Sahih al-Bukhari 2767 - Book 55, Hadith 30

Narrated Anas:

When Allah's Messenger (ﷺ) came to Medina; he did not have any servant. Abu Talha (Anas' step-father) took me to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! Anas is a wise boy, so let him serve you." So, I served him at home and on journeys. If I did anything, he never asked me why I did it, and if I refrained from doing anything, he never asked me why I refrained from doing it.

Sahih al-Bukhari 2768 - Book 55, Hadith 31

Narrated Anas bin Malik:

Abu Talha had the greatest wealth of date-palms amongst the Ansar in Medina, and he prized above all his wealth (his garden) Bairuha', which was situated opposite the Mosque (of the Prophet (ﷺ)). The Prophet used to enter It and drink from its fresh water. When the following Divine Verse came:-- "By no means shall you attain piety until you spend of what you love," (3.92) Abu Talha got up saying. "O Allah's Messenger (ﷺ)! Allah says, 'You will not attain piety until you spend of what you love,' and I prize above al I my wealth, Bairuha' which I want to give in charity for Allah's Sake, hoping for its reward from Allah. So you can use it as Allah directs you." On that the Prophet (ﷺ) said, "Bravo! It is a profitable (or perishable) property. (Ibn Maslama is not sure as to which word is right, i.e. profitable or perishable.) I have heard what you have said, and I recommend that you distribute this amongst your relatives." On that Abu Talha said, "O Allah's Messenger (ﷺ)! I will do (as you have suggested)." So, Abu Talha distributed that garden amongst his relatives and cousins.

Sahih al-Bukhari 2769 - Book 55, Hadith 32

Narrated Ibn `Abbas:

A man said to Allah's Messenger (ﷺ) , "My mother died, will it benefit her if I give in charity on her behalf?" The Prophet (ﷺ) replied in the affirmative. The man said, "I have a garden and I make you a witness that I give it in charity on her behalf."

Sahih al-Bukhari 2770 - Book 55, Hadith 33

Narrated Anas:

When the Prophet (ﷺ) ordered that the mosque be built, he said, "O Bani An-Najjar! Suggest to me a price for this garden of yours." They replied, "By Allah! We will demand its price from none but Allah."

Sahih al-Bukhari 2771 - Book 55, Hadith 34

Narrated Ibn `Umar:

When `Umar got a piece of land in Khaibar, he came to the Prophet (ﷺ) saying, "I have got a piece of land, better than which I have never got. So what do you advise me regarding it?" The Prophet (ﷺ) said, "If you wish you can keep it as an endowment to be used for charitable purposes." So, `Umar gave the land in charity (i.e. as an endowments on the condition that the land would neither be sold nor given as a present, nor bequeathed, (and its yield) would be used for the poor, the kinsmen, the emancipation of slaves, Jihad, and for guests and travelers; and its administrator could eat in a reasonable just manner, and he also could feed his friends without intending to be wealthy by its means."

Sahih al-Bukhari 2772 - Book 55, Hadith 35

Narrated Ibn `Umar:

`Umar got some property in Khaibar and he came to the Prophet (ﷺ) and informed him about it. The Prophet said to him, "If you wish you can give it in charity." So `Umar gave it in charity (i.e. as an endowment) the yield of which was to be used for the good of the poor, the needy, the kinsmen and the guests.

Sahih al-Bukhari 2773 - Book 55, Hadith 36

Narrated Anas bin Malik:

When Allah's Messenger (ﷺ) came to Medina, he ordered that a mosque be built. He said, "O Bani An- Najjar! Suggest me a price for the garden of yours." They replied, "By Allah, we will not ask its price except from Allah."

Sahih al-Bukhari 2774 - Book 55, Hadith 37

Narrated Ibn `Umar:

Once `Umar gave a horse in charity to be used in holy fighting. It had been given to him by Allah's Apostle . `Umar gave it to another man to ride. Then `Umar was informed that the man put the horse for sale, so he asked Allah's Messenger (ﷺ) whether he could buy it. Allah's Messenger (ﷺ) replied, "You should not buy it, for you should not take back what you have given in charity."

Sahih al-Bukhari 2775 - Book 55, Hadith 38

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "My heirs will not inherit a Dinar or a Dirham (i.e. money), for whatever I leave (excluding the adequate support of my wives and the wages of my employees) is given in charity."

Sahih al-Bukhari 2776 - Book 55, Hadith 39

Narrated Ibn `Umar:

When `Umar founded an endowment he stipulated that its administrator could eat from it and also feed his friend on the condition that he would not store anything for himself from it.

Sahih al-Bukhari 2777 - Book 55, Hadith 40

Abu 'Abdur-Rahman narrated:

When 'Uthman (ra) was circled (by the rebels), he looked upon them from above and said, "Ias you by Allah, I ask nobody but the Companions of the Prophet (ﷺ), dont you know that Allah's Messenger (ﷺ) said, 'Whoever will (buy and) dig the well of Ruma will be granted Paradise,' and I (bought and) dug it? Don't you know that he said. 'Whoever equip the army of 'Usra (i.e., Tabuk's Ghazwa) will be granted Paradise,' and I equipped it ?" They attested whatever he said. When 'Umar founded his endowment he said, "Its administrator can eat from it." The management of the endowment can be taken over by the founder himself or any other person, for both cases are permissible.

Sahih al-Bukhari 2778 - Book 55, Hadith 41

Narrated Anas:

The Prophet (ﷺ) said (at the time of building the Mosque), "O Ban, An-Najjar! Suggest to me a price for your garden." They replied, "We do not ask its price except from Allah."

Sahih al-Bukhari 2779 - Book 55, Hadith 42

Ibn 'Abbas (ra) said, "A man from the tribe of Bani Sahm went out in the company of Tamim Ad-Dari and 'Adi bin Badda'. The man of Bani Sahm died in a land where there was no Muslim. When Tamim and 'Adi returned conveying the property of the deceased, they claimed that they had lost a silver bowl with gold engraving. Allah's Messenger (ﷺ) made them take an oath (to confirm their claim), and then the bowl was found in Makkah with some people who claimed that they had bought it from Tamim and 'Adu, Then two witnesses from the relatives of the deceased got up and swore that their witnesses were more valid than the witnesses of 'Adi and Tamim, and that the bowl belonged to their deceased fellow. So, this verse was revealed in connection with this case ; 'O you who believe! When death approached any of you ...'," (V 5:

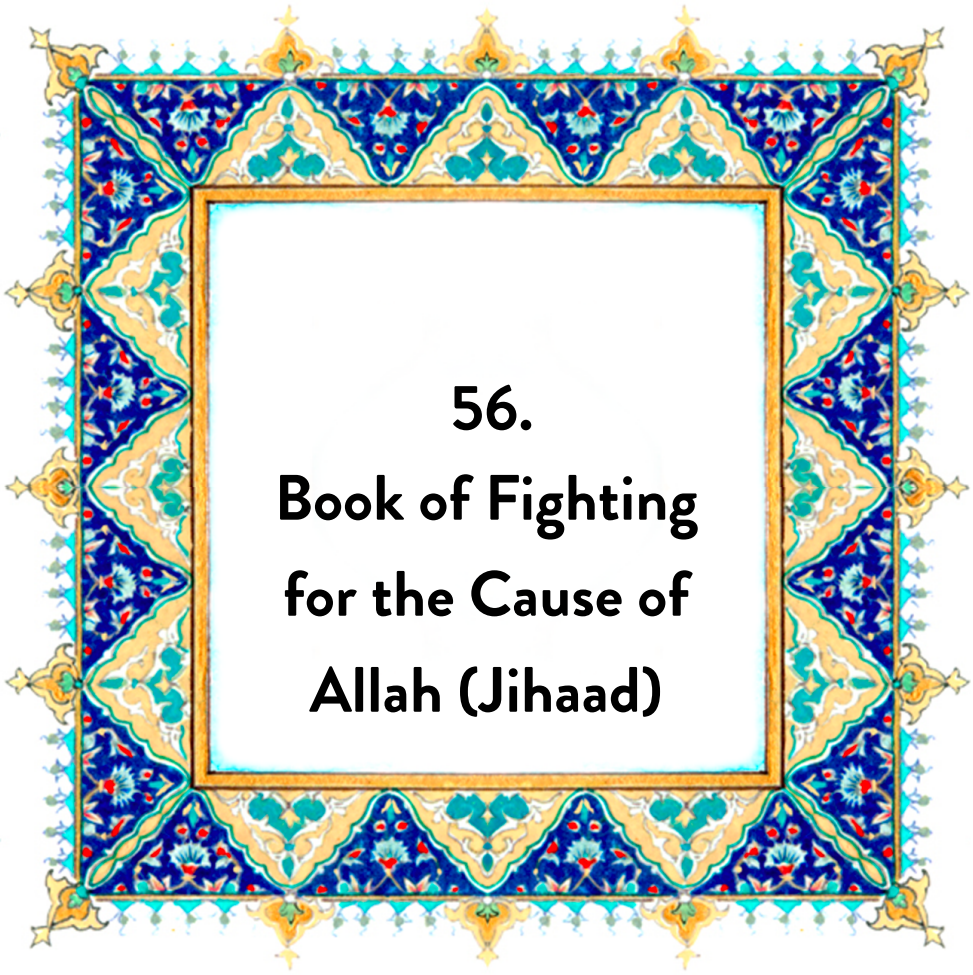
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Sahih al-Bukhari 2780 - Book 55, Hadith 43

Narrated Jabir bin `Abdullah Al-Ansari:

My father was martyred on the day (of the Ghazwa) of Uhud and left six daughters and some debts to be paid. When the time of plucking the date-fruits came, I went to Allah's Messenger (ﷺ) and said, "O Allah's Apostle! you know that my father was martyred on Uhud's day and owed much debt, and I wish that the creditors would see you." The Prophet (ﷺ) said, "Go and collect the various kinds of dates and place them separately in heaps"' I did accordingly and called him. On seeing him, the creditors started claiming their rights pressingly at that time. When the Prophet (ﷺ) saw how they behaved, he went round the biggest heap for three times and sat over it and said, "Call your companions (i.e. the creditors)." Then he kept on measuring and giving them, till Allah cleared all my father's debts. By Allah, it would have pleased me that Allah would clear the debts of my father even though I had not taken a single date to my sisters. But by Allah, all the heaps were complete, (as they were) and I looked at the heap where Allah's Messenger (ﷺ) was sitting and noticed as if not a single date had been taken thereof.

Sahih al-Bukhari 2781 - Book 55, Hadith 44



56.
Book of Fighting for the Cause of Allah (Jihaad)

Narrated `Abdullah bin Masud:

I asked Allah's Messenger (ﷺ), "O Allah's Messenger (ﷺ)! What is the best deed?" He replied, "To offer the prayers at their early stated fixed times." I asked, "What is next in goodness?" He replied, "To be good and dutiful to your parents." I further asked, what is next in goodness?" He replied, "To participate in Jihad in Allah's Cause." I did not ask Allah's Messenger (ﷺ) anymore and if I had asked him more, he would have told me more.

Sahih al-Bukhari 2782 - Book 56, Hadith 1

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) said, "There is no Hijra (i.e. migration) (from Mecca to Medina) after the Conquest (of Mecca), but Jihad and good intention remain; and if you are called (by the Muslim ruler) for fighting, go forth immediately.

Sahih al-Bukhari 2783 - Book 56, Hadith 2

Narrated `Aisha:

(That she said), "O Allah's Messenger (ﷺ)! We consider Jihad as the best deed. Should we not fight in Allah's Cause?" He said, "The best Jihad (for women) is Hajj-Mabrur (i.e. Hajj which is done according to the Prophet's tradition and is accepted by Allah).

Sahih al-Bukhari 2784 - Book 56, Hadith 3

Narrated Abu Huraira:

A man came to Allah's Messenger (ﷺ) and said, "Instruct me as to such a deed as equals Jihad (in reward)." He replied, "I do not find such a deed." Then he added, "Can you, while the Muslim fighter is in the battle-field, enter your mosque to perform prayers without cease and fast and never break your fast?" The man said, "But who can do that?" Abu- Huraira added, "The Mujahid (i.e. Muslim fighter) is rewarded even for the footsteps of his horse while it wanders bout (for grazing) tied in a long rope."

Sahih al-Bukhari 2785 - Book 56, Hadith 4

Narrated Abu Sa`id Al-Khudri:

Somebody asked, "O Allah's Messenger (ﷺ)! Who is the best among the people?" Allah's Messenger (ﷺ) replied "A believer who strives his utmost in Allah's Cause with his life and property." They asked, "Who is next?" He replied, "A believer who stays in one of the mountain paths worshipping Allah and leaving the people secure from his mischief."

Sahih al-Bukhari 2786 - Book 56, Hadith 5

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying, "The example of a Mujahid in Allah's Cause-- and Allah knows better who really strives in His Cause----is like a person who fasts and prays continuously. Allah guarantees that He will admit the Mujahid in His Cause into Paradise if he is killed, otherwise He will return him to his home safely with rewards and war booty."

Sahih al-Bukhari 2787 - Book 56, Hadith 6

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) used to visit Umm Haram bint Milhan, who would offer him meals. Umm Haram was the wife of Ubada bin As-Samit. Allah's Messenger (ﷺ), once visited her and she provided him with food and started looking for lice in his head. Then Allah's Messenger (ﷺ) slept, and afterwards woke up smiling. Umm Haram asked, "What causes you to smile, O Allah's Messenger (ﷺ)?" He said. "Some of my followers who (in a dream) were presented before me as fighters in Allah's cause (on board a ship) amidst this sea caused me to smile; they were as kings on the thrones (or like kings on the thrones)." (Ishaq, a sub-narrator is not sure as to which expression the Prophet (ﷺ) used.) Umm Haram said, "O Allah's Messenger (ﷺ)! Invoke Allah that he makes me one of them. Allah's Messenger (ﷺ) invoked Allah for her and slept again and woke up smiling. Once again Umm Haram asked, "What makes you smile, O Allah's Messenger (ﷺ)?" He replied, "Some of my followers were presented to me as fighters in Allah's Cause," repeating the same dream. Umm Haram said, "O Allah's Messenger (ﷺ)! Invoke Allah that He makes me one of them." He said, "You are amongst the first ones." It happened that she sailed on the sea during the Caliphate of Mu'awiya bin Abi Sufyan, and after she disembarked, she fell down from her riding animal and died.

Sahih al-Bukhari 2788 - Book 56, Hadith 7

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Whoever believes in Allah and His Apostle, offer prayer perfectly and fasts the month of Ramadan, will rightfully be granted Paradise by Allah, no matter whether he fights in Allah's Cause or remains in the land where he is born." The people said, "O Allah's Messenger (ﷺ) ! Shall we acquaint the people with the is good news?" He said, "Paradise has one-hundred grades which Allah has reserved for the Mujahidin who fight in His Cause, and the distance between each of two grades is like the distance between the Heaven and the Earth. So, when you ask Allah (for something), ask for Al-firdaus which is the best and highest part of Paradise." (i.e. The sub-narrator added, "I think the Prophet also said, 'Above it (i.e. Al-Firdaus) is the Throne of Beneficent (i.e. Allah), and from it originate the rivers of Paradise.")

Sahih al-Bukhari 2790 - Book 56, Hadith 8

Narrated Samura:

The Prophet (ﷺ) said, "Last night two men came to me (in a dream) and made me ascend a tree and then admitted me into a better and superior house, better of which I have never seen. One of them said, 'This house is the house of martyrs."

Sahih al-Bukhari 2791 - Book 56, Hadith 9

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "A single endeavor (of fighting) in Allah's Cause in the forenoon or in the afternoon is better than the world and whatever is in it."

Sahih al-Bukhari 2792 - Book 56, Hadith 10

Narrated Abu Huraira:

The Prophet (ﷺ) said, "A place in Paradise as small as a bow is better than all that on which the sun rises and sets (i.e. all the world)." He also said, "A single endeavor in Allah's Cause in the afternoon or in the forenoon is better than all that on which the sun rises and sets."

Sahih al-Bukhari 2793 - Book 56, Hadith 11

Narrated Sahl bin Sa`d:

The Prophet (ﷺ) said, "A single endeavor in Allah's Cause in the afternoon and in the forenoon is better than the world and whatever is in it."

Sahih al-Bukhari 2794 - Book 56, Hadith 12

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "Nobody who dies and finds good from Allah (in the Hereafter) would wish to come back to this world even if he were given the whole world and whatever is in it, except the martyr who, on seeing the superiority of martyrdom, would like to come back to the world and get killed again (in Allah's Cause)."

Sahih al-Bukhari 2795 - Book 56, Hadith 13

Narrated Anas:

The Prophet (ﷺ) said, "A single endeavor (of fighting) in Allah's Cause in the afternoon or in the forenoon is better than all the world and whatever is in it. A place in Paradise as small as the bow or lash of one of you is better than all the world and whatever is in it. And if a houri from Paradise appeared to the people of the earth, she would fill the space between Heaven and the Earth with light and pleasant scent and her head cover is better than the world and whatever is in it."

Sahih al-Bukhari 2796 - Book 56, Hadith 14

Narrated Abu Huraira:

The Prophet (ﷺ) said, "By Him in Whose Hands my life is! Were it not for some men amongst the believers who dislike to be left behind me and whom I cannot provide with means of conveyance, I would certainly never remain behind any Sariya' (army-unit) setting out in Allah's Cause. By Him in Whose Hands my life is! I would love to be martyred in Allah's Cause and then get resurrected and then get martyred, and then get resurrected again and then get martyred and then get resurrected again and then get martyred.

Sahih al-Bukhari 2797 - Book 56, Hadith 15

Narrated Anas bin Malik:

The Prophet (ﷺ) delivered a sermon and said, "Zaid took the flag and was martyred, and then Ja`far took the flag and was martyred, and then `Abdullah bin Rawaha took the flag and was martyred too, and then Khalid bin Al-Walid took the flag though he was not appointed as a commander and Allah made him victorious." The Prophet (ﷺ) further added, "It would not please us to have them with us." Aiyub, a sub-narrator, added, "Or the Prophet, shedding tears, said, 'It would not please them to be with us.'"

Sahih al-Bukhari 2798 - Book 56, Hadith 16

Narrated Anas bin Malik:

Um Haram said, "Once the Prophet (ﷺ) slept in my house near to me and got up smiling. I said, 'What makes you smile?' He replied, 'Some of my followers who (i.e. in a dream) were presented to me sailing on this green sea like kings on thrones.' I said, 'O Allah's Messenger (ﷺ)! Invoke Allah to make me one of them." So the Prophet (ﷺ) invoked Allah for her and went to sleep again. He did the same (i.e. got up and told his dream) and Um Haran repeated her question and he gave the same reply. She said, "Invoke Allah to make me one of them." He said, "You are among the first batch." Later on it happened that she went out in the company of her husband 'Ubada bin As-Samit who went for Jihad and it was the first time the Muslims undertook a naval expedition led by Mu awiya. When the expedition came to an end and they were returning to Sham, a riding animal was presented to her to ride, but the animal let her fall and thus she died.

Sahih al-Bukhari 2799 - Book 56, Hadith 17

Narrated Anas:

The Prophet (ﷺ) sent seventy men from the tribe of Bani Salim to the tribe of Bani Amir. When they reached there, my maternal uncle said to them, "I will go ahead of you, and if they allow me to convey the message of Allah's Messenger (ﷺ) (it will be all right); otherwise you will remain close to me." So he went ahead of them and the pagans granted him security But while he was reporting the message of the Prophet (ﷺ) , they beckoned to one of their men who stabbed him to death. My maternal uncle said, "Allah is Greater! By the Lord of the Ka`ba, I am successful." After that they attached the rest of the party and killed them all except a lame man who went up to the top of the mountain. (Hammam, a sub-narrator said, "I think another man was saved along with him)." Gabriel informed the Prophet (ﷺ) that they (i.e the martyrs) met their Lord, and He was pleased with them and made them pleased. We used to recite, "Inform our people that we have met our Lord, He is pleased with us and He has made us pleased " Later on this Qur'anic Verse was cancelled. The Prophet (ﷺ) invoked Allah for forty days to curse the murderers from the tribe of Ral, Dhakwan, Bani Lihyan and Bam Usaiya who disobeyed Allah and his Apostle.

Sahih al-Bukhari 2801 - Book 56, Hadith 18

Narrated Jundab bin Sufyan:

In one of the holy Battles a finger of Allah's Messenger (ﷺ) (got wounded and) bled. He said, "You are just a finger that bled, and what you got is in Allah's Cause."

Sahih al-Bukhari 2802 - Book 56, Hadith 19

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "By Him in Whose Hands my soul is! Whoever is wounded in Allah's Cause....and Allah knows well who gets wounded in His Cause....will come on the Day of Resurrection with his wound having the color of blood but the scent of musk."

Sahih al-Bukhari 2803 - Book 56, Hadith 20

Narrated `Abdullah bin `Abbas:

That Abu Sufyan told him that Heraclius said to him, "I asked you about the outcome of your battles with him (i.e. the Prophet (ﷺ)) and you told me that you fought each other with alternate success. So the Apostles are tested in this way but the ultimate victory is always theirs.

Sahih al-Bukhari 2804 - Book 56, Hadith 21

Narrated Anas:

My uncle Anas bin An-Nadr was absent from the Battle of Badr. He said, "O Allah's Messenger (ﷺ)! I was absent from the first battle you fought against the pagans. (By Allah) if Allah gives me a chance to fight the pagans, no doubt. Allah will see how (bravely) I will fight." On the day of Uhud when the Muslims turned their backs and fled, he said, "O Allah! I apologize to You for what these (i.e. his companions) have done, and I denounce what these (i.e. the pagans) have done." Then he advanced and Sa`d bin Mu`adh met him. He said "O Sa`d bin Mu`adh ! By the Lord of An-Nadr, Paradise! I am smelling its aroma coming from before (the mountain of) Uhud," Later on Sa`d said, "O Allah's Apostle! I cannot achieve or do what he (i.e. Anas bin An-Nadr) did. We found more than eighty wounds by swords and arrows on his body. We found him dead and his body was mutilated so badly that none except his sister could recognize him by his fingers." We used to think that the following Verse was revealed concerning him and other men of his sort: "Among the believers are men who have been true to their covenant with Allah....." (33.23) His sister Ar-Rubbaya' broke a front tooth of a woman and Allah's Messenger (ﷺ) ordered for retaliation. On that Anas (bin An-Nadr) said, "O Allah's Messenger (ﷺ)! By Him Who has sent you with the Truth, my sister's tooth shall not be broken." Then the opponents of Anas's sister accepted the compensation and gave up the claim of retaliation. So Allah's Messenger (ﷺ) said, "There are some people amongst Allah's slaves whose oaths are fulfilled by Allah when they take them."

Sahih al-Bukhari 2805, 2806 - Book 56, Hadith 22

Narrated Kharija bin Zaid:

Zaid bin Thabit said, "When the Qur'an was compiled from various written manuscripts, one of the Verses of Surat Al-Ahzab was missing which I used to hear Allah's Messenger (ﷺ) reciting. I could not find it except with Khuza`ima bin Thabjt Al-Ansari, whose witness Allah's Messenger (ﷺ) regarded as equal to the witness of two men. And the Verse was:-- "Among the believers are men who have been true to what they covenanted with Allah." (33.23)

Sahih al-Bukhari 2807 - Book 56, Hadith 23

Narrated Al-Bara:

A man whose face was covered with an iron mask (i.e. clad in armor) came to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! Shall I fight or embrace Islam first? "The Prophet (ﷺ) said, "Embrace Islam first and then fight." So he embraced Islam, and was martyred. Allah's Messenger (ﷺ) said, A Little work, but a great reward. "(He did very little (after embracing Islam), but he will be rewarded in abundance).

Sahih al-Bukhari 2808 - Book 56, Hadith 24

Narrated Anas bin Malik:

Um Ar-Rubai'bint Al-Bara', the mother of Hartha bin Suraqa came to the Prophet (ﷺ) and said, "O Allah's Prophet! Will you tell me about Hartha?" Hartha has been killed (i.e. martyred) on the day of Badr with an arrow thrown by an unidentified person. She added, "If he is in Paradise, I will be patient; otherwise, I will weep bitterly for him." He said, "O mother of Hartha! There are Gardens in Paradise and your son got the Firdausal-ala (i.e. the best place in Paradise).

Sahih al-Bukhari 2809 - Book 56, Hadith 25

Narrated Abu Musa:

A man came to the Prophet (ﷺ) and asked, "A man fights for war booty; another fights for fame and a third fights for showing off; which of them fights in Allah's Cause?" The Prophet (ﷺ) said, "He who fights that Allah's Word (i.e. Islam) should be superior, fights in Allah's Cause."

Sahih al-Bukhari 2810 - Book 56, Hadith 26

Narrated Abu `Abs:

(who is `Abdur-Rahman bin Jabir) Allah's Messenger (ﷺ) said," Anyone whose both feet get covered with dust in Allah's Cause will not be touched by the (Hell) fire."

Sahih al-Bukhari 2811 - Book 56, Hadith 27

Narrated `Ikrima:

that Ibn `Abbas told him and `Ali bin `Abdullah to go to Abu Sa`id and listen to some of his narrations; So they both went (and saw) Abu Sa`id and his brother irrigating a garden belonging to them. When he saw them, he came up to them and sat down with his legs drawn up and wrapped in his garment and said, "(During the construction of the mosque of the Prophet) we carried the adobe of the mosque, one brick at a time while `Ammar used to carry two at a time. The Prophet (ﷺ) passed by `Ammar and removed the dust off his head and said, "May Allah be merciful to `Ammar. He will be killed by a rebellious aggressive group. `Ammar will invite them to (obey) Allah and they will invite him to the (Hell) fire."

Sahih al-Bukhari 2812 - Book 56, Hadith 28

Narrated `Aisha:

When Allah's Messenger (ﷺ) returned on the day (of the battle) of Al-Khandaq (i.e. Trench), he put down his arms and took a bath. Then Gabriel whose head was covered with dust, came to him saying, "You have put down your arms! By Allah, I have not put down my arms yet." Allah's Messenger (ﷺ) said, "Where (to go now)?" Gabriel said, "This way," pointing towards the tribe of Bani Quraiza. So Allah's Messenger (ﷺ) went out towards them .

Sahih al-Bukhari 2813 - Book 56, Hadith 29

Narrated Anas bin Malik:

For thirty days Allah's Messenger (ﷺ) invoked Allah to curse those who had killed the companions of Bir- Mauna; he invoked evil upon the tribes of Ral, Dhakwan, and Usaiya who disobeyed Allah and His Apostle. There was reveled about those who were killed at Bir-Mauna a Qur'anic Verse we used to recite, but it was cancelled later on. The Verse was: "Inform our people that we have met our Lord. He is pleased with us and He has made us pleased."

Sahih al-Bukhari 2814 - Book 56, Hadith 30

Narrated Jabir bin `Abdullah:

"Some people drank alcohol in the morning of the day (of the battle) of Uhud and were martyred (on the same day)." Sufyan was asked, "(Were they martyred) in the last part of the day?)" He replied, "Such information does not occur in the narration."

Sahih al-Bukhari 2815 - Book 56, Hadith 31

Narrated Jabir:

My father's mutilated body was brought to the Prophet (ﷺ) and was placed in front of him. I went to uncover his face but my companions forbade me. Then mourning cries of a lady were heard, and it was said that she was either the daughter or the sister of `Amr. The Prophet (ﷺ) said, "Why is she crying?" Or said, "Do not cry, for the angels are still shading him with their wings." (Al-Bukhari asked Sadqa, a sub-narrator, "Does the narration include the expression: 'Till he was lifted?' " The latter replied, "Jabir may have said it.")

Sahih al-Bukhari 2816 - Book 56, Hadith 32

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "Nobody who enters Paradise likes to go back to the world even if he got everything on the earth, except a Mujahid who wishes to return to the world so that he may be martyred ten times because of the dignity he receives (from Allah)."

Sahih al-Bukhari 2817 - Book 56, Hadith 33

Narrated `Abdullah bin Abi `Aufa:

Allah's Messenger (ﷺ) said, "Know that Paradise is under the shades of swords."

Sahih al-Bukhari 2818 - Book 56, Hadith 34

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Once Solomon, son of David said, '(By Allah) Tonight I will have sexual intercourse with one hundred (or ninety-nine) women each of whom will give birth to a knight who will fight in Allah's Cause.' On that a (i.e. if Allah wills) but he did not say, 'Allah willing.' Therefore only one of those women conceived and gave birth to a half-man. By Him in Whose Hands Muhammad's life is, if he had said, "Allah willing', (he would have begotten sons) all of whom would have been knights striving in Allah's Cause."

Sahih al-Bukhari 2819 - Book 56, Hadith 35

Narrated Anas:

The Prophet (ﷺ) was the best, the bravest and the most generous of all the people. Once when the people of Medina got frightened, the Prophet (ﷺ) rode a horse and went ahead of them and said, "We found this horse very fast."

Sahih al-Bukhari 2820 - Book 56, Hadith 36

Narrated Muhammad bin Jubair:

Jubair bin Mut`im told me that while he was in the company of Allah's Messenger (ﷺ) with the people returning from Hunain, some people (bedouins) caught hold of the Prophet (ﷺ) and started begging of him so much so that he had to stand under a (kind of thorny tree (i.e. Samurah) and his cloak was snatched away. The Prophet (ﷺ) stopped and said, "Give me my cloak. If I had as many camels as these thorny trees, I would have distributed them amongst you and you will not find me a miser or a liar or a coward."

Sahih al-Bukhari 2821 - Book 56, Hadith 37

Narrated `Amr bin Maimun Al-Audi:

Sa`d used to teach his sons the following words as a teacher teaches his students the skill of writing and used to say that Allah's Messenger (ﷺ) used to seek Refuge with Allah from them (i.e. the evils) at the end of every prayer. The words are: 'O Allah! I seek refuge with You from cowardice, and seek refuge with You from being brought back to a bad stage of old life and seek refuge with You from the afflictions of the world, and seek refuge with You from the punishments in the grave.'

Sahih al-Bukhari 2822 - Book 56, Hadith 38

Narrated Anas bin Malik:

The Prophet (ﷺ) used to say, "O Allah! I seek refuge with You from helplessness, laziness, cowardice and feeble old age; I seek refuge with You from afflictions of life and death and seek refuge with You from the punishment in the grave."

Sahih al-Bukhari 2823 - Book 56, Hadith 39

Narrated As-Sa'-ib bin Yazid:

I was in the company of Talha bin 'Ubaidullah, Sa`d, Al-Miqdad bin Al-Aswad and `Abdur Rahman bin `Auf and I heard none of them narrating anything from Allah's Messenger (ﷺ) but Talha was talking about the day (of the battle) of Uhud.

Sahih al-Bukhari 2824 - Book 56, Hadith 40

Narrated Ibn `Abbas:

On the day of the Conquest (of Mecca) the Prophet (ﷺ) said, "There is no emigration after the Conquest but Jihad and intentions. When you are called (by the Muslim ruler) for fighting, go forth immediately." (See Hadith No. 42)

Sahih al-Bukhari 2825 - Book 56, Hadith 41

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Allah welcomes two men with a smile; one of whom kills the other and both of them enter Paradise. One fights in Allah's Cause and gets killed. Later on Allah forgives the 'killer who also get martyred (In Allah's Cause)."

Sahih al-Bukhari 2826 - Book 56, Hadith 42

Narrated Abu Huraira:

I went to Allah's Messenger (ﷺ) while he was at Khaibar after it had fallen in the Muslims' hands. I said, "O Allah's Messenger (ﷺ)! Give me a share (from the land of Khaibar)." One of the sons of Sa'id bin Al-'As said, "O Allah's Messenger (ﷺ)! Do not give him a share." I said, "This is the murderer of Ibn Qauqal." The son of Said bin Al-As said, "Strange! A Wabr (i.e. guinea pig) who has come down to us from the mountain of Qaduim (i.e. grazing place of sheep) blames me for killing a Muslim who was given superiority by Allah because of me, and Allah did not disgrace me at his hands (i.e. was not killed as an infidel)." (The sub-narrator said "I do not know whether the Prophet (ﷺ) gave him a share or not.")

Sahih al-Bukhari 2827 - Book 56, Hadith 43

Narrated Anas bin Malik:

In the life-time of the Prophet, Abu Talha did not fast because of the Jihad, but after the Prophet (ﷺ) died I never saw him without fasting except on `Id-ul-Fitr and `Id-ul-Aclha.

Sahih al-Bukhari 2828 - Book 56, Hadith 44

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Five are regarded as martyrs: They are those who die because of plague, Abdominal disease, drowning or a falling building etc., and the martyrs in Allah's Cause."

Sahih al-Bukhari 2829 - Book 56, Hadith 45

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "Plague is the cause of martyrdom of every Muslim (who dies because of it).

Sahih al-Bukhari 2830 - Book 56, Hadith 46

Narrated Al-Bara:

When the Divine Inspiration: "Those of the believers who sit (at home), was revealed the Prophet (ﷺ) sent for Zaid (bin Thabit) who came with a shoulder-blade and wrote on it. Ibn Um-Maktum complained about his blindness and on that the following revelation came: "Not equal are those believers who sit (at home) except those who are disabled (by injury, or are blind or lame etc.) and those who strive hard and fight in the Way of Allah with their wealth and lives)." (4.95)

Sahih al-Bukhari 2831 - Book 56, Hadith 47

Narrated Sahl bin Sa`d As-Sa`idi:

I saw Marwan bin Al-Hakam sitting in the Mosque. So I came forward and sat by his side. He told us that Zaid bin Thabit had told him that Allah's Messenger (ﷺ) had dictated to him the Divine Verse: "Not equal are those believers who sit (at home) and those who strive hard and fight in the Cause of Allah with their wealth and lives.' (4.95) Zaid said, "Ibn-Maktum came to the Prophet (ﷺ) while he was dictating to me that very Verse. On that Ibn Um Maktum said, "O Allah's Messenger (ﷺ)! If I had power, I would surely take part in Jihad." He was a blind man. So Allah sent down revelation to His Apostle while his thigh was on mine and it became so heavy for me that I feared that my thigh would be broken. Then that state of the Prophet (ﷺ) was over after Allah revealed "...except those who are disabled (by injury or are blind or lame etc.) (4.95)

Sahih al-Bukhari 2832 - Book 56, Hadith 48

Narrated Salim Abu-An-Nadr:

`Abdullah bin Abi `Aufa wrote and I read what he wrote that Allah's Messenger (ﷺ) said, "When you face them (i.e. your enemy) then be patient."

Sahih al-Bukhari 2833 - Book 56, Hadith 49

Narrated Anas:

Allah's Messenger (ﷺ) went towards the Khandaq (i.e. Trench) and saw the Emigrants and the Ansar digging in a very cold morning as they did not have slaves to do that for them. When he noticed their fatigue and hunger he said, "O Allah! The real life is that of the Here-after, (so please) forgive the Ansar and the Emigrants." In its reply the Emigrants and the Ansar said, "We are those who have given a pledge of allegiance to Muhammad that we will carry on Jihad as long as we live."

Sahih al-Bukhari 2834 - Book 56, Hadith 50

Narrated Anas:

The Emigrants and the Ansar started digging the trench around Medina carrying the earth on their backs and saying, "We are those who have given a pledge of allegiance to Muhammad that we will I carry on Jihad as long as we live." The Prophet (ﷺ) kept on replying, "O Allah, there is no good except the good of the Hereafter; so confer Your Blessings on the Ansar and the Emigrants."

Sahih al-Bukhari 2835 - Book 56, Hadith 51

Narrated Al-Bara:

The Prophet (ﷺ) went on carrying (i.e. the earth) and saying, "Without You (O Allah!) we would have got no guidance."

Sahih al-Bukhari 2836 - Book 56, Hadith 52

Narrated Al-Bara:

On the day (of the battle) of Al-Ahzab (i.e. clans) I saw the Prophet (ﷺ) carrying earth, and the earth was covering the whiteness of his `Abdomen. And he was saying, "Without You (O Allah!) we would have got no guidance, nor given in charity, nor prayed. So please bless us with tranquility and make firm our feet when we meet our enemies. Indeed (these) people have rebelled against (oppressed) us but never shall we yield if they try to bring affliction upon us."

Sahih al-Bukhari 2837 - Book 56, Hadith 53

Narrated Anas:

We returned from the Ghazwa of Tabuk along with the Prophet. (See Hadith No. 92 below) .

Sahih al-Bukhari 2838 - Book 56, Hadith 54

Narrated Anas:

While the Prophet (ﷺ) was in a Ghazwa he said, "Some people have remained behind us in Medina and we never crossed a mountain path or a valley, but they were with us (i.e. sharing the reward with us), as they have been held back by a (legal) excuse. "

Sahih al-Bukhari 2839 - Book 56, Hadith 55

Narrated Abu Sa`id:

I heard the Prophet (ﷺ) saying, "Indeed, anyone who fasts for one day for Allah's Pleasure, Allah will keep his face away from the (Hell) fire for (a distance covered by a journey of) seventy years."

Sahih al-Bukhari 2840 - Book 56, Hadith 56

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Whoever spends two things in Allah's Cause, will be called by all the gate-keepers of Paradise who will be saying, 'O so-and-so! Come here.' " Abu Bakr said, "O Allah's Messenger (ﷺ)! Such persons will never be destroyed." The Prophet (ﷺ) said, "I hope you will be one of them."

Sahih al-Bukhari 2841 - Book 56, Hadith 57

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) ascended the pulpit and said, "Nothing worries me as to what will happen to you after me, except the temptation of worldly blessings which will be conferred on you." Then he mentioned the worldly pleasures. He started with the one (i.e. the blessings) and took up the other (i.e. the pleasures). A man got up saying, "O Allah's Messenger (ﷺ)! Can the good bring about evil?" The Prophet (ﷺ) remained silent and we thought that he was being inspired divinely, so all the people kept silent with awe. Then the Prophet (ﷺ) wiped the sweat off his face and asked, "Where is the present questioner?" "Do you think wealth is good?" he repeated thrice, adding, "No doubt, good produces nothing but good. Indeed it is like what grows on the banks of a stream which either kills or nearly kills the grazing animals because of gluttony except the vegetation-eating animal which eats till both its flanks are full (i.e. till it gets satisfied) and then stands in the sun and defecates and urinates and again starts grazing. This worldly property is sweet vegetation. How excellent the wealth of the Muslim is, if it is collected through legal means and is spent in Allah's Cause and on orphans, poor people and travelers. But he who does not take it legally is like an eater who is never satisfied and his wealth will be a witness against him on the Day of Resurrection."

Sahih al-Bukhari 2842 - Book 56, Hadith 58

Narrated Zaid bin Khalid:

Allah's Messenger (ﷺ) said, " He who pre pares a Ghazi going in Allah's Cause is given a reward equal to that of) a Ghazi; and he who looks after properly the dependents of a Ghazi going in Allah's Cause is (given a reward equal to that of) Ghazi."

Sahih al-Bukhari 2843 - Book 56, Hadith 59

Narrated Anas:

The Prophet (ﷺ) used not to enter any house in Medina except the house of Um Sulaim besides those of his wives when he was asked why, he said, "I take pity on her as her brother was killed in my company. "

Sahih al-Bukhari 2844 - Book 56, Hadith 60

Narrated Ibn `Aun:

Once Musa bin Anas while describing the battle of Yamama, said, "Anas bin Malik went to Thabit bin Qais, who had lifted his clothes from his thighs and was applying Hunut to his body. Anas asked, 'O Uncle! What is holding you back (from the battle)?' He replied, 'O my nephew! I am coming just now,' and went on perfuming himself with Hunut, then he came and sat (in the row). Anas then mentioned that the people fled from the battle-field. On that Thabit said, 'Clear the way for me to fight the enemy. We would never do so (i.e. flee) in the company of Allah's Messenger (ﷺ). How bad the habits you have acquired from your enemies!"

Sahih al-Bukhari 2845 - Book 56, Hadith 61

Narrated Jabir:

The Prophet (ﷺ) said, "Who will bring me the information about the enemy on the day (of the battle) of Al-Ahzab (i.e. Clans)?" Az-Zubair said, "I will." The Prophet (ﷺ) said again, "Who will bring me the information about the enemy?" Az-Zubair said again, "I will." The Prophet (ﷺ) said, "Every prophet had a disciple and my disciple is Az-Zubair. "

Sahih al-Bukhari 2846 - Book 56, Hadith 62

Narrated Jabir bin `Abdullah:

When the Prophet (ﷺ) called the people (Sadqa, a sub-narrator, said, 'Most probably that happened on the day of Al-Khandaq) Az-Zubair responded to the call (i.e. to act as a reconnoiter). The Prophet) called the people again and Az-Zubair responded to the call. The Prophet (ﷺ) then said, "Every prophet had a disciple and my disciple is Zubair bin Al-`Awwam."

Sahih al-Bukhari 2847 - Book 56, Hadith 63

Narrated Malik bin Al-Huwairith:

On my departure from the Prophet (ﷺ) he said to me and to a friend of mine, "You two, pronounce the Adhan and the Iqama for the prayer and let the elder of you lead the prayer."

Sahih al-Bukhari 2848 - Book 56, Hadith 64

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "Good will remain (as a permanent quality) in the foreheads of horses till the Day of Resurrection."

Sahih al-Bukhari 2849 - Book 56, Hadith 65

Narrated Urwa bin Ja'd:

The Prophet (ﷺ) said, "Good will remain (as a permanent quality) in the foreheads of horses till the Day of Resurrection."

Sahih al-Bukhari 2850 - Book 56, Hadith 66

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) (ﷺ) said, "There is a blessing in the fore-heads of horses."

Sahih al-Bukhari 2851 - Book 56, Hadith 67

Narrated `Urwa Al-Bariqi:

The Prophet (ﷺ) said, "Good will remain (as a permanent quality) in the foreheads of horses (for Jihad) till the Day of Resurrection, for they bring about either a reward (in the Hereafter) or (war) booty (in this world)."

Sahih al-Bukhari 2852 - Book 56, Hadith 68

Narrated Abu Huraira:

The Prophet (ﷺ) said, "If somebody keeps a horse in Allah's Cause motivated by his faith in Allah and his belief in His Promise, then he will be rewarded on the Day of Resurrection for what the horse has eaten or drunk and for its dung and urine."

Sahih al-Bukhari 2853 - Book 56, Hadith 69

Narrated `Abdullah bin Abi Qatada:

(from his father) Abu Qatada went out (on a journey) with Allah's Messenger (ﷺ) but he was left behind with some of his companions who were in the state of Ihram. He himself was not in the state of Ihram. They saw an opener before he could see it. When they saw the opener, they did not speak anything till Abu Qatada saw it. So, he rode over his horse called Al-Jarada and requested them to give him his lash, but they refused. So, he himself took it and then attacked the opener and slaughtered it. He ate of its meat and his companions ate, too, but they regretted their eating. When they met the Prophet (they asked him about it) and he asked, "Have you some of its meat (left) with you?" Abu Qatada replied, "Yes, we have its leg with us." So, the Prophet (ﷺ) took and ate it.

Sahih al-Bukhari 2854 - Book 56, Hadith 70

Narrated Sahl:

In our garden there was a horse belonging to the Prophet (ﷺ) called Al-Luhaif or Al-Lakhif.

Sahih al-Bukhari 2855 - Book 56, Hadith 71

Narrated Mu`adh:

I was a companion rider of the Prophet (ﷺ) on a donkey called 'Ufair. The Prophet (ﷺ) asked, "O Mu`adh! Do you know what Allah's right on His slaves is, and what the right of His slaves on Him is?" I replied, "Allah and His Apostle know better." He said, "Allah's right on His slaves is that they should worship Him (Alone) and should not worship any besides Him. And slave's right on Allah is that He should not punish him who worships none besides Him." I said, "O Allah's Messenger (ﷺ)! Should I not inform the people of this good news?" He said, "Do not inform them of it, lest they should depend on it (absolutely).

Sahih al-Bukhari 2856 - Book 56, Hadith 72

Narrated Anas bin Malik:

Once there was a feeling of fright in Medina, so the Prophet (ﷺ) borrowed a horse belonging to us called Mandub (and he rode away on it). (When the Prophet (ﷺ) returned) he said, "I have not seen anything of fright and I found it (i.e. this horse) very fast."

Sahih al-Bukhari 2857 - Book 56, Hadith 73

Narrated `Abdullah bin `Umar:

I heard the Prophet (ﷺ) saying. "Evil omen is in three things: The horse, the woman and the house."

Sahih al-Bukhari 2858 - Book 56, Hadith 74

Narrated Sahl bin Sa`d Saidi:

Allah's Messenger (ﷺ) said "If there is any evil omen in anything, then it is in the woman, the horse and the house."

Sahih al-Bukhari 2859 - Book 56, Hadith 75

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, " Horses are kept for one of three purposes; for some people they are a source of reward, for some others they are a means of shelter and for some others they are a source of sins. The one for whom they are a source of reward, is he who keeps a horse for Allah's Cause (i.e. Jihad) tying it with a long tether on a meadow or in a garden with the result that whatever it eats from the area of the meadow or the garden where it is tied will be counted as good deeds for his benefit, and if it should break its rope and jump over one or two hillocks then all its dung and its foot marks will be written as good deeds for him; and if it passes by a river and drinks water from it even though he had no intention of watering it, even then he will get the reward for its drinking. As for the man for whom horses are a source of sins, he is the one who keeps a horse for the sake of pride and pretense and showing enmity for Muslims: such a horse will be a source of sins for him. When Allah's Messenger (ﷺ) was asked about donkeys, he replied, "Nothing has been revealed to me about them except this unique, comprehensive Verse: "Then anyone who does an atom's (or a small ant's) weight of good shall see it; And anyone who does an atom's (or a small ant's) weight of evil, shall see it.' (101.7-8)

Sahih al-Bukhari 2860 - Book 56, Hadith 76

Narrated Muslim from Abu `Aqil from Abu Al-Mutawakkil An-Naji:

I called on Jabir bin `Abdullah Al-Ansari and said to him, "Relate to me what you have heard from Allah's Messenger (ﷺ) ." He said, "I accompanied him on one of the journeys." (Abu `Aqil said, "I do not know whether that journey was for the purpose of Jihad or `Umra.") "When we were returning," Jabir continued, "the Prophet (ﷺ) said, 'Whoever wants to return earlier to his family, should hurry up.' We set off and I was on a black red tainted camel having no defect, and the people were behind me. While I was in that state the camel stopped suddenly (because of exhaustion). On that the Prophet (ﷺ) said to me, 'O Jabir, wait!' Then he hit it once with his lash and it started moving on a fast pace. He then said, 'Will you sell the camel?' I replied in the affirmative when we reached Medina, and the Prophet (ﷺ) went to the Mosque along with his companions. I, too, went to him after tying the camel on the pavement at the Mosque gate. Then I said to him, 'This is your camel.' He came out and started examining the camel and saying, 'The camel is ours.' Then the Prophet (ﷺ) sent some Awaq (i.e. an amount) of gold saying, 'Give it to Jabir.' Then he asked, 'Have you taken the full price (of the camel)?' I replied in the affirmative. He said, 'Both the price and the camel are for you.' "

Sahih al-Bukhari 2861 - Book 56, Hadith 77

Narrated Anas bin Malik:

There was a feeling of fright in Medina, so the Prophet (ﷺ) borrowed a horse called Mandub belonging 'to Abu Talha and mounted it. (On his return), he said, "I did not see anything of fright and I found this horse very fast."

Sahih al-Bukhari 2862 - Book 56, Hadith 78

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) fixed two shares for the horse and one share for its rider (from the war booty).

Sahih al-Bukhari 2863 - Book 56, Hadith 79

Narrated Abu 'Is-haq:

Somebody asked Al-Bar-a bin `Azib, "Did you flee deserting Allah's Messenger (ﷺ) during the battle of Hunain?" Al-Bara replied, "But Allah's Messenger (ﷺ) did not flee. The people of the Tribe of Hawazin were good archers. When we met them, we attacked them, and they fled. When the Muslims started collecting the war booty, the pagans faced us with arrows, but Allah's Messenger (ﷺ) did not flee. No doubt, I saw him on his white mule and Abu Sufyan was holding its reins and the Prophet (ﷺ) was saying, 'I am the Prophet (ﷺ) in truth: I am the son of `Abdul Muttalib.' "

Sahih al-Bukhari 2864 - Book 56, Hadith 80

Narrated Ibn'`Umar:

When the Prophet (ﷺ) put his feet in the stirrup and the she-camel got up carrying him he would start reciting Talbiya at the mosque of Dhul-Hulaifa.

Sahih al-Bukhari 2865 - Book 56, Hadith 81

Narrated Anas:

The Prophet (ﷺ) met them (i.e. the people) while he was riding an unsaddled horse with his sword slung over his shoulder.

Sahih al-Bukhari 2866 - Book 56, Hadith 82

Narrated Anas bin Malik:

Once the people of Medina were frightened, so the Prophet (ﷺ) rode a horse belonging to Abu Talha and it ran slowly, or was of narrow paces. When he returned, he said, "I found your (i.e. Abu Talha's) horse very fast. After that the horse could not be surpassed in running..'

Sahih al-Bukhari 2867 - Book 56, Hadith 83

Narrated (`Abdullah) bin `Umar:

The Prophet (ﷺ) arranged for a horse race amongst the horses that had been made lean to take place between Al-Hafya" and Thaniyat Al-Wada` (i.e. names of two places) and the horses which had not been mad.? lean from Ath-Thaniyat to the mosque of Bani Zuraiq. I was also amongst those who took part in that horse race. Sufyan, a sub-narrator, said, "The distance between Al-Hafya and Thaniya Al- Wada` is five or six miles; and between Thaniya and the mosque of Bani Zuraiq is one mile."

Sahih al-Bukhari 2868 - Book 56, Hadith 84

Narrated `Abdullah:

The Prophet (ﷺ) arranged for a horse race of the horses which had not been made lean; the area of the race was from Ath-Thaniya to the mosque of Bani Zuraiq. (The sub-narrator said, "`Abdullah bin `Umar was amongst those who participated in that horse race.").

Sahih al-Bukhari 2869 - Book 56, Hadith 85

Narrated Abu 'Is-haq from Musa bin `Uqba from Mafia from Ibn `Umar who said:

"Allah's Messenger (ﷺ) arranged a horse race amongst the horses that had been made lean, letting them start from Al-Hafya' and their limit (distance of running) was up to Thaniyat-al-Wada`. I asked Musa, 'What was the distance between the two places?' Musa replied, 'Six or seven miles. He arranged a race of the horses which had not been made lean sending them from Thaniyat-al-Wada`, and their limit was up to the mosque of Bani Zuraiq.' I asked, 'What was the distance between those two places?' He replied 'One mile or so.' Ibn `Umar was amongst those who participated in that horse race."

Sahih al-Bukhari 2870 - Book 56, Hadith 86

Narrated Anas:

The she camel of the Prophet (ﷺ) was called Al-Adba.

Sahih al-Bukhari 2871 - Book 56, Hadith 87

Narrated Anas:

The Prophet (ﷺ) had a she camel called Al Adba which could not be excelled in a race. (Humaid, a subnarrator said, "Or could hardly be excelled.") Once a bedouin came riding a camel below six years of age which surpasses it (i.e. Al-`Adba') in the race. The Muslims felt it so much that the Prophet (ﷺ) noticed their distress. He then said, "It is Allah's Law that He brings down whatever rises high in the world."

Sahih al-Bukhari 2872 - Book 56, Hadith 88

Narrated `Amr bin Al-Harith:

The Prophet (ﷺ) did not leave anything behind him after his death except a white mule, his arms and a piece of land which he left to be given in charity.

Sahih al-Bukhari 2873 - Book 56, Hadith 89

Narrated Al-Bara:

that a man asked him. "O Abu '`Umara! Did you flee on the day (of the battle) of Hunain?" He replied, "No, by Allah, the Prophet (ﷺ) did not flee but the hasty people fled and the people of the Tribe of Hawazin attacked them with arrows, while the Prophet (ﷺ) was riding his white mule and Abu Sufyan bin Al-Harith was holding its reins, and the Prophet (ﷺ) was saying, 'I am the Prophet (ﷺ) in truth, I am the son of `Abdul Muttalib.' "

Sahih al-Bukhari 2874 - Book 56, Hadith 90

Narrated `Aisha:

the mother of the faithful believers, I requested the Prophet (ﷺ) permit me to participate in Jihad, but he said, "Your Jihad is the performance of Hajj."

Sahih al-Bukhari 2875 - Book 56, Hadith 91

Narrated `Aisha:

the mother of the faithful believers: The Prophet (ﷺ) was asked by his wives about the Jihad and he replied, "The best Jihad (for you) is (the performance of) Hajj."

Sahih al-Bukhari 2876 - Book 56, Hadith 92

Narrated Anas:

Allah's Messenger (ﷺ) went to the daughter of Milhan and reclined there (and slept) and then (woke up) smiling. She asked, "O Allah's Messenger (ﷺ)! What makes you smile?" He replied, (I dreamt that) some people amongst my followers were sailing on the green sea in Allah's Cause, resembling kings on thrones." She said, "O Allah's Messenger (ﷺ)! Invoke Allah to make me one of them." He said, "O Allah! Let her be one of them." Then he (slept again and woke up and) smiled. She asked him the same question and he gave the same reply. She said, "Invoke Allah to make me one of them." He replied, "You will be amongst the first group of them; you will not be amongst the last." Later on she married 'Ubada bin As-Samit and then she sailed on the sea with bint Qaraza, Mu'awiya's wife (for Jihad). On her return, she mounted her riding animal, which threw her down breaking her neck, and she died on falling down.

Sahih al-Bukhari 2877 - Book 56, Hadith 93

Narrated `Aisha:

Whenever the Prophet (ﷺ) intended to proceed on a journey, he used to draw lots amongst his wives and would take the one upon whom the lot fell. Once, before setting out for Jihad, he drew lots amongst us and the lot came to me; so I went with the Prophet; and that happened after the revelation of the Verse Hijab (i.e. veiling).

Sahih al-Bukhari 2879 - Book 56, Hadith 94

Narrated Anas:

On the day (of the battle) of Uhad when (some) people retreated and left the Prophet, I saw `Aisha bint Abu Bakr and Um Sulaim, with their robes tucked up so that the bangles around their ankles were visible hurrying with their water skins (in another narration it is said, "carrying the water skins on their backs"). Then they would pour the water in the mouths of the people, and return to fill the water skins again and came back again to pour water in the mouths of the people.

Sahih al-Bukhari 2880 - Book 56, Hadith 95

Narrated Tha`laba bin Abi Malik:

`Umar bin Al-Khattab distributed some garments amongst the women of Medina. One good garment remained, and one of those present with him said, "O chief of the believers! Give this garment to your wife, the (grand) daughter of Allah's Messenger (ﷺ)." They meant Um Kulthum, the daughter of `Ali. `Umar said, Um Salit has more right (to have it)." Um Salit was amongst those Ansari women who had given the pledge of allegiance to Allah's Messenger (ﷺ).' `Umar said, "She (i.e. Um Salit) used to carry the water skins for us on the day of Uhud."

Sahih al-Bukhari 2881 - Book 56, Hadith 96

Narrated Ar-Rubayyi 'bint Mu'auwidh:

We were in the company of the Prophet (ﷺ) providing the wounded with water and treating them and bringing the killed to Medina (from the battle field) .

Sahih al-Bukhari 2882 - Book 56, Hadith 97

Narrated Ar-Rabi'bint Mu'auwidh:

We used to take part in holy battles with the Prophet (ﷺ) by providing the people with water and serving them and bringing the killed and the wounded back to Medina.

Sahih al-Bukhari 2883 - Book 56, Hadith 98

Narrated Abu Musa:

Abu 'Amir was hit with an arrow in his knee, so I went to him and he asked me to remove the arrow. When I removed it, the water started dribbling from it. Then I went to the Prophet (ﷺ) and told him about it. He said, "O Allah! Forgive `Ubaid Abu 'Amir."

Sahih al-Bukhari 2884 - Book 56, Hadith 99

Narrated `Aisha:

The Prophet (ﷺ) was vigilant one night and when he reached Medina, he said, "Would that a pious man from my companions guard me tonight!" Suddenly we heard the clatter of arms. He said, "Who is that? " He (The new comer) replied, " I am Sa`d bin Abi Waqqas and have come to guard you." So, the Prophet (ﷺ) slept (that night).

Sahih al-Bukhari 2885 - Book 56, Hadith 100

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Let the slave of Dinar and Dirham of Quantify and Khamisa (i.e. money and luxurious clothes) perish for he is pleased if these things are given to him, and if not, he is displeased!"

Sahih al-Bukhari 2886 - Book 56, Hadith 101

Narrated Abu Huraira:

The Prophet (ﷺ) said, " Let the slave of Dinar and Dirham, of Quantify and Khamisa perish as he is pleased if these things are given to him, and if not, he is displeased. Let such a person perish and relapse, and if he is pierced with a thorn, let him not find anyone to take it out for him. Paradise is for him who holds the reins of his horse to strive in Allah's Cause, with his hair unkempt and feet covered with dust: if he is appointed in the vanguard, he is perfectly satisfied with his post of guarding, and if he is appointed in the rearward, he accepts his post with satisfaction; (he is so simple and unambiguous that) if he asks for permission he is not permitted, and if he intercedes, his intercession is not accepted."

Sahih al-Bukhari 2887 - Book 56, Hadith 102

Narrated Anas:

I was in the company of Jabir bin `Abdullah on a journey and he used to serve me though he was older than I. Jarir said, "I saw the Ansar doing a thing (i.e. showing great reverence to the Prophet (ﷺ)) for which I have vowed that whenever I meet any of them, I will serve him."

Sahih al-Bukhari 2888 - Book 56, Hadith 103

Narrated Anas bin Malik:

I went along with the Prophet (ﷺ) to Khaibar so as to serve him. (Later on) when the Prophet (ﷺ) returned he, on seeing the Uhud mountain, said, "This is a mountain that loves us andis loved by us." Then he pointed to Medina with his hand saying, "O Allah! I make the area which is in between Medina's two mountains a sanctuary, as Abraham made Mecca a sanctuary. O Allah! Bless us in our Sa and Mudd (i.e. units of measuring).

Sahih al-Bukhari 2889 - Book 56, Hadith 104

Narrated Anas:

We were with the Prophet (on a journey) and the only shade one could have was the shade made by one's own garment. Those who fasted did not do any work and those who did not fast served the camels and brought the water on them and treated the sick and (wounded). So, the Prophet (ﷺ) said, "Today, those who were not fasting took (all) the reward."

Sahih al-Bukhari 2890 - Book 56, Hadith 105

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Charity is obligatory everyday on every joint of a human being. If one helps a person in matters concerning his riding animal by helping him to ride it or by lifting his luggage on to it, all this will be regarded charity. A good word, and every step one takes to offer the compulsory Congregational prayer, is regarded as charity; and guiding somebody on the road is regarded as charity."

Sahih al-Bukhari 2891 - Book 56, Hadith 106

Narrated Sahl bin Sa`d As-Sa'di:

Allah's Messenger (ﷺ) said, "To guard Muslims from infidels in Allah's Cause for one day is better than the world and whatever is on its surface, and a place in Paradise as small as that occupied by the whip of one of you is better than the world and whatever is on its surface; and a morning's or an evening's journey which a slave (person) travels in Allah's Cause is better than the world and whatever is on its surface."

Sahih al-Bukhari 2892 - Book 56, Hadith 107

Narrated Anas bin Malik:

The Prophet (ﷺ) said to Abu Talha, "Choose one of your boy servants to serve me in my expedition to Khaibar." So, Abu Talha took me letting me ride behind him while I was a boy nearing the age of puberty. I used to serve Allah's Messenger (ﷺ) when he stopped to rest. I heard him saying repeatedly, "O Allah! I seek refuge with You from distress and sorrow, from helplessness and laziness, from miserliness and cowardice, from being heavily in debt and from being overcome by men." Then we reached Khaibar; and when Allah enabled him to conquer the Fort (of Khaibar), the beauty of Safiya bint Huyai bin Akhtab was described to him. Her husband had been killed while she was a bride. So Allah's Messenger (ﷺ) selected her for himself and took her along with him till we reached a place called Sa`d-AsSahba,' where her menses were over and he took her for his wife. Haris (a kind of dish) was served on a small leather sheet. Then Allah's Messenger (ﷺ) told me to call those who were around me. So, that was the marriage banquet of Allah's Messenger (ﷺ) and Safiya. Then we left for Medina. I saw Allah's Apostle folding a cloak round the hump of the camel so as to make a wide space for Safiya (to sit on behind him) He sat beside his camel letting his knees for Safiya to put her feet on so as to mount the camel. Then, we proceeded till we approached Medina; he looked at Uhud (mountain) and said, "This is a mountain which loves us and is loved by us." Then he looked at Medina and said, "O Allah! I make the area between its (i.e. Medina's) two mountains a sanctuary as Abraham made Mecca a sanctuary. O Allah! Bless them (i.e. the people of Medina) in their Mudd and Sa (i.e. measures).

Sahih al-Bukhari 2893 - Book 56, Hadith 108

Narrated Anas bin Malik:

Um Haram told me that the Prophet (ﷺ) one day took a midday nap in her house. Then he woke up smiling. Um Haram asked, "O Allah's Messenger (ﷺ)! What makes you smile?" He replied "I was astonished to see (in my dream) some people amongst my followers on a sea-voyage looking like kings on the thrones." She said, "O Allah's Messenger (ﷺ)! Invoke Allah to make me one of them." He replied, "You are amongst them." He slept again and then woke up smiling and said the same as before twice or thrice. And she said, "O Allah's Messenger (ﷺ)! Invoke Allah to make me one of them." And he said, "You are amongst the first batch." 'Ubada bin As-Samit married her (i.e. Um Haram) and then he took her for Jihad. When she returned, an animal was presented to her to ride, but she fell down and her neck was broken.

Sahih al-Bukhari 2894 - Book 56, Hadith 109

Narrated Mus`ab bin Sa`d:

Once Sa`d (bin Abi Waqqas) thought that he was superior to those who were below him in rank. On that the Prophet (ﷺ) said, "You gain no victory or livelihood except through (the blessings and invocations of) the poor amongst you."

Sahih al-Bukhari 2896 - Book 56, Hadith 110

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said, "A time will come when groups of people will go for Jihad and it will be asked, 'Is there anyone amongst you who has enjoyed the company of the Prophet?' The answer will be, 'Yes.' Then they will be given victory (by Allah) (because of him). Then a time will come when it will be asked. 'Is there anyone amongst you who has enjoyed the company of the companions of the Prophet?' It will be said, 'Yes,' and they will be given victory (by Allah). Then a time will come when it will be said. 'Is there anyone amongst you who has enjoyed the company of the companions of the companions of the Prophet?' It will be said, 'Yes,' and they will be given victory (by Allah).

Sahih al-Bukhari 2897 - Book 56, Hadith 111

Narrated Sahl bin Sa`d As-Sa`idi:

Allah's Messenger (ﷺ) and the pagans faced each other and started fighting. When Allah's Messenger (ﷺ) returned to his camp and when the pagans returned to their camp, somebody talked about a man amongst the companions of Allah's Messenger (ﷺ) who would follow and kill with his sword any pagan going alone. He said, "Nobody did his job (i.e. fighting) so properly today as that man." Allah's Messenger (ﷺ) said, "Indeed, he is amongst the people of the (Hell) Fire." A man amongst the people said, "I shall accompany him (to watch what he does)" Thus he accompanied him, and wherever he stood, he would stand with him, and wherever he ran, he would run with him. Then the (brave) man got wounded seriously and he decided to bring about his death quickly. He planted the blade of the sword in the ground directing its sharp end towards his chest between his two breasts. Then he leaned on the sword and killed himself. The other man came to Allah's Messenger (ﷺ) and said, "I testify that you are Allah's Messenger (ﷺ)." The Prophet (ﷺ) asked, "What has happened?" He replied, "(It is about) the man whom you had described as one of the people of the (Hell) Fire. The people were greatly surprised at what you said, and I said, 'I will find out his reality for you.' So, I came out seeking him. He got severely wounded, and hastened to die by slanting the blade of his sword in the ground directing its sharp end towards his chest between his two breasts. Then he eased on his sword and killed himself." when Allah's Messenger (ﷺ) said, "A man may seem to the people as if he were practising the deeds of the people of Paradise while in fact he is from the people of the Hell) Fire, another may seem to the people as if he were practicing the deeds of the people of Hell (Fire), while in fact he is from the people of Paradise."

Sahih al-Bukhari 2898 - Book 56, Hadith 112

Narrated Salama bin Al-Akwa`:

The Prophet (ﷺ) passed by some people of the tribe of Bani Aslam who were practicing archery. The Prophet said, "O Bani Isma`il ! Practice archery as your father Isma`il was a great archer. Keep on throwing arrows and I am with Bani so-and-so." So one of the parties ceased throwing. Allah's Apostle said, "Why do you not throw?" They replied, "How should we throw while you are with them (i.e. on their side)?" On that the Prophet (ﷺ) said, "Throw, and I am with all of you."

Sahih al-Bukhari 2899 - Book 56, Hadith 113

Narrated Abu Usaid:

On the day (of the battle) of Badr when we stood in rows against (the army of) Quraish and they stood in rows against us, the Prophet (ﷺ) said, "When they do come near you, throw arrows at them."

Sahih al-Bukhari 2900 - Book 56, Hadith 114

Narrated Abu Huraira:

While some Ethiopians were playing in the presence of the Prophet, `Umar came in, picked up a stone and hit them with it. On that the Prophet (ﷺ) said, "O `Umar! Allow them (to play)." Ma`mar (the subnarrator) added that they were playing in the Mosque.

Sahih al-Bukhari 2901 - Book 56, Hadith 115

Narrated Anas bin Malik:

Abu Talha and the Prophet (ﷺ) used to shield themselves with one shield. Abu Talha was a good archer, and when he threw (his arrows) the Prophet (ﷺ) would look at the target of his arrows.

Sahih al-Bukhari 2902 - Book 56, Hadith 116

Narrated Sahl:

When the helmet of the Prophet (ﷺ) was smashed on his head and blood covered his face and one of his front teeth got broken, `Ali brought the water in his shield and Fatima the Prophet's daughter) washed him. But when she saw that the bleeding increased more by the water, she took a mat, burnt it, and placed the ashes on the wound of the Prophet (ﷺ) and so the blood stopped oozing out.

Sahih al-Bukhari 2903 - Book 56, Hadith 117

Narrated `Umar:

The properties of Bani An-Nadir which Allah had transferred to His Apostle as Fai Booty were not gained by the Muslims with their horses and camels. The properties therefore, belonged especially to Allah's Messenger (ﷺ) who used to give his family their yearly expenditure and spend what remained thereof on arms and horses to be used in Allah's Cause.

Sahih al-Bukhari 2904 - Book 56, Hadith 118

Narrated `Ali:

I never saw the Prophet (ﷺ) saying, "Let my parents sacrifice their lives for you," to any man after Sa`d. I heard him saying (to him), "Throw (the arrows)! Let my parents sacrifice their lives for you."

Sahih al-Bukhari 2905 - Book 56, Hadith 119

Narrated `Aisha:

Allah's Messenger (ﷺ) came to my house while two girls were singing beside me the songs of Bu'ath (a story about the war between the two tribes of the Ansar, i.e. Khazraj and Aus, before Islam.) The Prophet (ﷺ) reclined on the bed and turned his face to the other side. Abu Bakr came and scolded me and said protestingly, "Instrument of Satan in the presence of Allah's Messenger (ﷺ)?" Allah's Messenger (ﷺ) turned his face towards him and said, "Leave them." When Abu Bakr became inattentive, I waved the two girls to go away and they left. It was the day of `Id when negroes used to play with leather shields and spears. Either I requested Allah's Messenger (ﷺ) or he himself asked me whether I would like to see the display. I replied in the affirmative. Then he let me stand behind him and my cheek was touching his cheek and he was saying, "Carry on, O Bani Arfida (i.e. negroes)!" When I got tired, he asked me if that was enough. I replied in the affirmative and he told me to leave.

Sahih al-Bukhari 2906, 2907 - Book 56, Hadith 120

Narrated Anas:

The 'Prophet was the best and the bravest amongst the people. Once the people of Medina got terrified at night, so they went in the direction of the noise (that terrified them). The Prophet (ﷺ) met them (on his way back) after he had found out the truth. He was riding an unsaddled horse belonging to Abu Talha and a sword was hanging by his neck, and he was saying, "Don't be afraid! Don't be afraid!" He further said, "I found it (i.e. the horse) very fast," or said, "This horse is very fast." (Qastala-ni)

Sahih al-Bukhari 2908 - Book 56, Hadith 121

Narrated Abu Umama:

Some people conquered many countries and their swords were decorated neither with gold nor silver, but they were decorated with leather, lead and iron.

Sahih al-Bukhari 2909 - Book 56, Hadith 122

Narrated Jabir bin `Abdullah:

That he proceeded in the company of Allah's Messenger (ﷺ) towards Najd to participate in a Ghazwa. (Holybattle) When Allah's Messenger (ﷺ) returned, he too returned with him. Midday came upon them while they were in a valley having many thorny trees. Allah's Messenger (ﷺ) and the people dismounted and dispersed to rest in the shade of the trees. Allah's Messenger (ﷺ) rested under a tree and hung his sword on it. We all took a nap and suddenly we heard Allah's Messenger (ﷺ) calling us. (We woke up) to see a bedouin with him. The Prophet (ﷺ) said, "This bedouin took out my sword while I was sleeping and when I woke up, I found the unsheathed sword in his hand and he challenged me saying, 'Who will save you from me?' I said thrice, 'Allah.' The Prophet (ﷺ) did not punish him but sat down.

Sahih al-Bukhari 2910 - Book 56, Hadith 123

Narrated Sahl:

That he was asked about the wound of the Prophet (ﷺ) on the day (of the battle) of Uhud. He said, "The face of the Prophet (ﷺ) as wounded and one of his front teeth as broken and the helmet over his head was smashed. Fatima washed of the blood while `Ali held water. When she saw that bleeding was increasing continuously, she burnt a mat (of date-palm leaves) till it turned into ashes which she put over the wound and thus the bleeding ceased."

Sahih al-Bukhari 2911 - Book 56, Hadith 124

Narrated `Amr bin Al-Harith:

The Prophet (ﷺ) did not leave behind him after his death, anything except his arms, his white mule, and a piece of land at Khaibar which he left to be given in charity .

Sahih al-Bukhari 2912 - Book 56, Hadith 125

Narrated Jabir:

as above (Hadith No. 158). Narrated Jabir bin `Abdullah: That he participated in a Ghazwa (Holy-Battle) in the company of Allah's Messenger (ﷺ). Midday came upon them while they were in a valley having many thorny trees. The people dispersed to rest in the shade of the trees. The Prophet (ﷺ) rested under a tree, hung his sword on it, and then slept. Then he woke up to find near to him, a man whose presence he had not noticed before. The Prophet (ﷺ) said, "This (man) took my sword (out of its scabbard) and said, 'Who will save you from me.' I replied, 'Allah.' So, he put the sword back into its scabbard, and you see him sitting here." Anyhow, the Prophet (ﷺ) did not punish him. (See Hadith No. 158)

Sahih al-Bukhari 2913 - Book 56, Hadith 126

Narrated Abu Qatada:

That he was in the company of Allah's Messenger (ﷺ) and when they had covered a portion of the road to Mecca, he and some of the companions lagged behind. The latter were in a state of Ihram, while he was not. He saw an onager and rode his horse and requested his companions to give him his lash but they refused. Then he asked them to give him his spear but they refused, so he took it himself, attacked the onager, and killed it. Some of the companions of the Prophet (ﷺ) ate of it while some others refused to eat. When they caught up with Allah's Messenger (ﷺ) they asked him about that, and he said, "That was a meal Allah fed you with." (It is also said that Allah's Messenger (ﷺ) asked, "Have you got something of its meat?")

Sahih al-Bukhari 2914 - Book 56, Hadith 127

Narrated Ibn `Abbas:

The Prophet (ﷺ) , while in a tent (on the day of the battle of Badr) said, "O Allah! I ask you the fulfillment of Your Covenant and Promise. O Allah! If You wish (to destroy the believers) You will never be worshipped after today." Abu Bakr caught him by the hand and said, "This is sufficient, O Allah's Apostle! You have asked Allah pressingly." The Prophet (ﷺ) was clad in his armor at that time. He went out, saying to me: "There multitude will be put to flight and they will show their backs. Nay, but the Hour is their appointed time (for their full recompense) and that Hour will be more grievous and more bitter (than their worldly failure)." (54.45-46) Khalid said that was on the day of the battle of Badr.

Sahih al-Bukhari 2915 - Book 56, Hadith 128

Narrated `Aisha:

Allah's Messenger (ﷺ) died while his (iron) armor was mortgaged to a Jew for thirty Sas of barley.

Sahih al-Bukhari 2916 - Book 56, Hadith 129

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The example of a miser and the one who gives in charity, is like the example of two men wearing iron cloaks so tightly that their arms are raised forcibly towards their collar-bones. So, whenever a charitable person wants to give in charity, his cloak spreads over his body so much so that it wipes out his traces, but whenever the miser wants to give in charity, the rings (of the iron cloak) come closer to each other and press over his body, and his hands gets connected to his collarbones. Abu Huraira heard the Prophet (ﷺ) saying. "The miser then tries to widen it but in vain."

Sahih al-Bukhari 2917 - Book 56, Hadith 130

Narrated Al-Mughira bin Shu`ba:

Allah's Messenger (ﷺ) went out to answer the call of nature and on his return I brought some water to him. He performed the ablution while he was wearing a Sha'mi cloak. He rinsed his mouth and washed his nose by putting water in it and then blowing it out, and washed his face. Then he tried to take out his hands through his sleeves but they were tight, so he took them out from underneath, washed them and passed wet hands over his head and over his leather socks.

Sahih al-Bukhari 2918 - Book 56, Hadith 131

Narrated Anas:

The Prophet (ﷺ) allowed `Abdur-Rahman bin `Auf and Az-Zubair to wear silken shirts because they had a skin disease causing itching.

Sahih al-Bukhari 2919 - Book 56, Hadith 132

Narrated Anas:

As above. Narrated Anas: `Abdur Rahman bin `Auf and Az-Zubair complained to the Prophet, i.e. about the lice (that caused itching) so he allowed them to wear silken clothes. I saw them wearing such clothes in a holy battle.

Sahih al-Bukhari 2920 - Book 56, Hadith 133

Narrated Anas:

The Prophet (ﷺ) allowed `Abdur-Rahman bin `Auf and Az-Zubair bin Al-`Awwam to wear silk.

Sahih al-Bukhari 2921 - Book 56, Hadith 134

Narrated Anas:

(Wearing of silk) was allowed to them (i.e. `AbdurRahman and Az-Zubair) because of the itching they suffered from.

Sahih al-Bukhari 2922 - Book 56, Hadith 135

Narrated Umaiya Ad-Damri:

I saw the Prophet (ﷺ) eating of a shoulder (of a sheep) by cutting from it and then he was called to prayer and he prayed without repeating his ablution. Narrated Az-Zuhri: as above (Hadith No. 173...) and added that the Prophet (ﷺ) put the knife down.

Sahih al-Bukhari 2923 - Book 56, Hadith 136

Narrated Khalid bin Madan:

That 'Umair bin Al-Aswad Al-Anasi told him that he went to 'Ubada bin As-Samit while he was staying in his house at the sea-shore of Hims with (his wife) Um Haram. 'Umair said. Um Haram informed us that she heard the Prophet (ﷺ) saying, "Paradise is granted to the first batch of my followers who will undertake a naval expedition." Um Haram added, I said, 'O Allah's Messenger (ﷺ)! Will I be amongst them?' He replied, 'You are amongst them.' The Prophet (ﷺ) then said, 'The first army amongst' my followers who will invade Caesar's City will be forgiven their sins.' I asked, 'Will I be one of them, O Allah's Messenger (ﷺ)?' He replied in the negative."

Sahih al-Bukhari 2924 - Book 56, Hadith 137

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "You (i.e. Muslims) will fight with the Jews until some of them will hide behind stones. The stones will (betray them) saying, 'O `Abdullah (i.e. slave of Allah)! There is a Jew hiding behind me; so kill him.'"

Sahih al-Bukhari 2925 - Book 56, Hadith 138

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The Hour will not be established until you fight with the Jews, and the stone behind which a Jew will be hiding will say. "O Muslim! There is a Jew hiding behind me, so kill him."

Sahih al-Bukhari 2926 - Book 56, Hadith 139

Narrated `Amr bin Taghlib:

The Prophet (ﷺ) said, "One of the portents of the Hour is that you will fight with people wearing shoes made of hair; and one of the portents of the Hour is that you will fight with broad-faced people whose faces will look like shields coated with leather."

Sahih al-Bukhari 2927 - Book 56, Hadith 140

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The Hour will not be established until you fight with the Turks; people with small eyes, red faces, and flat noses. Their faces will look like shields coated with leather. The Hour will not be established till you fight with people whose shoes are made of hair."

Sahih al-Bukhari 2928 - Book 56, Hadith 141

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The Hour will not be established till you fight with people wearing shoes made of hair. And the Hour will not be established till you fight with people whose faces look like shields coated with leather. " (Abu Huraira added, "They will be) small-eyed, flat nosed, and their faces will look like shields coated with leather.")

Sahih al-Bukhari 2929 - Book 56, Hadith 142

Narrated Abu 'Is-haq:

A man asked Al-Bara', "O Abu '`Umara! Did you all flee on the day (of the battle) of Hunain?" He replied, "No, by Allah! Allah's Messenger (ﷺ) did not flee, but his young unarmed companions passed by the archers of the tribe of Hawazin and Bani Nasr whose arrows hardly missed a target, and they threw arrows at them hardly missing a shot. So the Muslims retreated towards the Prophet (ﷺ) while he was riding his white mule which was being led by his cousin Abu Sufyan bin Al-Harith bin `Abdul Muttalib. The Prophet (ﷺ) dismounted and invoked Allah for victory; then he said, 'I am the Prophet, without a lie; I am the son of `Abdul Muttalib, and then he arranged his companions in rows."

Sahih al-Bukhari 2930 - Book 56, Hadith 143

Narrated `Ali:

When it was the day of the battle of Al-Ahzab (i.e. the clans), Allah's Messenger (ﷺ) said, "O Allah! Fill their (i.e. the infidels') houses and graves with fire as they busied us so much that we did not perform the prayer (i.e. `Asr) till the sun set."

Sahih al-Bukhari 2931 - Book 56, Hadith 144

Narrated Abu Huraira:

The Prophet (ﷺ) used to recite the following invocations during Qunut: "O Allah! Save Salama bin Hisham. O Allah! Save Al-Walid bin Al-Walid. O Allah! Save `Aiyash bin Rabi`a O Allah ! Save the weak Muslims. O Allah! Be very hard on Mudar tribe. O Allah! Afflict them with years (of famine) similar to the (famine) years of the time of Prophet Joseph."

Sahih al-Bukhari 2932 - Book 56, Hadith 145

Narrated `Abdullah bin Abi `Aufa:

Allah's Messenger (ﷺ) invoked evil upon the pagans on the ay (of the battle) of Al-Ahzab, saying, "O Allah! The Revealer of the Holy Book, the Swift-Taker of Accounts, O Allah, defeat Al-Ahzab (i.e. the clans), O Allah, defeat them and shake them."

Sahih al-Bukhari 2933 - Book 56, Hadith 146

Narrated `Abdullah:

Once the Prophet (ﷺ) was offering the prayer in the shade of the Ka`ba. Abu Jahl and some Quraishi men sent somebody to bring the Abdominal contents of a shecamel which had been slaughtered somewhere in Mecca, and when he brought them, they put them over the Prophet (ﷺ) Then Fatima (i.e. the Prophet's daughter) came and threw them away from him, and he said, "O Allah! Destroy (the pagans of) Quraish; O Allah! Destroy Quraish; O Allah Destroy Quraish," naming especially Abu Jahl bin Hisham, `Utba bin Rabi`a, Shaiba bin Rabi`a, Al Walid bin `Utba, Ubai bin Khalaf and `Uqba bin Abi Mitt. (The narrator, `Abdullah added, "I saw them all killed and thrown in the Badr well).

Sahih al-Bukhari 2934 - Book 56, Hadith 147

Narrated `Aisha:

Once the Jews came to the Prophet (ﷺ) and said, "Death be upon you." So I cursed them. The Prophet (ﷺ) said, "What is the matter?" I said, "Have you not heard what they said?" The Prophet (ﷺ) said, "Have you not heard what I replied (to them)? (I said), ('The same is upon you.')"

Sahih al-Bukhari 2935 - Book 56, Hadith 148

Narrated `Abdullah bin `Abbas:

Allah's Messenger (ﷺ) wrote a letter to Caesar saying, "If you reject Islam, you will be responsible for the sins of the peasants (i.e. your people).

Sahih al-Bukhari 2936 - Book 56, Hadith 149

Narrated Abu Huraira:

Tufail bin `Amr Ad-Dausi and his companions came to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! The people of the tribe of Daus disobeyed and refused to follow you; so invoke Allah against them." The people said, "The tribe of Daus is ruined." The Prophet (ﷺ) said, "O Allah! Give guidance to the people of Daus, and let them embrace Islam."

Sahih al-Bukhari 2937 - Book 56, Hadith 150

Narrated Anas:

When the Prophet (ﷺ) intended to write a letter to the ruler of the Byzantines, he was told that those people did not read any letter unless it was stamped with a seal. So, the Prophet (ﷺ) got a silver ring-- as if I were just looking at its white glitter on his hand ---- and stamped on it the expression "Muhammad, Apostle of Allah".

Sahih al-Bukhari 2938 - Book 56, Hadith 151

Narrated `Abdullah bin `Abbas:

Allah's Messenger (ﷺ) sent his letter to Khusrau and ordered his messenger to hand it over to the Governor of Bahrain who was to hand it over to Khusrau. So, when Khusrau read the letter he tore it. Sa`id bin Al-Musaiyab said, "The Prophet (ﷺ) then invoked Allah to disperse them with full dispersion, (destroy them (i.e. Khusrau and his followers) severely)".

Sahih al-Bukhari 2939 - Book 56, Hadith 152

Narrated `Abdullah bin `Abbas:

Allah's Messenger (ﷺ) wrote to Caesar and invited him to Islam and sent him his letter with Dihya Al-Kalbi whom Allah's Messenger (ﷺ) ordered to hand it over to the Governor of Busra who would forward it to Caesar. Caesar as a sign of gratitude to Allah, had walked from Hims to Ilya (i.e. Jerusalem) when Allah had granted Him victory over the Persian forces. So, when the letter of Allah's Messenger (ﷺ) reached Caesar, he said after reading it, 'Seek for me any one of his people! (Arabs of Quraish tribe) if present here, in order to ask him about Allah's Messenger (ﷺ). At that time Abu Sufyan bin Harb was in Sham with some men frown Quraish who had come (to Sham) as merchants during the truce that had been concluded between Allah's Messenger (ﷺ); and the infidels of Quraish. Abu Sufyan said, Caesar's messenger found us somewhere in Sham so he took me and my companions to Ilya and we were admitted into Ceasar's court to find him sitting in his royal court wearing a crown and surrounded by the senior dignitaries of the Byzantine. He said to his translator. 'Ask them who amongst them is a close relation to the man who claims to be a prophet." Abu Sufyan added, "I replied, 'I am the nearest relative to him.' He asked, 'What degree of relationship do you have with him?' I replied, 'He is my cousin,' and there was none of Bani Abu Manaf in the caravan except myself. Caesar said, 'Let him come nearer.' He then ordered that my companions stand behind me near my shoulder and said to his translator, 'Tell his companions that I am going to ask this man about the man who claims to be a prophet. If he tells a lie, they should contradict him immediately." Abu Sufyan added, "By Allah! Had it not been shameful that my companions label me a liar, I would not have spoken the truth about him when he asked me. But I considered it shameful to be called a liar by my companions. So I told the truth. He then said to his translator, 'Ask him what kind of family does he belong to.' I replied, 'He belongs to a noble family amongst us.' He said, 'Have anybody else amongst you ever claimed the same before him? 'I replied, 'No.' He said, 'Had you ever blamed him for telling lies before he claimed what he claimed? ' I replied, 'No.' He said, 'Was anybody amongst his ancestors a king?' I replied, 'No.' He said, "Do the noble or the poor follow him?' I replied, 'It is the poor who follow him.' He said, 'Are they increasing or decreasing (day by day)?' I replied,' They are increasing.' He said, 'Does anybody amongst those who embrace his (the Prophet's) Religion become displeased and then discard his Religion?'. I replied, 'No. ' He said, 'Does he break his promises? I replied, 'No, but we are now at truce with him and we are afraid that he may betray us." Abu Sufyan added, "Other than the last sentence, I could not say anything against him. Caesar then asked,

'Have you ever had a war with him?' I replied, 'Yes.' He said, 'What was the outcome of your battles with him?' I replied, 'The result was unstable; sometimes he was victorious and sometimes we.' He said, 'What does he order you to do?' I said, 'He tells us to worship Allah alone, and not to worship others along with Him, and to leave all that our fore-fathers used to worship. He orders us to pray, give in charity, be chaste, keep promises and return what is entrusted to us.' When I had said that, Caesar said to his translator, 'Say to him: I ask you about his lineage and your reply was that he belonged to a noble family. In fact, all the apostles came from the noblest lineage of their nations. Then I questioned you whether anybody else amongst you had claimed such a thing, and your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following a claim that had been said before him. When I asked you whether he was ever blamed for telling lies, your reply was in the negative, so I took it for granted that a person who did not tell a lie about (others) the people could never tell a lie about Allah. Then I asked you whether any of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom. When I asked you whether the rich or the poor people followed him, you replied that it was the poor who followed him. In fact, such are the followers of the apostles. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing. In fact, this is the result of true faith till it is complete (in all respects). I asked you whether there was anybody who, after embracing his religion, became displeased and discarded his religion; your reply was in the negative. In fact, this is the sign of true faith, for when its cheerfulness enters and mixes in the hearts completely, nobody will be displeased with it. I asked you whether he had ever broken his promise. You replied in the negative. And such are the apostles; they never break their promises. When I asked you whether you fought with him and he fought with you, you replied that he did, and that sometimes he was victorious and sometimes you. Indeed, such are the apostles; they are put to trials and the final victory is always theirs. Then I asked you what he ordered you. You replied that he ordered you to worship Allah alone and not to worship others along with Him, to leave all that your fore-fathers used to worship, to offer prayers, to speak the truth, to be chaste, to keep promises, and to return what is entrusted to you. These are really the qualities of a prophet who, I knew (from the previous Scriptures) would appear, but I did not know that he would be from amongst you. If what you say should be true, he will very soon occupy the earth under my feet, and if I knew that I would reach him definitely, I would go immediately to meet Him; and were I with him,

then I would certainly wash his feet.' " Abu Sufyan added, "Caesar then asked for the letter of Allah's Messenger (ﷺ) and it was read. Its contents were: "In the name of Allah, the most Beneficent, the most Merciful (This letter is) from Muhammad, the slave of Allah, and His Apostle, to Heraculius, the Ruler of the Byzantine. Peace be upon the followers of guidance. Now then, I invite you to Islam (i.e. surrender to Allah), embrace Islam and you will be safe; embrace Islam and Allah will bestow on you a double reward. But if you reject this invitation of Islam, you shall be responsible for misguiding the peasants (i.e. your nation). O people of the Scriptures! Come to a word common to you and us and you, that we worship. None but Allah, and that we associate nothing in worship with Him; and that none of us shall take others as Lords besides Allah. Then if they turn away, say: Bear witness that we are (they who have surrendered (unto Him)..(3.64) Abu Sufyan added, "When Heraclius had finished his speech, there was a great hue and cry caused by the Byzantine Royalties surrounding him, and there was so much noise that I did not understand what they said. So, we were turned out of the court. When I went out with my companions and we were alone, I said to them, 'Verily, Ibn Abi Kabsha's (i.e. the Prophet's) affair has gained power. This is the King of Bani Al-Asfar fearing him." Abu Sufyan added, "By Allah, I remained low and was sure that his religion would be victorious till Allah converted me to Islam, though I disliked it."

Sahih al-Bukhari 2940, 2941 - Book 56, Hadith 153

Narrated Sahl bin Sa`d:

That he heard the Prophet (ﷺ) on the day (of the battle) of Khaibar saying, "I will give the flag to a person at whose hands Allah will grant victory." So, the companions of the Prophet (ﷺ) got up, wishing eagerly to see to whom the flag will be given, and everyone of them wished to be given the flag. But the Prophet asked for `Ali. Someone informed him that he was suffering from eye-trouble. So, he ordered them to bring `Ali in front of him. Then the Prophet (ﷺ) spat in his eyes and his eyes were cured immediately as if he had never any eye-trouble. `Ali said, "We will fight with them (i.e. infidels) till they become like us (i.e. Muslims)." The Prophet (ﷺ) said, "Be patient, till you face them and invite them to Islam and inform them of what Allah has enjoined upon them. By Allah! If a single person embraces Islam at your hands (i.e. through you), that will be better for you than the red camels."

Sahih al-Bukhari 2942 - Book 56, Hadith 154

Narrated Anas:

Whenever Allah's Messenger (ﷺ) attacked some people, he would never attack them till it was dawn. If he heard the Adhan (i.e. call for prayer) he would delay the fight, and if he did not hear the Adhan, he would attack them immediately after dawn. We reached Khaibar at night.

Sahih al-Bukhari 2943 - Book 56, Hadith 155

Narrated Anas:

as Hadith No. 193 above.

Sahih al-Bukhari 2944 - Book 56, Hadith 156

Narrated Anas:

The Prophet (ﷺ) set out for Khaibar and reached it at night. He used not to attack if he reached the people at night, till the day broke. So, when the day dawned, the Jews came out with their bags and spades. When they saw the Prophet; they said, "Muhammad and his army!" The Prophet (ﷺ) said, Allahu--Akbar! (Allah is Greater) and Khaibar is ruined, for whenever we approach a nation (i.e. enemy to fight) then it will be a miserable morning for those who have been warned."

Sahih al-Bukhari 2945 - Book 56, Hadith 157

Narrated Abu Huraira:

Allah 's Apostle said, " I have been ordered to fight with the people till they say, 'None has the right to be worshipped but Allah,' and whoever says, 'None has the right to be worshipped but Allah,' his life and property will be saved by me except for Islamic law, and his accounts will be with Allah, (either to punish him or to forgive him.)"

Sahih al-Bukhari 2946 - Book 56, Hadith 158

Narrated Ka`b bin Malik:

Whenever Allah's Messenger (ﷺ) intended to lead a Ghazwa, he would use an equivocation from which one would understand that he was going to a different destination .

Sahih al-Bukhari 2947 - Book 56, Hadith 159

Narrated Ka`b bin Malik:

Whenever Allah's Messenger (ﷺ) intended to carry out a Ghazwa, he would use an equivocation to conceal his real destination till it was the Ghazwa of Tabuk which Allah's Messenger (ﷺ) carried out in very hot weather. As he was going to face a very long journey through a wasteland and was to meet and attack a large number of enemies. So, he made the situation clear to the Muslims so that they might prepare themselves accordingly and get ready to conquer their enemy. The Prophet (ﷺ) informed them of the destination he was heading for.

Sahih al-Bukhari 2948 - Book 56, Hadith 160

Ka`b bin Malik used to say:

"Scarcely did Allah's Messenger (ﷺ) set out for a journey on a day other than Thursday."

Sahih al-Bukhari 2949 - Book 56, Hadith 161

Narrated Ka`b bin Malik:

The Prophet (ﷺ) set out on Thursday for the Ghazwa of Tabuk and he used to prefer to set out (i.e. travel) on Thursdays.

Sahih al-Bukhari 2950 - Book 56, Hadith 162

Narrated Anas:

The Prophet (ﷺ) offered a four-rak`at Zuhr prayer at Medina and then offered a two rak`at `Asr prayer at Dhul-Hulaifa and I heard the companions of the Prophet (ﷺ) reciting Talbiya aloud (for Hajj and `Umra) altogether.

Sahih al-Bukhari 2951 - Book 56, Hadith 163

Narrated `Aisha:

We set out in the company of Allah's Messenger (ﷺ) five days before the end of Dhul Qa'da intending to perform Hajj only. When we approached Mecca Allah's Messenger (ﷺ) ordered those who did not have the Hadi (i.e. an animal for sacrifice) with them, to perform the Tawaf around the Ka`ba, and between Safa and Marwa and then finish their Ihram. Beef was brought to us on the day of (i.e. the days of slaughtering) and I asked, "What is this?" Somebody said, Allah's Messenger (ﷺ) has slaughtered (a cow) on behalf of his wives."

Sahih al-Bukhari 2952 - Book 56, Hadith 164

Narrated Ibn `Abbas:

Once the Prophet (ﷺ) set out in the month of Ramadan. He observed fasting till he reached a place called Kadid where he broke his fast.

Sahih al-Bukhari 2953 - Book 56, Hadith 165

Narrated Abu Hurairah (ra):

Allah's Messenger (ﷺ) sent us on military expedition telling us, "If you find such and such persons (he named two men from Quraish), burn them fire." Then we came to bid him farewell, when we wanted to set out, he said: "Previously I ordered you to burn so-and-so and so-and-so with fire, but as punishment with fire is done by none except Allah, if you capture them, kill them, (instead)."

Sahih al-Bukhari 2954 - Book 56, Hadith 166

Narrated Ibn `Umar:

The 'Prophet said, "It is obligatory for one to listen to and obey (the ruler's orders) unless these orders involve one disobedience (to Allah); but if an act of disobedience (to Allah) is imposed, he should not listen to or obey it."

Sahih al-Bukhari 2955 - Book 56, Hadith 167

Narrated Abu Huraira:

That heard Allah's Messenger (ﷺ) saying, "We are the last but will be the foremost to enter Paradise)." The Prophet added, "He who obeys me, obeys Allah, and he who disobeys me, disobeys Allah. He who obeys the chief, obeys me, and he who disobeys the chief, disobeys me. The Imam is like a shelter for whose safety the Muslims should fight and where they should seek protection. If the Imam orders people with righteousness and rules justly, then he will be rewarded for that, and if he does the opposite, he will be responsible for that."

Sahih al-Bukhari 2956, 2957 - Book 56, Hadith 168

Narrated Ibn `Umar:

When we reached (Hudaibiya) in the next year (of the treaty of Hudaibiya), not even two men amongst us agreed unanimously as to which was the tree under which we had given the pledge of allegiance, and that was out of Allah's Mercy. (The sub narrator asked Naf'i, "For what did the Prophet (ﷺ) take their pledge of allegiance, was it for death?" Naf'i replied "No, but he took their pledge of allegiance for patience.")

Sahih al-Bukhari 2958 - Book 56, Hadith 169

Narrated `Abdullah bin Zaid:

that in the time (of the battle) of Al-Harra a person came to him and said, "Ibn Hanzala is taking the pledge of allegiance from the people for death." He said, "I will never give a pledge of allegiance for such a thing to anyone after Allah's Messenger (ﷺ)."

Sahih al-Bukhari 2959 - Book 56, Hadith 170

Narrated Yazid bin Ubaid:

Salama said, "I gave the Pledge of allegiance (Al-Ridwan) to Allah's Messenger (ﷺ) and then I moved to the shade of a tree. When the number of people around the Prophet (ﷺ) diminished, he said, 'O Ibn Al-Akwa` ! Will you not give to me the pledge of Allegiance?' I replied, 'O Allah's Messenger (ﷺ)! I have already given to you the pledge of Allegiance.' He said, 'Do it again.' So I gave the pledge of allegiance for the second time." I asked 'O Abu Muslim! For what did you give he pledge of Allegiance on that day?" He replied, "We gave the pledge of Allegiance for death."

Sahih al-Bukhari 2960 - Book 56, Hadith 171

Narrated Anas:

On the day (of the battle) of the Trench, the Ansar were saying, "We are those who have sworn allegiance to Muhammad for Jihaid (for ever) as long as we live." The Prophet (ﷺ) replied to them, "O Allah! There is no life except the life of the Hereafter. So honor the Ansar and emigrants with Your Generosity."

Sahih al-Bukhari 2961 - Book 56, Hadith 172

Narrated Mujashi:

My brother and I came to the Prophet (ﷺ) and I requested him to take the pledge of allegiance from us for migration. He said, "Migration has passed away with its people." I asked, "For what will you take the pledge of allegiance from us then?" He said, "I will take (the pledge) for Islam and Jihad."

Sahih al-Bukhari 2962, 2963 - Book 56, Hadith 173

Narrated `Abdullah:

Today a man came to me and asked me a question which I did not know how to answer. He said, "Tell me, if a wealthy active man, well-equipped with arms, goes out on military expeditions with our chiefs, and orders us to do such things as we cannot do (should we obey him?)" I replied, "By Allah, I do not know what to reply you, except that we, were in the company of the Prophet (ﷺ) and he used to order us to do a thing once only till we finished it. And no doubt, everyone among you will remain in a good state as long as he obeys Allah. If one is in doubt as to the legality of something, he should ask somebody who would satisfy him, but soon will come a time when you will not find such a man. By Him, except Whom none has the right to be worshipped. I see that the example of what has passed of this life (to what remains thereof) is like a pond whose fresh water has been used up and nothing remains but muddy water."

Sahih al-Bukhari 2964 - Book 56, Hadith 174

Narrated Salim Abu An-Nadr:

The freed slave of `Umar bin 'Ubaidullah who was `Umar's clerk: `Abdullah bin Abi `Aufa wrote him (i.e. `Umar) a letter that contained the following:-- "Once Allah's Messenger (ﷺ) (during a holy battle), waited till the sun had declined and then he got up among the people and said, "O people! Do not wish to face the enemy (in a battle) and ask Allah to save you (from calamities) but if you should face the enemy, then be patient and let it be known to you that Paradise is under the shades of swords." He then said,, "O Allah! The Revealer of the (Holy) Book, the Mover of the clouds, and Defeater of Al-Ahzab (i.e. the clans of infidels), defeat them infidels and bestow victory upon us."

Sahih al-Bukhari 2965, 2966 - Book 56, Hadith 175

Narrated Jabir bin `Abdullah:

I participated in a Ghazwa along with Allah's Messenger (ﷺ) The Prophet (ﷺ) met me (on the way) while I was riding a camel of ours used for irrigation and it had got so tired that it could hardly walk. The Prophet (ﷺ) asked me, "What is wrong with the camel?" I replied, "It has got tired." So. Allah's Messenger (ﷺ) came from behind it and rebuked it and prayed for it so it started surpassing the other camels and going ahead of them. Then he asked me, "How do you find your camel (now)?" I replied, "I find it quite well, now as it has received your blessings." He said, "Will you sell it to me?" I felt shy (to refuse his offer) though it was the only camel for irrigation we had. So, I said, "Yes." He said, "Sell it to me then." I sold it to him on the condition that I should keep on riding it till I reached Medina. Then I said, "O Allah's Apostle! I am a bridegroom," and requested him to allow me to go home. He allowed me, and I set out for Medina before the people till I reached Medina, where I met my uncle, who asked me about the camel and I informed him all about it and he blamed me for that. When I took the permission of Allah's Messenger (ﷺ) he asked me whether I had married a virgin or a matron and I replied that I had married a matron. He said, "Why hadn't you married a virgin who would have played with you, and you would have played with her?" I replied, "O Allah's Messenger (ﷺ)! My father died (or was martyred) and I have some young sisters, so I felt it not proper that I should marry a young girl like them who would neither teach them manners nor serve them. So, I have married a matron so that she may serve them and teach them manners." When Allah's Messenger (ﷺ) arrived in Medina, I took the camel to him the next morning and he gave me its price and gave me the camel itself as well.

Sahih al-Bukhari 2967 - Book 56, Hadith 176

Narrated Anas bin Malik:

Once there was a feeling of fright at Medina, so Allah's Messenger (ﷺ) rode a horse belonging to Abu Talha and (on his return) he said, "We have not seen anything (fearful), but we found this horse very fast."

Sahih al-Bukhari 2968 - Book 56, Hadith 177

Narrated Anas bin Malik:

Once the people got frightened, so Allah's Messenger (ﷺ) rode a slow horse belonging to Abu Talha, and he set out all alone, making the horse gallop. Then the people rode, making their horses gallop after him. On his return he said, "Don't be afraid (there is nothing to be afraid of) (and I have found) this horse a very fast one." That horse was never excelled in running hence forward. (Qastalani Vol. 5)

Sahih al-Bukhari 2969 - Book 56, Hadith 178

Narrated `Umar bin Al-Khattab:

I gave a horse to be used in Allah's Cause, but later on I saw it being sold. I asked the Prophet (ﷺ) whether I could buy it. He said, "Don't buy it and don't take back your gift of charity."

Sahih al-Bukhari 2970 - Book 56, Hadith 179

Narrated `Abdullah bin `Umar:

`Umar gave a horse to be used in Allah's Cause, but later on he found it being sold. So, he intended to buy it and asked Allah's Messenger (ﷺ) who said, "Don't buy it and don't take back your gift of charity."

Sahih al-Bukhari 2971 - Book 56, Hadith 180

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Were it not for the fear that it would be difficult for my followers, I would not have remained behind any Sariya, (army-unit) but I don't have riding camels and have no other means of conveyance to carry them on, and it is hard for me that my companions should remain behind me. No doubt I wish I could fight in Allah's Cause and be martyred and come to life again to be martyred and come to life once more."

Sahih al-Bukhari 2972 - Book 56, Hadith 181

Narrated Yali:

I participated in the Ghazwa of Tabuk along with Allah's Messenger (ﷺ) and I gave a young camel to be ridden in Jihad and that was, to me, one of my best deeds. Then I employed a laborer who quarrelled with another person. One of them bit the hand of the other and the latter drew his hand from the mouth of the former pulling out his front tooth. Then the former instituted a suit against the latter before the Prophet who rejected that suit saying, "Do you expect him to put out his hand for you to snap as a male camel snaps (vegetation)?"

Sahih al-Bukhari 2973 - Book 56, Hadith 182

Narrated Tha`laba bin Abi Malik Al-Qurazi:

When Qais bin Sa`d Al-Ansari, who used to carry the flag of the Prophet, intended to perform Hajj, he combed his hair.

Sahih al-Bukhari 2974 - Book 56, Hadith 183

Narrated Salama bin Al-Akwa:

Ali remained behind the Prophet (ﷺ) during the battle of Khaibar as he way suffering from some eye trouble but then he said, "How should I stay behind Allah's Messenger (ﷺ)?" So, he set out till he joined the Prophet. On the eve of the day of the conquest of Khaibar, Allah's Messenger (ﷺ) said, "(No doubt) I will give the flag or, tomorrow, a man whom Allah and His Apostle love or who loves Allah and His apostle will take the flag. Allah will bestow victory upon him." Suddenly 'Ali joined us though we were not expecting him. The people said, "Here is 'Ali. "So, Allah's Messenger (ﷺ) gave the flag to him and Allah bestowed victory upon him.

Sahih al-Bukhari 2975 - Book 56, Hadith 184

Narrated Nafi bin Jubair:

I heard Al Abbas telling Az-Zubair, "The Prophet (ﷺ) ordered you to fix the flag here."

Sahih al-Bukhari 2976 - Book 56, Hadith 185

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "I have been sent with the shortest expressions bearing the widest meanings, and I have been made victorious with terror (cast in the hearts of the enemy), and while I was sleeping, the keys of the treasures of the world were brought to me and put in my hand." Abu Huraira added: Allah's Messenger (ﷺ) has left the world and now you, people, are bringing out those treasures (i.e. the Prophet did not benefit by them).

Sahih al-Bukhari 2977 - Book 56, Hadith 186

Narrated Ibn `Abbas:

Abu Sufyan said, "Heraclius sent for me when I was in 'llya' (i.e. Jerusalem). Then he asked for the letter of Allah's Messenger (ﷺ) and when he had finished its reading there was a great hue and cry around him and the voices grew louder and we were asked to quit the place. When we were turned out, I said to my companions, 'The cause of Ibn Abi Kabsha has become conspicuous as the King of Bani Al- Asfar is afraid of him.' "

Sahih al-Bukhari 2978 - Book 56, Hadith 187

Narrated Asma:

I prepared the journey-food for Allah's Messenger (ﷺ) in Abu Bakr's house when he intended to emigrate to Medina. I could not find anything to tie the food-container and the water skin with. So, I said to Abu Bakr, "By Allah, I do not find anything to tie (these things) with except my waist belt." He said, "Cut it into two pieces and tie the water-skin with one piece and the food-container with the other (the subnarrator added, "She did accordingly and that was the reason for calling her Dhatun-Nitaqain (i.e. twobelted woman)).

Sahih al-Bukhari 2979 - Book 56, Hadith 188

Narrated Jabir bin `Abdullah:

During the life-time of the Prophet (ﷺ) we used to take the meat of sacrificed animals (as journey food) to Medina. (See Hadith No. 474 Vol. 7)

Sahih al-Bukhari 2980 - Book 56, Hadith 189

Narrated Suwaid bin An-Nu`man:

That he went out in the company o; the Prophet (ﷺ) during the year of Khaibar (campaign till they reached a place called As-Sahba', the lower part of Khaibar. They offered the `Asr prayer (there) and the Prophet asked for the food. Nothing but Sawiq was brought to the Prophet. So, they chewed it and ate it and drank water. After that the Prophet (ﷺ) got up, washed his mouth, and they too washed their mouths and then offered the prayer.

Sahih al-Bukhari 2981 - Book 56, Hadith 190

Narrated Salama:

Once the journey-food of the people ran short and they were in great need. So, they came to the Prophet to take his permission for slaughtering their camels, and he permitted them. Then `Umar met them and they informed him about it. He said, "What will sustain you after your camels (are finished)?" Then `Umar went to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! What will sustain them after their camels (are finished)?" Allah's Messenger (ﷺ) said, "Make an announcement amongst the people that they should bring all their remaining food (to me)." (They brought it and) the Prophet (ﷺ) invoked Allah and asked for His Blessings for it. Then he asked them to bring their food utensils and the people started filling their food utensils with their hands till they were satisfied. Allah's Messenger (ﷺ) then said, "I testify that None has the right to be worshipped but Allah, and I am His Apostle. "

Sahih al-Bukhari 2982 - Book 56, Hadith 191

Narrated Wahb bin Kaisan:

Jabir bin `Abdullah said, "We set out, and we were three-hundred men carrying our journey-food on our shoulders. Then we began to eat a single date each per day." A man asked (Jabir), "O Abu `Abdullah! How could a person be satisfied with a single date?" Jabir replied, "We realized the value of that one date when we could not even have that much till we reached the sea-shore, when all of a sudden we saw a huge fish cast by the sea. So, we ate of it as much as we wished for eighteen days."

Sahih al-Bukhari 2983 - Book 56, Hadith 192

Narrated Aisha:

That she said, "O Allah's Messenger (ﷺ)! Your companions are returning with the reward of both Hajj and `Umra, while I am returning with (the reward of) Hajj only." He said to her, "Go, and let `Abdur- Rahman (i.e. your brother) make you sit behind him (on the animal)." So, he ordered `AbdurRahman to let her perform `Umra from Al-Tan`im. Then the Prophet (ﷺ) waited for her at the higher region of Mecca till she returned.

Sahih al-Bukhari 2984 - Book 56, Hadith 193

Narrated `Abdur-Rahman bin Abi Bakr As-Siddiq:

The Prophet (ﷺ) ordered me to let `Aisha sit behind me (on the animal) and to let her perform `Umra from at-Tan`im.

Sahih al-Bukhari 2985 - Book 56, Hadith 194

Narrated Anas:

I was riding behind Abu Talha (on the same) riding animal and (the Prophet's companions) were reciting Talbiya aloud for both Hajj and `Umra.

Sahih al-Bukhari 2986 - Book 56, Hadith 195

Narrated `Urwa from Usama bin Zaid:

Allah's Messenger (ﷺ) rode a donkey on which there was a saddle covered by a velvet sheet and let Usama ride behind him (on the donkey).

Sahih al-Bukhari 2987 - Book 56, Hadith 196

Narrated Nafi` from `Abdullah:

Allah's Messenger (ﷺ) came to Mecca through its higher region on the day of the Conquest (of Mecca) riding his she-camel on which Usama was riding behind him. Bilal and `Uthman bin Talha, one of the servants of the Ka`ba, were also accompanying him till he made his camel kneel in the mosque and ordered the latter to bring the key of the Ka`ba. He opened the door of the Ka`ba and Allah's Messenger (ﷺ) entered in the company of Usama, Bilal and `Uthman, and stayed in it for a long period. When he came out, the people rushed to it, and `Abdullah bin `Umar was the first to enter it and found Bilal standing behind the door. He asked Bilal, "Where did the Prophet (ﷺ) offer his prayer?" He pointed to the place where he had offered his prayer. `Abdullah said, "I forgot to ask him how many rak`at he had performed."

Sahih al-Bukhari 2988 - Book 56, Hadith 197

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "There is a (compulsory) Sadaqa (charity) to be given for every joint of the human body (as a sign of gratitude to Allah) everyday the sun rises. To judge justly between two persons is regarded as Sadaqa, and to help a man concerning his riding animal by helping him to ride it or by lifting his luggage on to it, is also regarded as Sadaqa, and (saying) a good word is also Sadaqa, and every step taken on one's way to offer the compulsory prayer (in the mosque) is also Sadaqa and to remove a harmful thing from the way is also Sadaqa."

Sahih al-Bukhari 2989 - Book 56, Hadith 198

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) forbade the people to travel to a hostile country carrying (copies of) the Qur'an.

Sahih al-Bukhari 2990 - Book 56, Hadith 199

Narrated Anas:

The Prophet (ﷺ) reached Khaibar in the morning, while the people were coming out carrying their spades over their shoulders. When they saw him they said, "This is Muhammad and his army! Muhammad and his army!" So, they took refuge in the fort. The Prophet (ﷺ) raised both his hands and said, "Allahu Akbar, Khaibar is ruined, for when we approach a nation (i.e. enemy to fight) then miserable is the morning of the warned ones." Then we found some donkeys which we (killed and) cooked: The announcer of the Prophet (ﷺ) announced: "Allah and His Apostle forbid you to eat donkey's meat." So, all the pots including their contents were turned upside down.

Sahih al-Bukhari 2991 - Book 56, Hadith 200

Narrated Abu Musa Al-Ash`ari:

We were in the company of Allah's Messenger (ﷺ) (during Hajj). Whenever we went up a high place we used to say: "None has the right to be worshipped but Allah, and Allah is Greater," and our voices used to rise, so the Prophet (ﷺ) said, "O people! Be merciful to yourselves (i.e. don't raise your voice), for you are not calling a deaf or an absent one, but One Who is with you, no doubt He is All-Hearer, ever Near (to all things).

Sahih al-Bukhari 2992 - Book 56, Hadith 201

Narrated Jabir bin `Abdullah:

Whenever we went up a place we would say, "Allahu--Akbar (i.e. Allah is Greater)", and whenever we went down a place we would say, "Subhan Allah."

Sahih al-Bukhari 2993 - Book 56, Hadith 202

Narrated Jabir:

Whenever we went up a place we would say Takbir, and whenever we went down we would say, "Subhan Allah."

Sahih al-Bukhari 2994 - Book 56, Hadith 203

Narrated `Abdullah bin `Umar:

Whenever the Prophet (ﷺ) returned from the Hajj or the `Umra or a Ghazwa, he would say Takbir thrice. Whenever he came upon a mountain path or wasteland, and then he would say, "None has the right to be worshipped but Allah, Alone Who has no partner. All the Kingdom belongs to Him and all the praises are for Him and He is Omnipotent. We are returning with repentance, worshipping, prostrating ourselves and praising our Lord. Allah fulfilled His Promise, granted victory to His slave and He Alone defeated all the clans."

Sahih al-Bukhari 2995 - Book 56, Hadith 204

Narrated Ibrahim Abu Isma`il As-Saksaki:

I heard Abu Burda who accompanied Yazid bin Abi Kabsha on a journey. Yazid used to observe fasting on journeys. Abu Burda said to him, "I heard Abu Musa several times saying that Allah's Apostle said, 'When a slave falls ill or travels, then he will get reward similar to that he gets for good deeds practiced at home when in good health."

Sahih al-Bukhari 2996 - Book 56, Hadith 205

Narrated Jabir bin `Abdullah:

On the day of the battle of the Trench, the Prophet (ﷺ) wanted somebody from amongst the people to volunteer to be a reconnoitre. Az-Zubair volunteered. He demanded the same again and Az-Zubair volunteered again. Then he repeated the same demand (thrice) and AzZubair volunteered once more. The Prophet (ﷺ) then said, " Every prophet has a disciple and my disciple is Az-Zubair."

Sahih al-Bukhari 2997 - Book 56, Hadith 206

Narrated Ibn' `Umar:

from the Prophet (ﷺ) the following Hadith (No. 242). Narrated Ibn `Umar: The Prophet (ﷺ) said, "If the people knew what I know about traveling alone, then nobody would travel alone at night."

Sahih al-Bukhari 2998 - Book 56, Hadith 207

Narrated Hisham's father:

Usama bin Zaid was asked at what pace the Prophet (ﷺ) rode during Hajjat-ul-Wada` "He rode at a medium pace, but when he came upon an open way he would go at full pace."

Sahih al-Bukhari 2999 - Book 56, Hadith 208

Narrated Aslam:

While I was in the company of `Abdullah bin `Umar on the way to Mecca, he received the news of the severe illness of Safiya bint Abi Ubaid (i.e. his wife), so he proceeded at greater speed, and when the twilight disappeared, he dismounted and offered the Maghrib and `Isha 'prayers together and said, " I saw the Prophet (ﷺ) delaying the Maghrib prayer to offer it along with the `Isha' when he was in a hurry on a journey."

Sahih al-Bukhari 3000 - Book 56, Hadith 209

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Journey is a piece of torture, for it disturbs one's sleep, eating and drinking. So, when you fulfill your job, you should hurry up to your family."

Sahih al-Bukhari 3001 - Book 56, Hadith 210

Narrated `Abdullah bin `Umar:

`Umar bin Al-Khattab gave a horse to be ridden in Allah's Cause and then he found it being sold. He intended to purchase it. So, he consulted Allah's Messenger (ﷺ) who said, "Don't buy it and don't take back your gift of charity."

Sahih al-Bukhari 3002 - Book 56, Hadith 211

Narrated Aslam:

I heard `Umar bin Al-Khattab saying, "I gave a horse to be ridden in Allah's Cause and the person who got it intended to sell it or neglected it. So, I wanted to buy it as I thought he would sell it cheap. I consulted the Prophet (ﷺ) who said, "Do not buy it even if for one Dirham, because he who takes back his gift is like a dog swallowing its vomit."

Sahih al-Bukhari 3003 - Book 56, Hadith 212

Narrated `Abdullah bin `Amr:

A man came to the Prophet (ﷺ) asking his permission to take part in Jihad. The Prophet (ﷺ) asked him, "Are your parents alive?" He replied in the affirmative. The Prophet (ﷺ) said to him, "Then exert yourself in their service."

Sahih al-Bukhari 3004 - Book 56, Hadith 213

Narrated Abu Bashir Al-Ansari:

That he was in the company of Allah's Messenger (ﷺ) on some of his journeys. (The sub-narrator `Abdullah adds, "I think that Abu Bashir also said, 'And the people were at their sleeping places.") Allah's Apostle sent a messenger ordering: "There shall not remain any necklace of string or any other kind of necklace round the necks of camels except it is cut off."

Sahih al-Bukhari 3005 - Book 56, Hadith 214

Narrated Ibn `Abbas:

That he heard the Prophet (ﷺ) saying, "It is not permissible for a man to be alone with a woman, and no lady should travel except with a Muhram (i.e. her husband or a person whom she cannot marry in any case for ever; e.g. her father, brother, etc.)." Then a man got up and said, "O Allah's Messenger (ﷺ)! I have enlisted in the army for such-and-such Ghazwa and my wife is proceeding for Hajj." Allah's Messenger (ﷺ) said, "Go, and perform the Hajj with your wife."

Sahih al-Bukhari 3006 - Book 56, Hadith 215

Narrated 'Ubaidullah bin Abi Rafi`:

I heard `Ali saying, "Allah's Messenger (ﷺ) sent me, Az-Zubair and Al-Miqdad somewhere saying, 'Proceed till you reach Rawdat Khakh. There you will find a lady with a letter. Take the letter from her.' " So, we set out and our horses ran at full pace till we got at Ar-Rawda where we found the lady and said (to her). "Take out the letter." She replied, "I have no letter with me." We said, "Either you take out the letter or else we will take off your clothes." So, she took it out of her braid. We brought the letter to Allah's Messenger (ﷺ) and it contained a statement from Hatib bin Abi Balta a to some of the Meccan pagans informing them of some of the intentions of Allah's Messenger (ﷺ). Then Allah's Messenger (ﷺ) said, "O Hatib! What is this?" Hatib replied, "O Allah's Messenger (ﷺ)! Don't hasten to give your judgment about me. I was a man closely connected with the Quraish, but I did not belong to this tribe, while the other emigrants with you, had their relatives in Mecca who would protect their dependents and property . So, I wanted to recompense for my lacking blood relation to them by doing them a favor so that they might protect my dependents. I did this neither because of disbelief not apostasy nor out of preferring Kufr (disbelief) to Islam." Allah's Messenger (ﷺ), said, "Hatib has told you the truth." `Umar said, O Allah's Apostle! Allow me to chop off the head of this hypocrite." Allah's Messenger (ﷺ) said, "Hatib participated in the battle of Badr, and who knows, perhaps Allah has already looked at the Badr warriors and said, 'Do whatever you like, for I have forgiven you."

Sahih al-Bukhari 3007 - Book 56, Hadith 216

Narrated Jabir bin `Abdullah:

When it was the day (of the battle) of Badr, prisoners of war were brought including Al-Abbas who was undressed. The Prophet (ﷺ) looked for a shirt for him. It was found that the shirt of `Abdullah bin Ubai would do, so the Prophet (ﷺ) let him wear it. That was the reason why the Prophet (ﷺ) took off and gave his own shirt to `Abdullah. (The narrator adds, "He had done the Prophet (ﷺ) some favor for which the Prophet liked to reward him.")

Sahih al-Bukhari 3008 - Book 56, Hadith 217

Narrated Sahl:

On the day (of the battle) of Khaibar the Prophet (ﷺ) said, "Tomorrow I will give the flag to somebody who will be given victory (by Allah) and who loves Allah and His Apostle and is loved by Allah and His Apostle." So, the people wondered all that night as to who would receive the flag and in the morning everyone hoped that he would be that person. Allah's Messenger (ﷺ) asked, "Where is `Ali?" He was told that `Ali was suffering from eye-trouble, so he applied saliva to his eyes and invoked Allah to cure him. He at once got cured as if he had no ailment. The Prophet (ﷺ) gave him the flag. `Ali said, "Should I fight them till they become like us (i.e. Muslim)?" The Prophet (ﷺ) said, "Go to them patiently and calmly till you enter the land. Then, invite them to Islam, and inform them what is enjoined upon them, for, by Allah, if Allah gives guidance to somebody through you, it is better for you than possessing red camels."

Sahih al-Bukhari 3009 - Book 56, Hadith 218

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah wonders at those people who will enter Paradise in chains."

Sahih al-Bukhari 3010 - Book 56, Hadith 219

Narrated Abu Burda's father:

The Prophet (ﷺ) said, "Three persons will get their reward twice. (One is) a person who has a slave girl and he educates her properly and teaches her good manners properly (without violence) and then manumits and marries her. Such a person will get a double reward. (Another is) a believer from the people of the scriptures who has been a true believer and then he believes in the Prophet (ﷺ) (Muhammad). Such a person will get a double reward. (The third is) a slave who observes Allah's Rights and Obligations and is sincere to his master."

Sahih al-Bukhari 3011 - Book 56, Hadith 220

Narrated As-Sab bin Jaththama:

The Prophet (ﷺ) passed by me at a place called Al-Abwa or Waddan, and was asked whether it was permissible to attack the pagan warriors at night with the probability of exposing their women and children to danger. The Prophet (ﷺ) replied, "They (i.e. women and children) are from them (i.e. pagans)." I also heard the Prophet (ﷺ) saying, "The institution of Hima is invalid except for Allah and His Apostle."

Sahih al-Bukhari 3012 - Book 56, Hadith 221

As above (hadith 3012)

Sahih al-Bukhari 3013 - Book 56, Hadith 222

Narrated `Abdullah:

During some of the Ghazawat of the Prophet (ﷺ) a woman was found killed. Allah's Messenger (ﷺ) disapproved the killing of women and children.

Sahih al-Bukhari 3014 - Book 56, Hadith 223

Narrated Ibn `Umar:

During some of the Ghazawat of Allah's Messenger (ﷺ) a woman was found killed, so Allah's Messenger (ﷺ) forbade the killing of women and children.

Sahih al-Bukhari 3015 - Book 56, Hadith 224

Narrated Abu Huraira:

Allah's Messenger (ﷺ) sent us in a mission (i.e. am army-unit) and said, "If you find so-and-so and so-and-so, burn both of them with fire." When we intended to depart, Allah's Messenger (ﷺ) said, "I have ordered you to burn so-and-so and so-and-so, and it is none but Allah Who punishes with fire, so, if you find them, kill them."

Sahih al-Bukhari 3016 - Book 56, Hadith 225

Narrated `Ikrima:

`Ali burnt some people and this news reached Ibn `Abbas, who said, "Had I been in his place I would not have burnt them, as the Prophet (ﷺ) said, 'Don't punish (anybody) with Allah's Punishment.' No doubt, I would have killed them, for the Prophet (ﷺ) said, 'If somebody (a Muslim) discards his religion, kill him.' "

Sahih al-Bukhari 3017 - Book 56, Hadith 226

Narrated Anas bin Malik:

A group of eight men from the tribe of 'Ukil came to the Prophet (ﷺ) and then they found the climate of Medina unsuitable for them. So, they said, "O Allah's Messenger (ﷺ)! Provide us with some milk." Allah's Apostle said, "I recommend that you should join the herd of camels." So they went and drank the urine and the milk of the camels (as a medicine) till they became healthy and fat. Then they killed the shepherd and drove away the camels, and they became unbelievers after whey were Muslims. When the Prophet (ﷺ) was informed by a shouter for help, he sent some men in their pursuit, and before the sun rose high, they were brought, and he had their hands and feet cut off. Then he ordered for nails which were heated and passed over their eyes, and whey were left in the Harra (i.e. rocky land in Medina). They asked for water, and nobody provided them with water till they died (Abu Qilaba, a sub-narrator said, "They committed murder and theft and fought against Allah and His Apostle, and spread evil in the land.")

Sahih al-Bukhari 3018 - Book 56, Hadith 227

Narrated Abu Hurairah (ra):

I heard Allah's Messenger (ﷺ) saying, "An ant bit a Prophet amongst the Prophets, and he ordered that the place of the ants be burnt. So, Allah inspired to him, 'It is because one ant bit you that you burnt a nation amongst the nations that glorify Allah?"

Sahih al-Bukhari 3019 - Book 56, Hadith 228

Narrated Jarir:

Allah's Messenger (ﷺ)s said to me, "Will you relieve me from Dhul-Khalasa? Dhul-Khalasa was a house (of an idol) belonging to the tribe of Khath'am called Al-Ka`ba Al-Yama-niya. So, I proceeded with one hundred and fifty cavalry men from the tribe of Ahmas, who were excellent knights. It happened that I could not sit firm on horses, so the Prophet (ﷺ) , stroke me over my chest till I saw his finger-marks over my chest, he said, 'O Allah! Make him firm and make him a guiding and rightly guided man.' " Jarir proceeded towards that house, and dismantled and burnt it. Then he sent a messenger to Allah's Apostle informing him of that. Jarir's messenger said, "By Him Who has sent you with the Truth, I did not come to you till I had left it like an emancipated or gabby camel (i.e. completely marred and spoilt)." Jarir added, "The Prophet (ﷺ) asked for Allah's Blessings for the horses and the men of Ahmas five times."

Sahih al-Bukhari 3020 - Book 56, Hadith 229

Narrated Ibn `Umar:

The Prophet (ﷺ) burnt the date-palms of Bani An-Nadir.

Sahih al-Bukhari 3021 - Book 56, Hadith 230

Narrated Al-Bara bin Azib:

Allah's Messenger (ﷺ) sent a group of Ansari men to kill Abu-Rafi`. One of them set out and entered their (i.e. the enemies) fort. That man said, "I hid myself in a stable for their animals. They closed the fort gate. Later they lost a donkey of theirs, so they went out in its search. I, too, went out along with them, pretending to look for it. They found the donkey and entered their fort. And I, too, entered along with them. They closed the gate of the fort at night, and kept its keys in a small window where I could see them. When those people slept, I took the keys and opened the gate of the fort and came upon Abu Rafi` and said, 'O Abu Rafi`. When he replied me, I proceeded towards the voice and hit him. He shouted and I came out to come back, pretending to be a helper. I said, 'O Abu Rafi`, changing the tone of my voice. He asked me, 'What do you want; woe to your mother?' I asked him, 'What has happened to you?' He said, 'I don't know who came to me and hit me.' Then I drove my sword into his belly and pushed it forcibly till it touched the bone. Then I came out, filled with puzzlement and went towards a ladder of theirs in order to get down but I fell down and sprained my foot. I came to my companions and said, 'I will not leave till I hear the wailing of the women.' So, I did not leave till I heard the women bewailing Abu Rafi`, the merchant pf Hijaz. Then I got up, feeling no ailment, (and we proceeded) till we came upon the Prophet (ﷺ) and informed him."

Sahih al-Bukhari 3022 - Book 56, Hadith 231

Narrated Al-Bara bin Azib:

Allah's Messenger (ﷺ) sent a group of the Ansar to Abu Rafi`. `Abdullah bin Atik entered his house at night and killed him while he was sleeping.

Sahih al-Bukhari 3023 - Book 56, Hadith 232

Narrated Salim Abu An-Nadr:

(the freed slave of 'Umar bin 'Ubaidullah) I was Umar's clerk. Once Abdullah bin Abi Aufa wrote a letter to 'Umar when he proceeded to Al-Haruriya. I read in it that Allah's Messenger (ﷺ) in one of his military expeditions against the enemy, waited till the sun declined and then he got up amongst the people saying, "O people! Do not wish to meet the enemy, and ask Allah for safety, but when you face the enemy, be patient, and remember that Paradise is under the shades of swords." Then he said, "O Allah, the Revealer of the Holy Book, and the Mover of the clouds and the Defeater of the clans, defeat them, and grant us victory over them."

Sahih al-Bukhari 3024, 3025 - Book 56, Hadith 233

Narrated Abu Huraira:

The Prophet (ﷺ) said: "Do not wish to meet the enemy, but when you meet face) the enemy, be patient."

Sahih al-Bukhari 3026 - Book 56, Hadith 234

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Khosrau will be ruined, and there will be no Khosrau after him, and Caesar will surely be ruined and there will be no Caesar after him, and you will spend their treasures in Allah's Cause." He called, "War is deceit'.

Sahih al-Bukhari 3027, 3028 - Book 56, Hadith 235

Narrated Abu Huraira:

Allah's Messenger (ﷺ) called,: "War is deceit".

Sahih al-Bukhari 3029 - Book 56, Hadith 236

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) said, "War is deceit."

Sahih al-Bukhari 3030 - Book 56, Hadith 237

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) said, "Who is ready to kill Ka`b bin Al-Ashraf who has really hurt Allah and His Apostle?" Muhammad bin Maslama said, "O Allah's Messenger (ﷺ)! Do you like me to kill him?" He replied in the affirmative. So, Muhammad bin Maslama went to him (i.e. Ka`b) and said, "This person (i.e. the Prophet) has put us to task and asked us for charity." Ka`b replied, "By Allah, you will get tired of him." Muhammad said to him, "We have followed him, so we dislike to leave him till we see the end of his affair." Muhammad bin Maslama went on talking to him in this way till he got the chance to kill him.

Sahih al-Bukhari 3031 - Book 56, Hadith 238

Narrated Jabir:

The Prophet (ﷺ) said, "Who is ready to kill Ka`b bin Ashraf (i.e. a Jew)." Muhammad bin Maslama replied, "Do you like me to kill him?" The Prophet (ﷺ) replied in the affirmative. Muhammad bin Maslama said, "Then allow me to say what I like." The Prophet (ﷺ) replied, "I do (i.e. allow you).

Sahih al-Bukhari 3032 - Book 56, Hadith 239

Narrated 'Abdullah bin Umar (ra):

Once, Allah's Messenger (ﷺ) accompanied by Ubai bin Ka'b set out to Ibn Saiyyad. He was informed that Ibn Saiyyad was in a garden of date palms. When Allah's Messenger (ﷺ) entered the garden of date-palms, he started hiding himself behind the trunks of the palms while Ibn Saiyyad was covered with a velvet sheet with murmurs emanating from under it. Ibn Saiyyah's mother saw Allah's Messenger (ﷺ) and said, "O Saf! This is Muhammad." So Ibn Saiyyad got up. Allah's Messenger (ﷺ) said, "If she had left him (in his state), the truth would have been clear."

Sahih al-Bukhari 3033 - Book 56, Hadith 240

Narrated Al-Bara:

I saw Allah's Messenger (ﷺ) on the day (of the battle) of the Trench carrying earth till the hair of his chest were covered with dust and he was a hairy man. He was reciting the following verses of `Abdullah (bin Rawaha): "O Allah, were it not for You, We would not have been guided, Nor would we have given in charity, nor prayed. So, bestow on us calmness, and when we meet the enemy. Then make our feet firm, for indeed, Yet if they want to put us in affliction, (i.e. want to fight against us) we would not (flee but withstand them)." The Prophet (ﷺ) used to raise his voice while reciting these verses. (See Hadith No. 432, Vol. 5).

Sahih al-Bukhari 3034 - Book 56, Hadith 241

Narrated Jarir:

Allah's Messenger (ﷺ) did not screen himself from me since my embracing Islam, and whenever he saw me he would receive me with a smile. Once I told him that I could not sit firm on horses. He stroke me on the chest with his hand and said, "O Allah! Make him firm and make him a guiding and a rightly guided man."

Sahih al-Bukhari 3035, 3036 - Book 56, Hadith 242

Narrated Abu Hazim:

The people asked Sahl bin Sa`d As-Sa' idi "With what thing (medicine) was the wound of Allah's Apostle treated?" He replied, "There is none left (living) amongst the people who knows it better than. `Ali used to bring water in his shield and Fatima (i.e. the Prophet's daughter) used to wash the blood off his face. Then a mat (of palm leaves) was burnt and its ash was inserted in the wound of Allah's Apostle."

Sahih al-Bukhari 3037 - Book 56, Hadith 243

Narrated Abu Burda:

That his father said, "The Prophet (ﷺ) sent Mu`adh and Abu Musa to Yemen telling them. 'Treat the people with ease and don't be hard on them; give them glad tidings and don't fill them with aversion; and love each other, and don't differ."

Sahih al-Bukhari 3038 - Book 56, Hadith 244

Narrated Al-Bara bin Azib:

The Prophet (ﷺ) appointed `Abdullah bin Jubair as the commander of the infantry men (archers) who were fifty on the day (of the battle) of Uhud. He instructed them, "Stick to your place, and don't leave it even if you see birds snatching us, till I send for you; and if you see that we have defeated the infidels and made them flee, even then you should not leave your place till I send for you." Then the infidels were defeated. By Allah, I saw the women fleeing lifting up their clothes revealing their leg-bangles and their legs. So, the companions of `Abdullah bin Jubair said, "The booty! O people, the booty ! Your companions have become victorious, what are you waiting for now?" `Abdullah bin Jubair said, "Have you forgotten what Allah's Messenger (ﷺ) said to you?" They replied, "By Allah! We will go to the people (i.e. the enemy) and collect our share from the war booty." But when they went to them, they were forced to turn back defeated. At that time Allah's Messenger (ﷺ) in their rear was calling them back. Only twelve men remained with the Prophet (ﷺ) and the infidels martyred seventy men from us. On the day (of the battle) of Badr, the Prophet (ﷺ) and his companions had caused the 'Pagans to lose 140 men, seventy of whom were captured and seventy were killed. Then Abu Sufyan asked thrice, "Is Muhammad present amongst these people?" The Prophet (ﷺ) ordered his companions not to answer him. Then he asked thrice, "Is the son of Abu Quhafa present amongst these people?" He asked again thrice, "Is the son of Al-Khattab present amongst these people?" He then returned to his companions and said, "As for these (men), they have been killed." `Umar could not control himself and said (to Abu Sufyan), "You told a lie, by Allah! O enemy of Allah! All those you have mentioned are alive, and the thing which will make you unhappy is still there." Abu Sufyan said, "Our victory today is a counterbalance to yours in the battle of Badr, and in war (the victory) is always undecided and is shared in turns by the belligerents, and you will find some of your (killed) men mutilated, but I did not urge my men to do so, yet I do not feel sorry for their deed" After that he started reciting cheerfully, "O Hubal, be high! (1) On that the Prophet (ﷺ) said (to his companions), "Why don't you answer him back?" They said, "O Allah's Messenger (ﷺ) What shall we say?" He said, "Say, Allah is Higher and more Sublime." (Then) Abu Sufyan said, "We have the (idol) Al `Uzza, and you have no `Uzza." The Prophet said (to his companions), "Why don't you answer him back?" They asked, "O Allah's Messenger (ﷺ)! What shall we say?" He said, "Says Allah is our Helper and you have no helper."

Sahih al-Bukhari 3039 - Book 56, Hadith 245

Narrated Anas:

Allah's Messenger (ﷺ) was the (most handsome), most generous and the bravest of all the people. Once the people of Medina got frightened having heard an uproar at night. So, the Prophet (ﷺ) met the people while he was riding an unsaddled horse belonging to Abu Talha and carrying his sword (slung over his shoulder). He said (to them), "Don't get scared, don't get scared." Then he added, "I found it (i.e the horse) very fast."

Sahih al-Bukhari 3040 - Book 56, Hadith 246

Narrated Salama:

I went out of Medina towards Al-Ghaba. When I reached the mountain path of Al-Ghaba, a slave of `Abdur-Rahman bin `Auf met me. I said to him, "Woe to you! What brought you here?" He replied, "The she-camels of the Prophet (ﷺ) have been taken away." I said, "Who took them?" He said, "Ghatafan and Fazara." So, I sent three cries, "O Sabaha-h ! O Sabahah !" so loudly that made the people in between its (i.e. Medina's) two mountains hear me. Then I rushed till I met them after they had taken the camels away. I started throwing arrows at them saying, "I am the son of Al-Akwa`"; and today perish the mean people!" So, I saved the she-camels from them before they (i.e. the robbers) could drink water. When I returned driving the camels, the Prophet (ﷺ) met me, I said, "O Allah's Messenger (ﷺ) Those people are thirsty and I have prevented them from drinking water, so send some people to chase them." The Prophet (ﷺ) said, "O son of Al-Akwa`, you have gained power (over your enemy), so forgive (them). (Besides) those people are now being entertained by their folk."

Sahih al-Bukhari 3041 - Book 56, Hadith 247

Narrated Abu 'Is-haq:

A man asked Al-Bara "O Abu '`Umara! Did you flee on the day (of the battle) of Hunain?" Al-Bara replied while I was listening, "As for Allah's Messenger (ﷺ) he did not flee on that day. Abu Sufyan bin Al- Harith was holding the reins of his mule and when the pagans attacked him, he dismounted and started saying, 'I am the Prophet, and there is no lie about it; I am the son of `Abdul Muttalib.' On that day nobody was seen braver than the Prophet.

Sahih al-Bukhari 3042 - Book 56, Hadith 248

Narrated Abu Sa`id Al-Khudri:

When the tribe of Bani Quraiza was ready to accept Sa`d's judgment, Allah's Messenger (ﷺ) sent for Sa`d who was near to him. Sa`d came, riding a donkey and when he came near, Allah's Messenger (ﷺ) said (to the Ansar), "Stand up for your leader." Then Sa`d came and sat beside Allah's Messenger (ﷺ) who said to him. "These people are ready to accept your judgment." Sa`d said, "I give the judgment that their warriors should be killed and their children and women should be taken as prisoners." The Prophet (ﷺ) then remarked, "O Sa`d! You have judged amongst them with (or similar to) the judgment of the King Allah."

Sahih al-Bukhari 3043 - Book 56, Hadith 249

Narrated Anas bin Malik (ra):

Allah's Messenger (ﷺ) entered (Makkah) in the year of the Conquest (of Makkah) wearing a helmet over his head. After he took it off, a man came and said, "Ibn Khatal is clinging to the curtains of the Ka'bah." The Prophet (ﷺ) said, "Kill him."

Sahih al-Bukhari 3044 - Book 56, Hadith 250

Narrated Abu Huraira:

Allah's Messenger (ﷺ) sent a Sariya of ten men as spies under the leadership of `Asim bin Thabit al-Ansari, the grandfather of `Asim bin `Umar Al-Khattab. They proceeded till they reached Hadaa, a place between 'Usfan, and Mecca, and their news reached a branch of the tribe of Hudhail called Bani Lihyan. About two-hundred men, who were all archers, hurried to follow their tracks till they found the place where they had eaten dates they had brought with them from Medina. They said, "These are the dates of Yathrib (i.e. Medina), "and continued following their tracks When `Asim and his companions saw their pursuers, they went up a high place and the infidels circled them. The infidels said to them, "Come down and surrender, and we promise and guarantee you that we will not kill any one of you" `Asim bin Thabit; the leader of the Sariya said, "By Allah! I will not come down to be under the protection of infidels. O Allah! Convey our news to Your Prophet. Then the infidels threw arrows at them till they martyred `Asim along with six other men, and three men came down accepting their promise and convention, and they were Khubaib-al-Ansari and Ibn Dathina and another man So, when the infidels captured them, they undid the strings of their bows and tied them. Then the third (of the captives) said, "This is the first betrayal. By Allah! I will not go with you. No doubt these, namely the martyred, have set a good example to us." So, they dragged him and tried to compel him to accompany them, but as he refused, they killed him. They took Khubaid and Ibn Dathina with them and sold them (as slaves) in Mecca (and all that took place) after the battle of Badr. Khubaib was bought by the sons of Al-Harith bin 'Amir bin Naufal bin `Abd Manaf. It was Khubaib who had killed Al-Harith bin 'Amir on the day (of the battle of) Badr. So, Khubaib remained a prisoner with those people. Narrated Az-Zuhri: 'Ubaidullah bin 'Iyyad said that the daughter of Al-Harith had told him, "When those people gathered (to kill Khubaib) he borrowed a razor from me to shave his pubes and I gave it to him. Then he took a son of mine while I was unaware when he came upon him. I saw him placing my son on his thigh and the razor was in his hand. I got scared so much that Khubaib noticed the agitation on my face and said, 'Are you afraid that I will kill him? No, I will never do so.' By Allah, I never saw a prisoner better than Khubaib. By Allah, one day I saw him eating of a bunch of grapes in his hand while he was chained in irons, and there was no fruit at that time in Mecca." The daughter of Al-Harith used to say, "It was a boon Allah bestowed upon Khubaib." When they took him out of the Sanctuary (of Mecca) to kill him outside its boundaries, Khubaib requested them to let him offer two rak`at (prayer). They allowed him

and he offered Two rak`at and then said, "Hadn't I been afraid that you would think that I was afraid (of being killed), I would have prolonged the prayer. O Allah, kill them all with no exception." (He then recited the poetic verse):-- "I being martyred as a Muslim, Do not mind how I am killed in Allah's Cause, For my killing is for Allah's Sake, And if Allah wishes, He will bless the amputated parts of a torn body" Then the son of Al Harith killed him. So, it was Khubaib who set the tradition for any Muslim sentenced to death in captivity, to offer a two-rak`at prayer (before being killed). Allah fulfilled the invocation of `Asim bin Thabit on that very day on which he was martyred. The Prophet (ﷺ) informed his companions of their news and what had happened to them. Later on when some infidels from Quraish were informed that `Asim had been killed, they sent some people to fetch a part of his body (i.e. his head) by which he would be recognized. (That was because) `Asim had killed one of their chiefs on the day (of the battle) of Badr. So, a swarm of wasps, resembling a shady cloud, were sent to hover over `Asim and protect him from their messenger and thus they could not cut off anything from his flesh.

Sahih al-Bukhari 3045 - Book 56, Hadith 251

Narrated Abu Musa:

The Prophet (ﷺ) said, "Free the captives, feed the hungry and pay a visit to the sick."

Sahih al-Bukhari 3046 - Book 56, Hadith 252

Narrated Abu Juhaifa:

I asked `Ali, "Do you have the knowledge of any Divine Inspiration besides what is in Allah's Book?" `Ali replied, "No, by Him Who splits the grain of corn and creates the soul. I don't think we have such knowledge, but we have the ability of understanding which Allah may endow a person with, so that he may understand the Qur'an, and we have what is written in this paper as well." I asked, "What is written in this paper?" He replied, "(The regulations of) blood-money, the freeing of captives, and the judgment that no Muslim should be killed for killing an infidel."

Sahih al-Bukhari 3047 - Book 56, Hadith 253

Narrated Anas bin Malik:

Some Ansari men asked permission from Allah's Messenger (ﷺ) saying, "O Allah's Messenger (ﷺ)! Allow us not to take the ransom of our nephew Al `Abbas. The Prophet (ﷺ) replied, "Do not leave a single Dirham thereof."

Sahih al-Bukhari 3048 - Book 56, Hadith 254

(In another narration) Anas said:

"Some wealth was brought to the Prophet (ﷺ) from Bahrain. Al `Abbas came to him and said, 'O Allah's Messenger (ﷺ)! Give me (some of it), as I have paid my and `Aqil's ransom.' The Prophet (ﷺ) said, 'Take,' and gave him in his garment."

Sahih al-Bukhari 3049 - Book 56, Hadith 255

Narrated Jubair:

(who was among the captives of the Battle of Badr) I heard the Prophet (ﷺ) reciting 'Surat-at-Tur' in the Maghrib prayer.

Sahih al-Bukhari 3050 - Book 56, Hadith 256

Narrated Salama bin Al-Akwa`:

"An infidel spy came to the Prophet (ﷺ) while he was on a journey. The spy sat with the companions of the Prophet (ﷺ) and started talking and then went away. The Prophet (ﷺ) said (to his companions), 'Chase and kill him.' So, I killed him." The Prophet (ﷺ) then gave him the belongings of the killed spy (in addition to his share of the war booty).

Sahih al-Bukhari 3051 - Book 56, Hadith 257

Narrated `Amr bin Maimun:

`Umar (after he was stabbed), instructed (his would-be-successor) saying, "I urge him (i.e. the new Caliph) to take care of those non-Muslims who are under the protection of Allah and His Apostle in that he should observe the convention agreed upon with them, and fight on their behalf (to secure their safety) and he should not over-tax them beyond their capability."

Sahih al-Bukhari 3052 - Book 56, Hadith 258

Narrated Sa`id bin Jubair:

Ibn `Abbas said, "Thursday! What (great thing) took place on Thursday!" Then he started weeping till his tears wetted the gravels of the ground . Then he said, "On Thursday the illness of Allah's Messenger (ﷺ) was aggravated and he said, "Fetch me writing materials so that I may have something written to you after which you will never go astray." The people (present there) differed in this matter and people should not differ before a prophet. They said, "Allah's Messenger (ﷺ) is seriously sick.' The Prophet (ﷺ) said, "Let me alone, as the state in which I am now, is better than what you are calling me for." The Prophet (ﷺ) on his death-bed, gave three orders saying, "Expel the pagans from the Arabian Peninsula, respect and give gifts to the foreign delegates as you have seen me dealing with them." I forgot the third (order)" (Ya'qub bin Muhammad said, "I asked Al-Mughira bin `Abdur-Rahman about the Arabian Peninsula and he said, 'It comprises Mecca, Medina, Al-Yama-ma and Yemen." Ya'qub added, "And Al-Arj, the beginning of Tihama.")

Sahih al-Bukhari 3053 - Book 56, Hadith 259

Narrated Ibn `Umar:

`Umar saw a silken cloak being sold in the market and he brought it to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! Buy this cloak and adorn yourself with it on the `Id festivals and on meeting the delegations." Allah's Messenger (ﷺ) replied, "This is the dress for the one who will have no share in the Hereafter (or, this is worn by one who will have no share in the Hereafter)." After sometime had passed, Allah's Messenger (ﷺ) sent a silken cloak to `Umar. `Umar took it and brought it to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! You have said that this is the dress of that who will have no share in the Hereafter (or, this is worn by one who will have no share in the Hereafter), yet you have sent me this!" The Prophet (ﷺ) said," I have sent it) so that you may sell it or fulfill with it some of your needs."

Sahih al-Bukhari 3054 - Book 56, Hadith 260

Narrated Ibn 'Umar:

Umar and a group of the companions of the Prophet (ﷺ) set out with the Prophet to Ibn Saiyad. He found him playing with some boys near the hillocks of Bani Maghala. Ibn Saiyad at that time was nearing his puberty. He did not notice (the Prophet's presence) till the Prophet (ﷺ) stroked him on the back with his hand and said, "Ibn Saiyad! Do you testify that I am Allah's Messenger (ﷺ)?" Ibn Saiyad looked at him and said, "I testify that you are the Apostle of the illiterates." Then Ibn Saiyad asked the Prophet. "Do you testify that I am the apostle of Allah?" The Prophet (ﷺ) said to him, "I believe in Allah and His Apostles." Then the Prophet (ﷺ) said (to Ibn Saiyad). "What do you see?" Ibn Saiyad replied, "True people and false ones visit me." The Prophet said, "Your mind is confused as to this matter." The Prophet (ﷺ) added, " I have kept something (in my mind) for you." Ibn Saiyad said, "It is Ad-Dukh." The Prophet (ﷺ) said (to him), "Shame be on you! You cannot cross your limits." On that 'Umar said, "O Allah's Messenger (ﷺ)! Allow me to chop his head off." The Prophet (ﷺ) said, "If he should be him (i.e. Ad-Dajjal) then you cannot overpower him, and should he not be him, then you are not going to benefit by murdering him."

Sahih al-Bukhari 3055 - Book 56, Hadith 261

Narrated Ibn Umar:

(Later on) Allah's Messenger (ﷺ) (once again) went along with Ubai bin Ka'b to the garden of date-palms where Ibn Saiyad was staying. When the Prophet entered the garden, he started hiding himself behind the trunks of the date-palms as he wanted to hear something from the Ibn Saiyad before the latter could see him. Ibn Saiyad was lying in his bed, covered with a velvet sheet from where his murmurs were heard. Ibn Saiyad's mother saw the Prophet (ﷺ) while he was hiding himself behind the trunks of the date-palms. She addressed Ibn Saiyad, "O Saf!" (And this was his name). Ibn Saiyad got up. The Prophet (ﷺ) said, "Had this woman let him to himself, he would have revealed the reality of his case." Then the Prophet (ﷺ) got up amongst the people, glorifying Allah as He deserves, he mentioned Ad-Dajjal, saying, "I warn you about him (i.e. Ad-Dajjal) and there is no prophet who did not warn his nation about him, and Noah warned his nation about him, but I tell you a statement which no prophet informed his nation of. You should understand that he is a one-eyed man and Allah is not one-eyed."

Sahih al-Bukhari 3056, 3057 - Book 56, Hadith 262

Narrated Usama bin Zaid:

I asked the Prophet (ﷺ) during his Hajj, "O Allah's Messenger (ﷺ)! Where will you stay tomorrow?" He said, "Has `Aqil left for us any house?" He then added, "Tomorrow we will stay at Khaif Bani Kinana, i.e. Al-Muhassab, where (the Pagans of) Quraish took an oath of Kufr (i.e. to be loyal to heathenism) in that Bani Kinana got allied with Quraish against Bani Hashim on the terms that they would not deal with the members of the is tribe or give them shelter." (Az-Zuhri said, "Khaif means valley.") (See Hadith No. 659, Vol. 2)

Sahih al-Bukhari 3058 - Book 56, Hadith 263

Narrated Aslam:

`Umar bin Al-Khattab appointed a freed slave of his, called Hunai, manager of the Hima (i.e. a pasture devoted for grazing the animals of the Zakat or other specified animals). He said to him, "O Hunai! Don't oppress the Muslims and ward off their curse (invocations against you) for the invocation of the oppressed is responded to (by Allah); and allow the shepherd having a few camels and those having a few sheep (to graze their animals), and take care not to allow the livestock of `Abdur-Rahman bin `Auf and the livestock of (`Uthman) bin `Affan, for if their livestock should perish, then they have their farms and gardens, while those who own a few camels and those who own a few sheep, if their livestock should perish, would bring their dependents to me and appeal for help saying, 'O chief of the believers! O chief of the believers!' Would I then neglect them? (No, of course). So, I find it easier to let them have water and grass rather than to give them gold and silver (from the Muslims' treasury). By Allah, these people think that I have been unjust to them. This is their land, and during the prelslamic period, they fought for it and they embraced Islam (willingly) while it was in their possession. By Him in Whose Hand my life is! Were it not for the animals (in my custody) which I give to be ridden for striving in Allah's Cause, I would not have turned even a span of their land into a Hima."

Sahih al-Bukhari 3059 - Book 56, Hadith 264

Narrated Hudhaifa:

The Prophet (ﷺ) said (to us), " List the names of those people who have announced that they are Muslims." So, we listed one thousand and five hundred men. Then we wondered, "Should we be afraid (of infidels) although we are one thousand and five hundred in number?" No doubt, we witnessed ourselves being afflicted with such bad trials that one would have to offer the prayer alone in fear.

Sahih al-Bukhari 3060 - Book 56, Hadith 265

Narrated Al-A`mash:

"We (listed the Muslims and) found them five hundred." And Abu Muawiya said, "Between sixhundred to seven-hundred."

Sahih al-Bukhari 3060 - Book 56, Hadith 266

Narrated Ibn `Abbas:

A man came to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! I have enlisted in the army for such-andsuch Ghazwa, and my wife is leaving for Hajj." Allah's Messenger (ﷺ) said, "Go back and perform Hajj with your wife."

Sahih al-Bukhari 3061 - Book 56, Hadith 267

Narrated Az-Zuhri:

as follows in Hadith 297. Narrated Abu Huraira: We were in the company of Allah's Messenger (ﷺ) in a Ghazwa, and he remarked about a man who claimed to be a Muslim, saying, "This (man) is from the people of the (Hell) Fire." When the battle started, the man fought violently till he got wounded. Somebody said, "O Allah's Messenger (ﷺ)! The man whom you described as being from the people of the (Hell) Fire fought violently today and died." The Prophet (ﷺ) said, "He will go to the (Hell) Fire." Some people were on the point of doubting (the truth of what the Prophet had said) while they were in this state, suddenly someone said that he was still alive but severely wounded. When night fell, he lost patience and committed suicide. The Prophet (ﷺ) was informed of that, and he said, "Allah is Greater! I testify that I am Allah's Slave and His Apostle." Then he ordered Bilal to announce amongst the people: 'None will enter Paradise but a Muslim, and Allah may support this religion (i.e. Islam) even with a disobedient man.'

Sahih al-Bukhari 3062 - Book 56, Hadith 268

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) delivered a sermon and said, "Zaid received the flag and was martyred, then Ja`far took it and was martyred, then `Abdullah bin Rawaha took it and was martyred, and then Khalid bin Al-Walid took it without being appointed, and Allah gave him victory." The Prophet (ﷺ) added, "I am not pleased (or they will not be pleased) that they should remain (alive) with us," while his eyes were shedding tears.

Sahih al-Bukhari 3063 - Book 56, Hadith 269

Narrated Anas:

The people of the tribes of Ril, Dhakwan, 'Usiya and Bani Lihyan came to the Prophet (ﷺ) and claimed that they had embraced Islam, and they requested him to support them with some men to fight their own people. The Prophet (ﷺ) supported them with seventy men from the Ansar whom we used to call Al-Qurra'(i.e. Scholars) who (out of piety) used to cut wood during the day and pray all the night. So, those people took the (seventy) men till they reached a place called Bi'r-Ma'ana where they betrayed and martyred them. So, the Prophet (ﷺ) invoked evil on the tribe of Ril, Dhakwan and Bani Lihyan for one month in the prayer. Narrated Qatada: Anas told us that they (i.e. Muslims) used to recite a Quranic Verse concerning those martyrs which was:-- "O Allah! Let our people be informed on our behalf that we have met our Lord Who has got pleased with us and made us pleased." Then the Verse was cancelled.

Sahih al-Bukhari 3064 - Book 56, Hadith 270

Narrated Abu Talha:

Whenever the Prophet (ﷺ) conquered some people, he would stay in their town for three days.

Sahih al-Bukhari 3065 - Book 56, Hadith 271

Narrated Anas:

The Prophet (ﷺ) performed `Umra, setting out from Al-Jarana where he distributed the war booty of Hunain.

Sahih al-Bukhari 3066 - Book 56, Hadith 272

Narrated Nafi' (ra):

A horse of Ibn 'Umar fled and the enemy took it. Then the Muslims conquered the enemy and the horse was returned to him during the lifetime of Allah's Messenger (ﷺ). And also, once a slave of Ibn 'Umar (ra) fled and joined the Byzantines, and when the Muslims conquered them, Khalid bin Al-Walid returned the slave to him after the death of the Prophet (ﷺ).

Sahih al-Bukhari 3067 - Book 56, Hadith 273

Narrated Nafi`:

Once a slave of Ibn `Umar fled and joined the Byzantine. Khalid bin Al-Walid got him back and returned him to `Abdullah (bin `Umar). Once a horse of Ibn `Umar also ran away and followed the Byzantines, and he (i.e. Khalid) got it back and returned it to `Abdullah.

Sahih al-Bukhari 3068 - Book 56, Hadith 274

Narrated Ibn `Umar:

That he was riding a horse on the day, the Muslims fought (against the Byzantines), and the commander of the Muslim army was Khalid bin Al-Walid who had been appointed by Abu Bakr. The enemy took the horse away, and when the enemy was defeated, Khalid returned the horse to him.

Sahih al-Bukhari 3069 - Book 56, Hadith 275

Narrated Jabir bin `Abdullah:

I said, "O Allah's Messenger (ﷺ)! We have slaughtered a young sheep of ours and have ground one Sa of barley. So, I invite you along with some persons." So, the Prophet (ﷺ) said in a loud voice, "O the people of the Trench! Jabir had prepared "Sur" so come along."

Sahih al-Bukhari 3070 - Book 56, Hadith 276

Narrated Um Khalid:

(the daughter of Khalid bin Sa`id) I went to Allah's Messenger (ﷺ) with my father and I was Nearing a yellow shirt. Allah's Messenger (ﷺ) said, "Sanah, Sanah!" (`Abdullah, the narrator, said that 'Sanah' meant 'good' in the Ethiopian language). I then started playing with the seal of Prophethood (in between the Prophet's shoulders) and my father rebuked me harshly for that. Allah's Messenger (ﷺ) said. "Leave her," and then Allah's Messenger (ﷺ) (invoked Allah to grant me a long life) by saying (thrice), "Wear this dress till it is worn out and then wear it till it is worn out, and then wear it till it is worn out." (The narrator adds, "It is said that she lived for a long period, wearing that (yellow) dress till its color became dark because of long wear.")

Sahih al-Bukhari 3071 - Book 56, Hadith 277

Narrated Abu Huraira:

Al-Hasan bin 'All took a date from the dates of the Sadaqa and put it in his mouth. The Prophet (ﷺ) said (to him) in Persian, "Kakh, kakh! (i.e. Don't you know that we do not eat the Sadaqa (i.e. what is given in charity) (charity is the dirt of the people)).

Sahih al-Bukhari 3072 - Book 56, Hadith 278

Narrated Abu Huraira:

The Prophet (ﷺ) got up amongst us and mentioned Al Ghulul, emphasized its magnitude and declared that it was a great sin saying, "Don't commit Ghulul for I should not like to see anyone amongst you on the Day of Ressurection, carrying over his neck a sheep that will be bleating, or carrying over his neck a horse that will be neighing. Such a man will be saying: 'O Allah's Messenger (ﷺ)! Intercede with Allah for me,' and I will reply, 'I can't help you, for I have conveyed Allah's Message to you Nor should I like to see a man carrying over his neck, a camel that will be grunting. Such a man will say, 'O Allah's Apostle! Intercede with Allah for me, and I will say, 'I can't help you for I have conveyed Allah's Message to you,' or one carrying over his neck gold and silver and saying, 'O Allah's Messenger (ﷺ)! Intercede with Allah for me,' and I will say, 'I can't help you for I have conveyed Allah's Message to you,' or one carrying clothes that will be fluttering, and the man will say, 'O Allah's Messenger (ﷺ)! Intercede with Allah for me.' And I will say, 'I can't help you, for I have conveyed Allah's Message to you."

Sahih al-Bukhari 3073 - Book 56, Hadith 279

Narrated `Abdullah bin `Amr:

There was a man who looked after the family and the belongings of the Prophet (ﷺ) and he was called Karkara. The man died and Allah's Messenger (ﷺ) said, "He is in the '(Hell) Fire." The people then went to look at him and found in his place, a cloak he had stolen from the war booty.

Sahih al-Bukhari 3074 - Book 56, Hadith 280

Narrated Abaya bin Rifaa:

My grandfather, Rafi` said, "We were in the company of the Prophet (ﷺ) at DhulHulaifa, and the people suffered from hunger. We got some camels and sheep (as booty) and the Prophet (ﷺ) was still behind the people. They hurried and put the cooking pots on the fire. (When he came) he ordered that the cooking pots should be upset and then he distributed the booty (amongst the people) regarding ten sheep as equal to one camel then a camel fled and the people chased it till they got tired, as they had a few horses (for chasing it). So a man threw an arrow at it and caused it to stop (with Allah's Permission). On that the Prophet (ﷺ) said, 'Some of these animals behave like wild beasts, so, if any animal flee from you, deal with it in the same way." My grandfather asked (the Prophet (ﷺ)), "We hope (or are afraid) that we may meet the enemy tomorrow and we have no knives. Can we slaughter our animals with canes?" Allah's Messenger (ﷺ) replied, "If the instrument used for killing causes the animal to bleed profusely and if Allah's Name is mentioned on killing it, then eat its meat (i.e. it is lawful) but won't use a tooth or a nail and I am telling you the reason: A tooth is a bone (and slaughtering with a bone is forbidden), and a nail is the slaughtering instrument of the Ethiopians."

Sahih al-Bukhari 3075 - Book 56, Hadith 281

Narrated Qais:

Jarir bin `Abdullah said to me, "Allah's Messenger (ﷺ) said to me, 'Won't you relieve me from Dhul- Khalasa?' Dhul-Khalasa was a house where the tribe of Khatham used to stay, and it used to be called Ka`bat-ul Yamaniya. So I proceeded with one hundred-and-fifty (men) from the tribe of Ahmas who were good cavalry. I informed the Prophet (ﷺ) that I could not sit firm on horses, so he stroke me on the chest with his hand and I noticed his finger marks on my chest. He invoked, 'O Allah! Make him firm and a guiding and rightly-guided man." Jarir set out towards that place, dismantled and burnt it, and then sent the good news to Allah's Messenger (ﷺ) . The messenger of Jarir said to Allah's Messenger (ﷺ). "O Allah's Apostle! By Him Who has sent you with the Truth, I did not come to you till it (i.e. the house) had been turned (black) like a scabby camel (covered with tar)." So the Prophet (ﷺ) invokes Allah to Bless the horses of the men of Ahmas five times.

Sahih al-Bukhari 3076 - Book 56, Hadith 282

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, on the day of the Conquest of Mecca, "There is no migration (after the Conquest), but Jihad and good intentions, and when you are called for Jihad, you should immediately respond to the call."

Sahih al-Bukhari 3077 - Book 56, Hadith 283

Narrated Abu `Uthman An-Nahdi:

Mujashi (bin Mas`ud) took his brother Mujalid bin Musud to the Prophet (ﷺ) and said, "This is Mujalid and he will give a pledge of allegiance to you for migration." The Prophet (ﷺ) said, "There is no migration after the Conquest of Mecca, but I will take his pledge of allegiance for Islam."

Sahih al-Bukhari 3078, 3079 - Book 56, Hadith 284

Narrated `Ata':

I and 'Ubai bin `Umar went to `Aisha while she was staying near Thabir (i.e. a mountain). She said, "There is no Migration after Allah gave His Prophet victory over Mecca."

Sahih al-Bukhari 3080 - Book 56, Hadith 285

Narrated Sa`d bin 'Ubaida:

Abu `Abdur-Rahman who was one of the supporters of `Uthman said to Abu Talha who was one of the supporters of `Ali, "I perfectly know what encouraged your leader (i.e. `Ali) to shed blood. I heard him saying: Once the Prophet (ﷺ) sent me and Az-Zubair saying, 'Proceed to such-and-such Ar-Roudah (place) where you will find a lady whom Hatib has given a letter. So when we arrived at Ar-Roudah, we requested the lady to hand over the letter to us. She said, 'Hatib has not given me any letter.' We said to her. 'Take out the letter or else we will strip off your clothes.' So she took it out of her braid. So the Prophet (ﷺ) sent for Hatib, (who came) and said, 'Don't hurry in judging me, for, by Allah, I have not become a disbeliever, and my love to Islam is increasing. (The reason for writing this letter was) that there is none of your companions but has relatives in Mecca who look after their families and property, while I have nobody there, so I wanted to do them some favor (so that they might look after my family and property).' The Prophet (ﷺ) believed him. `Umar said, 'Allow me to chop off his (i.e. Hatib's) neck as he has done hypocrisy.' The Prophet (ﷺ) said, (to `Umar), 'Who knows, perhaps Allah has looked at the warriors of Badr and said (to them), 'Do whatever you like, for I have forgiven you.' " `Abdur-Rahman added, "So this is what encouraged him (i.e. `Ali).

Sahih al-Bukhari 3081 - Book 56, Hadith 286

Narrated Ibn Abi Mulaika:

Ibn Az-Zubair said to Ibn Ja`far "Do you remember when I, you and Ibn `Abbas went out to receive Allah's Messenger (ﷺ)?" Ibn Ja`far replied in the affirmative. Ibn Az-Zubair added, "And Allah's Messenger (ﷺ) made us (i.e. I and Ibn `Abbas) ride along with him and left you."

Sahih al-Bukhari 3082 - Book 56, Hadith 287

Narrated As-Sa'ib bin Yazid:

I along with some boys went out to receive Allah's Messenger (ﷺ) at Thaniyatal-Wada`.

Sahih al-Bukhari 3083 - Book 56, Hadith 288

Narrated `Abdullah:

When the Prophet (ﷺ) returned (from Jihad), he would say Takbir thrice and add, "We are returning, if Allah wishes, with repentance and worshipping and praising (our Lord) and prostrating ourselves before our Lord. Allah fulfilled His Promise and helped His Slave, and He Alone defeated the (infidel) clans."

Sahih al-Bukhari 3084 - Book 56, Hadith 289

Narrated Anas bin Malik:

We were in the company of the Prophet (ﷺ) while returning from 'Usfan, and Allah's Messenger (ﷺ) was riding his she-camel keeping Safiya bint Huyay riding behind him. His she-camel slipped and both of them fell down. Abu Talha jumped from his camel and said, "O Allah's Messenger (ﷺ)! May Allah sacrifice me for you." The Prophet (ﷺ) said, "Take care of the lady." So, Abu Talha covered his face with a garment and went to Safiya and covered her with it, and then he set right the condition of their shecamel so that both of them rode, and we were encircling Allah's Messenger (ﷺ) like a cover. When we approached Medina, the Prophet (ﷺ) said, "We are returning with repentance and worshipping and praising our Lord." He kept on saying this till he entered Medina.

Sahih al-Bukhari 3085 - Book 56, Hadith 290

Narrated Anas bin Malik:

That he and Abu Talha came in the company of the Prophet (ﷺ) and Safiya was accompanying the Prophet, who let her ride behind him on his she-camel. During the journey, the she-camel slipped and both the Prophet (ﷺ) and (his) wife fell down. Abu Talha (the sub-narrator thinks that Anas said that Abu Talha jumped from his camel quickly) said, "O Allah's Messenger (ﷺ)! May Allah sacrifice me for your sake! Did you get hurt?" The Prophet (ﷺ) replied,"No, but take care of the lady." Abu Talha covered his face with his garment and proceeded towards her and covered her with his garment, and she got up. He then set right the condition of their she-camel and both of them (i.e. the Prophet (ﷺ) and his wife) rode and proceeded till they approached Medina. The Prophet (ﷺ) said, "We are returning with repentance and worshipping and praising our Lord." The Prophet (ﷺ) kept on saying this statement till he entered Medina.

Sahih al-Bukhari 3086 - Book 56, Hadith 291

Narrated Jabir bin `Abdullah:

I was on a journey in the company of the Prophet (ﷺ) and when we reached Medina, he said to me, "Enter the Mosque and offer two rak`at."

Sahih al-Bukhari 3087 - Book 56, Hadith 292

Narrated Ka`b:

Whenever the Prophet (ﷺ) returned from a journey in the forenoon, he would enter the Mosque and offer two rak`at before sitting.

Sahih al-Bukhari 3088 - Book 56, Hadith 293

Narrated Muharib bin Dithar:

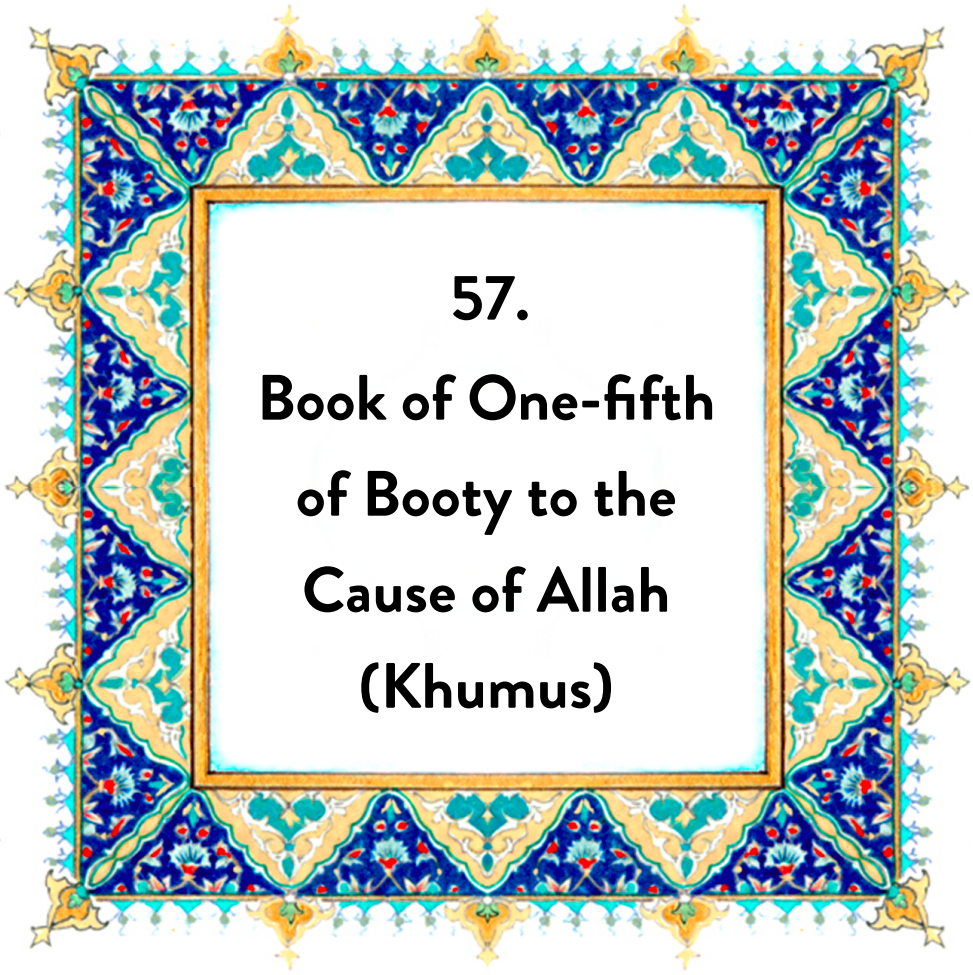
Jabir bin `Abdullah said, "When Allah's Messenger (ﷺ) arrived at Medina, he slaughtered a camel or a cow." Jabir added, "The Prophet (ﷺ) bought a camel from me for two Uqiyas (of gold) and one or two Dirhams. When he reached Sirar, he ordered that a cow be slaughtered and they ate its meat. When he arrived at Medina, he ordered me to go to the Mosque and offer two rak`at, and weighed (and gave) me the price of the camel."

Sahih al-Bukhari 3089 - Book 56, Hadith 294

Narrated Jabir:

Once I returned from a journey and the Prophet (ﷺ) said (to me) "Offer two rak`at." (Sirar is a place near Medina).

Sahih al-Bukhari 3090 - Book 56, Hadith 295



57.
Book of One-fifth of Booty to the Cause of Allah (Khumus)

Narrated `Ali:

I got a she-camel in my share of the war booty on the day (of the battle) of Badr, and the Prophet (ﷺ) had given me a she-camel from the Khumus. When I intended to marry Fatima, the daughter of Allah's Apostle, I had an appointment with a goldsmith from the tribe of Bani Qainuqa' to go with me to bring Idhkhir (i.e. grass of pleasant smell) and sell it to the goldsmiths and spend its price on my wedding party. I was collecting for my she-camels equipment of saddles, sacks and ropes while my two shecamels were kneeling down beside the room of an Ansari man. I returned after collecting whatever I collected, to see the humps of my two she-camels cut off and their flanks cut open and some portion of their livers was taken out. When I saw that state of my two she-camels, I could not help weeping. I asked, "Who has done this?" The people replied, "Hamza bin `Abdul Muttalib who is staying with some Ansari drunks in this house." I went away till I reached the Prophet (ﷺ) and Zaid bin Haritha was with him. The Prophet (ﷺ) noticed on my face the effect of what I had suffered, so the Prophet (ﷺ) asked. "What is wrong with you." I replied, "O Allah's Messenger (ﷺ)! I have never seen such a day as today. Hamza attacked my two she-camels, cut off their humps, and ripped open their flanks, and he is sitting there in a house in the company of some drunks." The Prophet (ﷺ) then asked for his covering sheet, put it on, and set out walking followed by me and Zaid bin Haritha till he came to the house where Hamza was. He asked permission to enter, and they allowed him, and they were drunk. Allah's Messenger (ﷺ) started rebuking Hamza for what he had done, but Hamza was drunk and his eyes were red. Hamza looked at Allah's Messenger (ﷺ) and then he raised his eyes, looking at his knees, then he raised up his eyes looking at his umbilicus, and again he raised up his eyes look in at his face. Hamza then said, "Aren't you but the slaves of my father?" Allah's Messenger (ﷺ) realized that he was drunk, so Allah's Messenger (ﷺ) retreated, and we went out with him.

Sahih al-Bukhari 3091 - Book 57, Hadith 1

Narrated `Aisha:

(mother of the believers) After the death of Allah 's Apostle Fatima the daughter of Allah's Messenger (ﷺ) asked Abu Bakr As-Siddiq to give her, her share of inheritance from what Allah's Messenger (ﷺ) had left of the Fai (i.e. booty gained without fighting) which Allah had given him. Abu Bakr said to her, "Allah's Apostle said, 'Our property will not be inherited, whatever we (i.e. prophets) leave is Sadaqa (to be used for charity)." Fatima, the daughter of Allah's Messenger (ﷺ) got angry and stopped speaking to Abu Bakr, and continued assuming that attitude till she died. Fatima remained alive for six months after the death of Allah's Messenger (ﷺ). She used to ask Abu Bakr for her share from the property of Allah's Messenger (ﷺ) which he left at Khaibar, and Fadak, and his property at Medina (devoted for charity). Abu Bakr refused to give her that property and said, "I will not leave anything Allah's Messenger (ﷺ) used to do, because I am afraid that if I left something from the Prophet's tradition, then I would go astray." (Later on) `Umar gave the Prophet's property (of Sadaqa) at Medina to `Ali and `Abbas, but he withheld the properties of Khaibar and Fadak in his custody and said, "These two properties are the Sadaqa which Allah's Apostle used to use for his expenditures and urgent needs. Now their management is to be entrusted to the ruler." (Az-Zuhri said, "They have been managed in this way till today.")

Sahih al-Bukhari 3092, 3093 - Book 57, Hadith 2

Narrated Malik bin Aus:

While I was at home, the sun rose high and it got hot. Suddenly the messenger of `Umar bin Al- Khattab came to me and said, "The chief of the believers has sent for you." So, I went along with him till I entered the place where `Umar was sitting on a bedstead made of date-palm leaves and covered with no mattress, and he was leaning over a leather pillow. I greeted him and sat down. He said, "O Mali! Some persons of your people who have families came to me and I have ordered that a gift should be given to them, so take it and distribute it among them." I said, "O chief of the believers! I wish that you order someone else to do it." He said, "O man! Take it." While I was sitting there with him, his doorman Yarfa' came saying, "`Uthman, `Abdur-Rahman bin `Auf, Az-Zubair and Sa`d bin Abi Waqqas are asking your permission (to see you); may I admit them?" `Umar said, "Yes", So they were admitted and they came in, greeted him, and sat down. After a while Yarfa' came again and said, "May I admit `Ali and `Abbas?" `Umar said, "yes." So, they were admitted and they came in and greeted (him) and sat down. Then `Abbas said, "O chief of the believers! Judge between me and this (i.e. `Ali)." They had a dispute regarding the property of Bani An-Nadir which Allah had given to His Apostle as Fai. The group (i.e. `Uthman and his companions) said, "O chief of the believers! Judge between them and relieve both of them front each other." `Umar said, "Be patient! I beseech you by Allah by Whose Permission the Heaven and the Earth exist, do you know that Allah's Messenger (ﷺ) said, 'Our (i.e. prophets') property will not be inherited, and whatever we leave, is Sadaqa (to be used for charity),' and Allah's Messenger (ﷺ) meant himself (by saying "we")?" The group said, "He said so." `Umar then turned to `Ali and `Abbas and said, "I beseech you by Allah, do you know that Allah's Messenger (ﷺ) said so?" They replied, " He said so." `Umar then said, "So, I will talk to you about this matter. Allah bestowed on His Apostle with a special favor of something of this Fai (booty) which he gave to nobody else." `Umar then recited the Holy Verses: "What Allah bestowed as (Fai) Booty on his Apostle (Muhammad) from them --- for this you made no expedition with either cavalry or camelry: But Allah gives power to His Apostles over whomever He will 'And Allah is able to do all things." 9:6) `Umar added "So this property was especially given to Allah's Messenger (ﷺ), but, by Allah, neither did he take possession of it and leave your, nor did he favor himself with it to your exclusion, but he gave it to all of you and distributed it amongst you till this property remained out of it. Allah's Messenger (ﷺ) used to spend the yearly expenses of his family out of this property and used to keep the rest of its revenue to be spent on Allah 's Cause. Allah 's Apostle kept on

doing this during all his lifetime. I ask you by Allah do you know this?" They replies in the affirmative. `Umar then said to `Ali and `Abbas. "I ask you by Allah, do you know this?" `Umar added, "When Allah had taken His Prophet unto Him, 'Abu Bakr said, 'I am the successor of Allah's Messenger (ﷺ) so, Abu Bakr took over that property and managed it in the same way as Allah's Messenger (ﷺ) used to do, and Allah knows that he was true, pious and rightlyguided, and he was a follower of what was right. Then Allah took Abu Bakr unto Him and I became Abu Bakr's successor, and I kept that property in my possession for the first two years of my Caliphate, managing it in the same way as Allah's Messenger (ﷺ) used to do and as Abu Bakr used to do, and Allah knows that I have been true, pious, rightly guided, and a follower of what is right. Now you both (i.e. 'Ah and `Abbas) came to talk to me, bearing the same claim and presenting the same case; you, `Abbas, came to me asking for your share from your nephew's property, and this man, i.e. `Ali, came to me asking for his wife's share from her father's property. I told you both that Allah's Messenger (ﷺ) said, 'Our (prophets') properties are not to be inherited, but what we leave is Sadaqa (to be used for charity).' When I thought it right that I should hand over this property to you, I said to you, 'I am ready to hand over this property to you if you wish, on the condition that you would take Allah's Pledge and Convention that you would manage it in the same way as Allah's Messenger (ﷺ) used to, and as Abu Bakr used to do, and as I have done since I was in charge of it.' So, both of you said (to me), 'Hand it over to us,' and on that condition I handed it over to you. So, I ask you by Allah, did I hand it over to them on this condition?" The group aid, "Yes." Then `Umar faced `Ali and `Abbas saying, "I ask you by Allah, did I hand it over to you on this condition?" They said, "Yes. " He said, " Do you want now to give a different decision? By Allah, by Whose Leave both the Heaven and the Earth exist, I will never give any decision other than that (I have already given). And if you are unable to manage it, then return it to me, and I will do the job on your behalf."

Sahih al-Bukhari 3094 - Book 57, Hadith 3

Narrated Ibn `Abbas:

The delegates of the tribe of `Abdul-Qais came and said, "O Allah's Messenger (ﷺ)! We are from the tribe of Rabi`a, and there is the infidels of the tribe of Mudar intervening between you and us, so we cannot come to you except in the Sacred Months. So please order us some instructions that we may apply it to ourselves and also invite our people whom we left behind us to observe as well." The Prophet (ﷺ) said, "I order you (to do) four (things) and forbid you (to do) four: I order you to believe in Allah, that is, to testify that None has the right to be worshipped but Allah (the Prophet (ﷺ) pointed with his hand); to offer prayers perfectly; to pay Zakat; to fast the month of Ramadan, and to pay the Khumus (i.e. one-fifth) of the war booty to Allah and I forbid you to use Ad-dubba', An-Naqir, Al-Hantam and Al-Muzaffat (i.e. utensils used for preparing alcoholic drinks)." (See Hadith No. 50, Vol. 1).

Sahih al-Bukhari 3095 - Book 57, Hadith 4

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "My heirs should not take even a single Dinar (i.e. anything from my property), and whatever I leave, excluding the expenditure of my wives and my laborers, will be Sadaqa (i.e. be used for charity)."'

Sahih al-Bukhari 3096 - Book 57, Hadith 5

Narrated Aisha:

Allah's Messenger (ﷺ) died, and there was nothing in my house that a living being could eat, except some barley Lying on a shelf. So, I ate of it for a long period and measured it, and (after a short period) it was consumed.

Sahih al-Bukhari 3097 - Book 57, Hadith 6

Narrated `Amr bin Al-Harith:

The Prophet (ﷺ) did not leave anything (after his death) except his arms, a white mule, and a (piece of) land which he had given as Sadaqa.

Sahih al-Bukhari 3098 - Book 57, Hadith 7

Narrated `Aisha:

(the wife of the Prophet) When the sickness of Allah's Messenger (ﷺ) got aggravated, he asked the permission of his wives that he should be treated in my house, and they permitted him.

Sahih al-Bukhari 3099 - Book 57, Hadith 8

Narrated Ibn Abu Mulaika:

`Aisha said, "The Prophet (ﷺ) died in my house on the day of my turn while he was leaning on my chest closer to my neck, and Allah made my saliva mix with his Saliva." `Aisha added, "`AbdurRahman came with a Siwak and the Prophet (ﷺ) was too weak to use it so I took it, chewed it and then (gave it to him and he) cleaned his teeth with it."

Sahih al-Bukhari 3100 - Book 57, Hadith 9

Narrated Safiya:

(the wife of the Prophet) That she came to visit Allah's Messenger (ﷺ) while he was in I`tikaf (i.e. seclusion in the Mosque during the last ten days of Ramadan). When she got up to return, Allah's Messenger (ﷺ) got up with her and accompanied her, and when he reached near the gate of the Mosque close to the door (of the house) of Um Salama, the wife of the Prophet, two Ansari men passed by them and greeted Allah's Apostle and then went away. Allah's Messenger (ﷺ) addressed them saying, "Don't hurry! (She is my wife)," They said, "Glorified be Allah! O Allah's Messenger (ﷺ) (You are far away from any suspicion)," and his saying was hard on them. Allah's Messenger (ﷺ) said, "Satan circulates in the mind of a person as blood does (in his body). I was afraid that Satan might put some (evil) thoughts in your minds."

Sahih al-Bukhari 3101 - Book 57, Hadith 10

Narrated `Abdullah bin `Umar:

Once I went upstairs in Hafsa's house and saw the Prophet (ﷺ) answering the call of nature with his back towards the Qibla and facing Sham.

Sahih al-Bukhari 3102 - Book 57, Hadith 11

Narrated Aisha:

That Allah's Messenger (ﷺ) used to offer the `Asr prayer while the sun was still shining in her Hujra (i.e. her dwelling place).

Sahih al-Bukhari 3103 - Book 57, Hadith 12

Narrated `Abdullah:

The Prophet (ﷺ) stood up and delivered a sermon, and pointing to `Aisha's house (i.e. eastwards), he said thrice, "Affliction (will appear from) here," and, "from where the side of the Satan's head comes out (i.e. from the East).

Sahih al-Bukhari 3104 - Book 57, Hadith 13

Narrated `Amra bint `Abdur-Rahman:

`Aisha, the wife of the Prophet (ﷺ) told her that once Allah's Messenger (ﷺ) was with her and she heard somebody asking permission to enter Hafsa's house. She said, "O Allah's Messenger (ﷺ)! This man is asking permission to enter your house." Allah's Messenger (ﷺ) replied, "I think he is so-and-so (meaning the foster uncle of Hafsa). What is rendered illegal because of blood relations, is also rendered illegal because of the corresponding foster-relations."

Sahih al-Bukhari 3105 - Book 57, Hadith 14

Narrated Anas:

That when Abu Bakr became the Caliph, he sent him to Bahrain and wrote this letter for him, and stamped it with the Ring of the Prophet. Three lines were engraved on the Ring, (the word) 'Muhammad' was in a line, 'Apostle' was in another line, and 'Allah' in a third.

Sahih al-Bukhari 3106 - Book 57, Hadith 15

Narrated `Isa bin Tahman:

Anas brought out to us two worn out leather shoes without hair and with pieces of leather straps. Later on Thabit Al-Banani told me that Anas said that they were the shoes of the Prophet.

Sahih al-Bukhari 3107 - Book 57, Hadith 16

Narrated Abu Burda:

`Aisha brought out to us a patched wool Len garment, and she said, "(It chanced that) the soul of Allah's Messenger (ﷺ) was taken away while he was wearing this." Abu-Burda added, "Aisha brought out to us a thick waist sheet like the ones made by the Yemenites, and also a garment of the type called Al- Mulabbada."

Sahih al-Bukhari 3108 - Book 57, Hadith 17

Narrated Anas bin Malik:

When the cup of Allah's Messenger (ﷺ) got broken, he fixed it with a silver wire at the crack. (The subnarrator, `Asim said, "I saw the cup and drank (water) in it.")

Sahih al-Bukhari 3109 - Book 57, Hadith 18

Narrated `Ali bin Al-Husain:

That when they reached Medina after returning from Yazid bin Mu'awaiya after the martyrdom of Husain bin `Ali (may Allah bestow His Mercy upon him), Al-Miswar bin Makhrama met him and said to him, "Do you have any need you may order me to satisfy?" `Ali said, "No." Al-Miswar said, Will you give me the sword of Allah's Messenger (ﷺ) for I am afraid that people may take it from you by force? By Allah, if you give it to me, they will never be able to take it till I die." When `Ali bin Abu Talib demanded the hand of the daughter of Abi Jahal to be his wife besides Fatima, I heard Allah's Messenger (ﷺ) on his pulpit delivering a sermon in this connection before the people, and I had then attained my age of puberty. Allah's Messenger (ﷺ) said, "Fatima is from me, and I am afraid she will be subjected to trials in her religion (because of jealousy)." The Prophet (ﷺ) then mentioned one of his son-in-law who was from the tribe of 'Abu Shams, and he praised him as a good son-in-law, saying, "Whatever he said was the truth, and he promised me and fulfilled his promise. I do not make a legal thing illegal, nor do I make an illegal thing legal, but by Allah, the daughter of Allah's Messenger (ﷺ) and the daughter of the enemy of Allah, (i.e. Abu Jahl) can never get together (as the wives of one man) (See Hadith No. 76, Vo. 5).

Sahih al-Bukhari 3110 - Book 57, Hadith 19

Narrated Ibn Al-Hanafiya:

If `Ali had spoken anything bad about `Uthman then he would have mentioned the day when some persons came to him and complained about the Zakat officials of `Uthman. `Ali then said to me, "Go to `Uthman and say to him, 'This document contains the regulations of spending the Sadaqa of Allah's Apostle so order your Zakat officials to act accordingly." I took the document to `Uthman. `Uthman said, "Take it away, for we are not in need of it." I returned to `Ali with it and informed him of that. He said, "Put it whence you took it."

Sahih al-Bukhari 3111 - Book 57, Hadith 20

Muhammad bin Suqa:

I heard Mundhir at-Tuzi reporting Ibn Hanafiya who said, "My father sent me saying, 'Take this letter to `Uthman for it contains the orders of the Prophet (ﷺ) concerning the Sadaqa.' "

Sahih al-Bukhari 3112 - Book 57, Hadith 21

Narrated `Ali:

Fatima complained of what she suffered from the hand mill and from grinding, when she got the news that some slave girls of the booty had been brought to Allah's Messenger (ﷺ). She went to him to ask for a maid-servant, but she could not find him, and told `Aisha of her need. When the Prophet (ﷺ) came, Aisha informed him of that. The Prophet (ﷺ) came to our house when we had gone to our beds. (On seeing the Prophet) we were going to get up, but he said, 'Keep at your places,' I felt the coolness of the Prophet's feet on my chest. Then he said, "Shall I tell you a thing which is better than what you asked me for? When you go to your beds, say: 'Allahu Akbar (i.e. Allah is Greater)' for 34 times, and 'Al hamdu Li llah (i.e. all the praises are for Allah)' for 33 times, and Subhan Allah (i.e. Glorified be Allah) for 33 times. This is better for you than what you have requested."

Sahih al-Bukhari 3113 - Book 57, Hadith 22

Narrated Jabir bin 'Abdullah (ra):

A boy was born to one of our men, the Ansar, and he wanted to name him Muhammad. Then Ansari man said, "I took the boy to the Prophet (ﷺ). The Prophet (ﷺ) said, "Name your child by my name, but do not name (them) by my Kunya, for I have been made Qasim (i.e., a distributor) to distribute (the booty etc.) amongst you." The narrator, Husain said that the Prophet (ﷺ) said, "I have been sent as a Qasim (i.e., distributor) to distribute (things) amongst you." [The Sub narrator Salim said that he heard Jabir saying that the man wanted to name the boy Al-Qasim, but the Prophet (ﷺ) said, "Call (your sons) by my name, but do not name (them) by my Kunya."]

Sahih al-Bukhari 3114 - Book 57, Hadith 23

Narrated Jabir bin `Abdullah Al-Ansari:

A man amongst us begot a boy whom he named Al-Qasim. On that the Ansar said, (to the man), "We will never call you Abu-al-Qasim and will never please you with this blessed title." So, he went to the Prophet and said, "O Allah's Messenger (ﷺ)! I have begotten a boy whom I named Al-Qasim and the Ansar said, 'We will never call you Abu-al-Qasim, nor will we please you with this title.' " The Prophet (ﷺ) said, "The Ansar have done well. Name by my name, but do not name by my Kunya, for I am Qasim."

Sahih al-Bukhari 3115 - Book 57, Hadith 24

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p> Narrated Muawiya:

Allah's Messenger (ﷺ) said, "If Allah wants to do good for somebody, he makes him comprehend the Religion (i.e. Islam), and Allah is the Giver and I am Al-Qasim (i.e. the distributor), and this (Muslim) nation will remain victorious over their opponents, till Allah's Order comes and they will still be victorious "

Sahih al-Bukhari 3116 - Book 57, Hadith 25

Abu Huraira:

Allah's Messenger (ﷺ) said, "Neither do I give you (anything) nor withhold (anything) from you, but I am just a distributor (i.e. Qasim), and I give as I am ordered."

Sahih al-Bukhari 3117 - Book 57, Hadith 26

Narrated Khaula Al-Ansariya:

I heard Allah's Messenger (ﷺ) saying, "Some people spend Allah's Wealth (i.e. Muslim's wealth) in an unjust manner; such people will be put in the (Hell) Fire on the Day of Resurrection."

Sahih al-Bukhari 3118 - Book 57, Hadith 27

Narrated `Urwa-al-Bariqi:

The Prophet (ﷺ) said, "Horses are always the source of good, namely, rewards (in the Hereafter) and booty, till the Day of Resurrection."

Sahih al-Bukhari 3119 - Book 57, Hadith 28

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "When Khosrau is ruined, there will be no Khosrau after him; and when Caesar is ruined, there will be no Caesar after him. By Him in Whose Hands my life is, you will spend their treasures in Allah's Cause."

Sahih al-Bukhari 3120 - Book 57, Hadith 29

Narrated Jabir bin Samura:

Allah's Messenger (ﷺ) said, "When Khosrau is ruined, there will be no Khosrau after him; and when Caesar is ruined, their will be no Caesar after him. By Him in Whose Hands my life is, you will spend their treasures in Allah's Cause."

Sahih al-Bukhari 3121 - Book 57, Hadith 30

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) said, "Booty has been made legal for me."

Sahih al-Bukhari 3122 - Book 57, Hadith 31

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Allah guarantees him who strives in His Cause and whose motivation for going out is nothing but Jihad in His Cause and belief in His Word, that He will admit him into Paradise (if martyred) or bring him back to his dwelling place, whence he has come out, with what he gains of reward and booty."

Sahih al-Bukhari 3123 - Book 57, Hadith 32

Narrated Abu Huraira:

The Prophet (ﷺ) said, "A prophet amongst the prophets carried out a holy military expedition, so he said to his followers, 'Anyone who has married a woman and wants to consummate the marriage, and has not done so yet, should not accompany me; nor should a man who has built a house but has not completed its roof; nor a man who has sheep or shecamels and is waiting for the birth of their young ones.' So, the prophet carried out the expedition and when he reached that town at the time or nearly at the time of the `Asr prayer, he said to the sun, 'O sun! You are under Allah's Order and I am under Allah's Order O Allah! Stop it (i.e. the sun) from setting.' It was stopped till Allah made him victorious. Then he collected the booty and the fire came to burn it, but it did not burn it. He said (to his men), 'Some of you have stolen something from the booty. So one man from every tribe should give me a pledge of allegiance by shaking hands with me.' (They did so and) the hand of a man got stuck over the hand of their prophet. Then that prophet said (to the man), 'The theft has been committed by your people. So all the persons of your tribe should give me the pledge of allegiance by shaking hands with me.' The hands of two or three men got stuck over the hand of their prophet and he said, "You have committed the theft.' Then they brought a head of gold like the head of a cow and put it there, and the fire came and consumed the booty. The Prophet (ﷺ) added: Then Allah saw our weakness and disability, so he made booty legal for us."

Sahih al-Bukhari 3124 - Book 57, Hadith 33

Narrated Aslam:

`Umar said, "Were it not for those Muslims who have not come to existence yet, I would have distributed (the land of) every town I conquer among the fighters as the Prophet (ﷺ) distributed the land of Khaibar."

Sahih al-Bukhari 3125 - Book 57, Hadith 34

Narrated Abu Musa Al-Ash`ari:

A bedouin asked the Prophet, "A man may fight for the sake of booty, and another may fight so that he may be mentioned by the people, and a third may fight to show his position (i.e. bravery); which of these regarded as fighting in Allah's Cause?" The Prophet (ﷺ) said, "He who fights so that Allah's Word (i.e. Islam) should be superior, fights for Allah's Cause."

Sahih al-Bukhari 3126 - Book 57, Hadith 35

Narrated `Abdullah bin Abu Mulaika:

Some silken cloaks with golden buttons were presented to the Prophet. He distributed them amongst his companions and kept one for Makhrama, bin Naufal. Later on Makhrama came along with his son Al-Miswar bin Makhrama, and stood up at the gate and said (to his son). "Call him (i.e. the Prophet) to me." The Prophet (ﷺ) heard his voice, took a silken cloak and brought it to him, placing those golden buttons in front of him saying, "O Abu-al-Miswar! I have kept this aside for you! O Abu-al Miswar! I have kept this aside for you!" Makhrama was a bad-tempered man.

Sahih al-Bukhari 3127 - Book 57, Hadith 36

Narrated Anas bin Malik:

People used to give some of their datepalms to the Prophet (as a gift), till he conquered Bani Quraiza and Bani An-Nadir, whereupon he started returning their favors.

Sahih al-Bukhari 3128 - Book 57, Hadith 37

Narrated `Abdullah bin Az-Zubair:

When Az-Zubair got up during the battle of Al-Jamal, he called me and I stood up beside him, and he said to me, "O my son! Today one will be killed either as an oppressor or as an oppressed one. I see that I will be killed as an oppressed one. My biggest worry is my debts. Do you think, if we pay the debts, there will be something left for us from our money?" Az-Zubair added, "O my son! Sell our property and pay my debts." Az-Zubair then willed one-third of his property and willed one-third of that portion to his sons; namely, `Abdullah's sons. He said, "One-third of the one third. If any property is left after the payment of the debts, one-third (of the one-third of what is left) is to be given to your sons." (Hisham, a sub-narrator added, "Some of the sons of `Abdullah were equal in age to the sons of Az-Zubair e.g. Khubaib and `Abbas. `Abdullah had nine sons and nine daughters at that time." (The narrator `Abdullah added:) My father (Az-Zubair) went on drawing my attention to his debts saying, "If you should fail to pay part of the debts, appeal to my Master to help you." By Allah! I could not understand what he meant till I asked, "O father! Who is your Master?" He replied, "Allah (is my Master)." By Allah, whenever I had any difficulty regarding his debts, I would say, "Master of Az-Zubair! Pay his debts on his behalf ." and Allah would (help me to) pay it. Az-Zubair was martyred leaving no Dinar or Dirham but two pieces of land, one of which was (called) Al-Ghaba, and eleven houses in Medina, two in Basra, one in Kufa and one in Egypt. In fact, the source of the debt which he owed was, that if somebody brought some money to deposit with him. Az-Zubair would say, "No, (i won't keep it as a trust), but I take it as a debt, for I am afraid it might be lost." Az-Zubair was never appointed governor or collector of the tax of Kharaj or any other similar thing, but he collected his wealth (from the war booty he gained) during the holy battles he took part in, in the company of the Prophet, Abu Bakr, `Umar, and `Uthman. (`Abdullah bin Az-Zubair added:) When I counted his debt, it turned to be two million and two hundred thousand. (The sub-narrator added:) Hakim bin Hizam met `Abdullah bin Zubair and asked, "O my nephew! How much is the debt of my brother?" `Abdullah kept it as a secret and said, "One hundred thousand," Hakim said, "By Allah! I don't think your property will cover it." On that `Abdullah said to him, "What if it is two million and two hundred thousand?" Hakim said, "I don't think you can pay it; so if you are unable to pay all of it, I will help you." Az-Zubair had already bought Al-Ghaba for one hundred and seventy thousand. `Abdullah sold it for one million and six hundred thousand. Then he called the people saying, "Any person who has any money claim on Az-Zubair should come to us in Al-Ghaba." There came to him

`Abdullah bin Ja`far whom Az-Zubair owed four hundred thousand. He said to `Abdullah bin Az-Zubair, "If you wish I will forgive you the debt." `Abdullah (bin Az-Zubair) said, "No." Then Ibn Ja`far said, "If you wish you can defer the payment if you should defer the payment of any debt." Ibn Az-Zubair said, "No." `Abdullah bin Ja`far said, "Give me a piece of the land." `Abdullah bin AzZubair said (to him), "Yours is the land extending from this place to this place." So, `Abdullah bin Az-Zubair sold some of the property (including the houses) and paid his debt perfectly, retaining four and a half shares from the land (i.e. Al-Ghaba). He then went to Mu'awlya while `Amr bin `Uthman, Al-Mundhir bin Az- Zubair and Ibn Zam`a were sitting with him. Mu'awiya asked, "At what price have you appraised Al- Ghaba?" He said, "One hundred thousand for each share," Muawiya asked, "How many shares have been left?" `Abdullah replied, "Four and a half shares." Al-Mundhir bin Az-Zubair said, "I would like to buy one share for one hundred thousand." `Amr bin `Uthman said, "I would like to buy one share for one hundred thousand." Ibn Zam`a said, "I would like to buy one share for one hundred thousand." Muawiya said, "How much is left now?" `Abdullah replied, "One share and a half." Muawiya said, "I would like to buy it for one hundred and fifty thousand." `Abdullah also sold his part to Muawiya six hundred thousand. When Ibn AzZubair had paid all the debts. Az-Zubair's sons said to him, "Distribute our inheritance among us." He said, "No, by Allah, I will not distribute it among you till I announce in four successive Hajj seasons, 'Would those who have money claims on Az-Zubair come so that we may pay them their debt." So, he started to announce that in public in every Hajj season, and when four years had elapsed, he distributed the inheritance among the inheritors. Az-Zubair had four wives, and after the one-third of his property was excluded (according to the will), each of his wives received one million and two hundred thousand. So the total amount of his property was fifty million and two hundred thousand.

Sahih al-Bukhari 3129 - Book 57, Hadith 38

Narrated Ibn `Umar:

`Uthman did not join the Badr battle because he was married to one of the daughters of Allah's Apostle and she was ill. So, the Prophet (ﷺ) said to him. "You will get a reward and a share (from the war booty) similar to the reward and the share of one who has taken part in the Badr battle."

Sahih al-Bukhari 3130 - Book 57, Hadith 39

Narrated Marwan bin Al-Hakim and Miswar bin Makhrama:

When the Hawazin delegation came to Allah's Messenger (ﷺ) after they had embraced Islam and requested him to return their properties and war prisoners to them, Allah's Messenger (ﷺ) said, "To me the best talk is the truest, so you may choose either of two things; the war prisoners or the wealth, for I have delayed their distribution." Allah's Messenger (ﷺ) had waited for them for over ten days when he returned from Ta'if. So, when those people came to know that Allah's Messenger (ﷺ) was not going to return to them except one of the two things the said, "We choose our war Prisoners 'Allah's Messenger (ﷺ) stood up amongst the Muslims, and after glorifying Allah as He deserved, he said, "Now then, these brothers of yours have come to us with repentance, and I see it logical that I should return their captives to them, so whoever of you likes to do that as a favor then he can do it, and whoever amongst you likes to stick to his share, let him give up his prisoners and we will compensate him from the very first Fai' (i.e. war booty received without fight) which Allah will give us." On that, all the people said. 'O Allah's Messenger (ﷺ)s We have agreed willingly to do so (return the captives)" Then Allah's Messenger (ﷺ) said to them "I do not know who amongst you has agreed to this and who has not. You should return and let your leaders inform me of your agreement." The people returned and their leaders spoke to them, and then came to Allah's Apostle and said, "All the people have agreed willingly to do so and have given the permission to return the war prisoners (without Compensation)" (Az-Zuhri, the sub-narrator states) This is what has been related to us about the captives of Hawazin.

Sahih al-Bukhari 3131, 3132 - Book 57, Hadith 40

Narrated Zahdam:

Once we were in the house of Abu Musa who presented a meal containing cooked chicken. A man from the tribe of Bani Taim Allah with red complexion as if he were from the Byzantine war prisoners, was present. Abu Musa invited him to share the meal but he (apologised) saying. "I saw chickens eating dirty things and so I have had a strong aversion to eating them, and have taken an oath that I will not eat chickens." Abu Musa said, "Come along, I will tell you about this matter (i.e. how to cancel one's oath). I went to the Prophet (ﷺ) in the company of a group of Al-Ashariyin, asked him to provide us with means of conveyance. He said, 'By Allah, I will not provide you with any means of conveyance and I have nothing to make you ride on.' Then some camels as booty were brought to Allah's Messenger (ﷺ) and he asked for us saying. 'Where are the group of Al-Ash`ariyun?' Then he ordered that we should be given five camels with white humps. When we set out we said, 'What have we done? We will never be blessed (with what we have been given).' So, we returned to the Prophet (ﷺ) and said, 'We asked you to provide us with means of conveyance, but you took an oath that you would not provide us with any means of conveyance. Did you forget (your oath when you gave us the camels)? He replied. 'I have not provided you with means of conveyance, but Allah has provided you with it, and by Allah, Allah willing, if ever I take an oath to do something, and later on I find that it is more beneficial to do something different, I will do the thing which is better, and give expiation for my oath."

Sahih al-Bukhari 3133 - Book 57, Hadith 41

Narrated Nafi` from Ibn `Umar:

Allah's Messenger (ﷺ) sent a Sariya towards Najd, and `Abdullah bin `Umar was in the Sariya. They gained a great number of camels as war booty. The share of each one of them was twelve or eleven camels, and they were given an extra camel each.

Sahih al-Bukhari 3134 - Book 57, Hadith 42

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) used to give extra share to some of the members of the Sariya he used to send, in addition to the shares they shared with the army in general.

Sahih al-Bukhari 3135 - Book 57, Hadith 43

Narrated Abu Musa:

We got the news of the migration of the Prophet (ﷺ) while we were in Yemen, so we set out migrating to him. We were, I and my two brothers, I being the youngest, and one of my brothers was Abu Burda and the other was Abu Ruhm. We were over fifty (or fifty-three or fifty two) men from our people. We got on board a ship which took us to An-Najashi in Ethiopia, and there we found Ja`far bin Abu Talib and his companions with An-Najaishi. Ja`far said (to us), "Allah's Messenger (ﷺ) has sent us here and ordered us to stay here, so you too, stay with us." We stayed with him till we all left (Ethiopia) and met the Prophet (ﷺ) at the time when he had conquered Khaibar. He gave us a share from its booty (or gave us from its booty). He gave only to those who had taken part in the Ghazwa with him. but he did not give any share to any person who had not participated in Khaibar's conquest except the people of our ship, besides Ja`far and his companions, whom he gave a share as he did them (i.e. the people of the ship).

Sahih al-Bukhari 3136 - Book 57, Hadith 44

Narrated Jabir:

Allah's Messenger (ﷺ) said (to me), "If the property of Bahrain had come to us, I would have given you so much and so much." But the Bahrain property did not come till the Prophet (ﷺ) had died. When the Bahrain property came. Abu Bakr ordered somebody to announce, "Any person who has money claim on Allah's Messenger (ﷺ) or whom Allah's Messenger (ﷺ) had promised something, should come to us." So, I went to him and said, "Allah's Messenger (ﷺ) had promised to give me so much an so much." Abu Bakr scooped up money with both hands thrice for me." (The sub-narrator Sufyan illustrated this action by scooping up with both hands and said, "Ibn Munkadir, another sub-narrator, used to illustrate it in this way.") Narrated Jabir: Once I went to Abu Bakr and asked for the money but he did not give me, and I went to him again, but he did not give me, so I went to him for the third time and said, "I asked you, but you did not give me; then I asked you (for the second time) and you did not give me; then I asked you (for the third time) but you did not give me. You should either give me or allow yourself to be considered a miser regarding my case." Abu Bakr said, "You tell me that I am a miser with regard to you. But really, whenever I rejected your request, I had the inclination to give you." (In another narration Jabir added:) So, Abu Bakr scooped up money with both hands for me and asked me to count it. I found out that It was five hundred. Abu Bakr told me to take twice that amount.

Sahih al-Bukhari 3137 - Book 57, Hadith 45

Narrated Jabir bin `Abdullah:

While Allah's Messenger (ﷺ) was distributing the booty at Al-Ja'rana, somebody said to him "Be just (in your distribution)." The Prophet (ﷺ) replied, "Verily I would be miserable if I did not act justly."

Sahih al-Bukhari 3138 - Book 57, Hadith 46

Narrated Jubair bin Mut`im:

The Prophet (ﷺ) talked about war prisoners of Badr saying, "Had Al-Mut`im bin Adi been alive and interceded with me for these mean people, I would have freed them for his sake."

Sahih al-Bukhari 3139 - Book 57, Hadith 47

Narrated Jubair bin Mut`im:

I and `Uthman bin `Affan went to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! You have given to Bani Al-Muttalib and left us although they and we are of the same kinship to you." Allah's Messenger (ﷺ) said, "Bani Muttalib and Bani Hashim are one and the same." The Prophet (ﷺ) did not give a share to Bani `Abd Shams and Bani Naufai. (Ibn 'Is-haq said, "Abd Shams and Hashim and Al-Muttalib were maternal brothers and their mother was 'Atika bint Murra and Naufal was their paternal brother.)

Sahih al-Bukhari 3140 - Book 57, Hadith 48

Narrated `Abdur-Rahman bin `Auf:

While I was standing in the row on the day (of the battle) of Badr, I looked to my right and my left and saw two young Ansari boys, and I wished I had been stronger than they. One of them called my attention saying, "O Uncle! Do you know Abu Jahl?" I said, "Yes, What do you want from him, O my nephew?" He said, "I have been informed that he abuses Allah's Messenger (ﷺ). By Him in Whose Hands my life is, if I should see him, then my body will not leave his body till either of us meet his fate." I was astonished at that talk. Then the other boy called my attention saying the same as the other had said. After a while I saw Abu Jahl walking amongst the people. I said (to the boys), "Look! This is the man you asked me about." So, both of them attacked him with their swords and struck him to death and returned to Allah'S Apostle to inform him of that. Allah's Messenger (ﷺ) asked, "Which of you has killed him?" Each of them said, "I Have killed him." Allah's Messenger (ﷺ) asked, "Have you cleaned your swords?" They said, "No. " He then looked at their swords and said, "No doubt, you both have killed him and the spoils of the deceased will be given to Mu`adh bin `Amr bin Al-Jamuh." The two boys were Mu`adh bin 'Afra and Mu`adh bin `Amr bin Al-Jamuh.

Sahih al-Bukhari 3141 - Book 57, Hadith 49

Narrated Abu Qatada:

We set out in the company of Allah's Messenger (ﷺ) on the day (of the battle) of Hunain. When we faced the enemy, the Muslims retreated and I saw a pagan throwing himself over a Muslim. I turned around and came upon him from behind and hit him on the shoulder with the sword He (i.e. the pagan) came towards me and seized me so violently that I felt as if it were death itself, but death overtook him and he released me. I followed `Umar bin Al Khattab and asked (him), "What is wrong with the people (fleeing)?" He replied, "This is the Will of Allah," After the people returned, the Prophet (ﷺ) sat and said, "Anyone who has killed an enemy and has a proof of that, will posses his spoils." I got up and said, "Who will be a witness for me?" and then sat down. The Prophet (ﷺ) again said, "Anyone who has killed an enemy and has proof of that, will possess his spoils." I (again) got up and said, "Who will be a witness for me?" and sat down. Then the Prophet (ﷺ) said the same for the third time. I again got up, and Allah's Messenger (ﷺ) said, "O Abu Qatada! What is your story?" Then I narrated the whole story to him. A man (got up and) said, "O Allah's Messenger (ﷺ)! He is speaking the truth, and the spoils of the killed man are with me. So please compensate him on my behalf." On that Abu Bakr As-Siddiq said, "No, by Allah, he (i.e. Allah's Messenger (ﷺ)) will not agree to give you the spoils gained by one of Allah's Lions who fights on the behalf of Allah and His Apostle." The Prophet (ﷺ) said, "Abu Bakr has spoken the truth." So, Allah's Messenger (ﷺ) gave the spoils to me. I sold that armor (i.e. the spoils) and with its price I bought a garden at Bani Salima, and this was my first property which I gained after my conversion to Islam.

Sahih al-Bukhari 3142 - Book 57, Hadith 50

Narrated `Urwa bin Az-Zubair:

Hakim bin Hizam said, "I asked Allah's Messenger (ﷺ) for something, and he gave me. I asked him again, and he gave me, and said to me. 'O Hakim! This wealth is like green sweet (i.e. fruit), and if one takes it without greed, then one is blessed in it, and if one takes it with greediness, then one is not blessed in it, and will be like the one who eats without satisfaction. And an upper (i.e. giving) hand is better than a lower (i.e. taking) hand,' I said, 'O Allah's Messenger (ﷺ)! By Him Who has sent you with the Truth. I will not ask anyone for anything after you till I leave this world." So, when Abu Bakr during his Caliphate, called Hakim to give him (some money), Hakim refused to accept anything from him. Once `Umar called him (during his Caliphate) in order to give him something, but Hakim refused to accept it, whereupon `Umar said, "O Muslims! I give him (i.e. Hakim) his right which Allah has assigned to him) from this Fai '(booty), but he refuses to take it." So Hakim never took anything from anybody after the Prophet (ﷺ) till he died.

Sahih al-Bukhari 3143 - Book 57, Hadith 51

Narrated Nafi`:

`Umar bin Al-Khattab said, "O Allah's Messenger (ﷺ)! I vowed to observe I`tikaf for one day during the Prelslamic period." The Prophet (ﷺ) ordered him to fulfill his vow. `Umar gained two lady captives from the war prisoners of Hunain and he left them in some of the houses at Mecca. When Allah's Messenger (ﷺ) freed the captives of Hunain without ransom, they came out walking in the streets. `Umar said (to his son), "O `Abdullah! See what is the matter." `Abdullah replied, "Allah's Messenger (ﷺ) has freed the captives without ransom." He said (to him), "Go and set free those two slave girls." (Nafi` added:) Allah's Apostle did not perform the `Umra from Al-Jarana, and if he had performed the `Umra, it would not have been hidden from `Abdullah.

Sahih al-Bukhari 3144 - Book 57, Hadith 52

Narrated `Amr bin Taghlib:

Allah's Messenger (ﷺ) gave (gifts) to some people to the exclusion of some others. The latter seemed to be displeased by that. The Prophet (ﷺ) said, "I give to some people, lest they should deviate from True Faith or lose patience, while I refer other people to the goodness and contentment which Allah has put in their hearts, and `Amr bin Taghlib is amongst them." `Amr bin Taghlib said, "The statement of Allah's Apostle is dearer to me than red camels." Narrated Al-Hasan: `Amr bin Taghlib told us that Allah's Messenger (ﷺ) got some property or some war prisoners and he distributed them in the above way (i.e. giving to some people to the exclusion of others) .

Sahih al-Bukhari 3145 - Book 57, Hadith 53

Narrated Anas:

The Prophet (ﷺ) said, "I give to Quraish people in order to let them adhere to Islam, for they are near to their life of Ignorance (i.e. they have newly embraced Islam and it is still not strong in their hearts."

Sahih al-Bukhari 3146 - Book 57, Hadith 54

Narrated Anas bin Malik:

When Allah favored His Apostle with the properties of Hawazin tribe as Fai (booty), he started giving to some Quarries men even up to one-hundred camels each, whereupon some Ansari men said about Allah's Messenger (ﷺ), "May Allah forgive His Apostle! He is giving to (men of) Quraish and leaves us, in spite of the fact that our swords are still dropping blood (of the infidels)" When Allah's Messenger (ﷺ) was informed of what they had said, he called the Ansar and gathered them in a leather tent and did not call anybody else along, with them. When they gathered, Allah's Messenger (ﷺ) came to them and said, "What is the statement which, I have been informed, and that which you have said?" The learned ones among them replied," O Allah's Messenger (ﷺ)! The wise ones amongst us did not say anything, but the youngsters amongst us said, 'May Allah forgive His Apostle; he gives the Quarish and leaves the Ansar, in spite of the fact that our swords are still dribbling (wet) with the blood of the infidels.' " Allah's Messenger (ﷺ) replied, I give to such people as are still close to the period of Infidelity (i.e. they have recently embraced Islam and Faith is still weak in their hearts). Won't you be pleased to see people go with fortune, while you return with Allah's Messenger (ﷺ) to your houses? By Allah, what you will return with, is better than what they are returning with." The Ansar replied, "Yes, O Allah's Messenger (ﷺ), we are satisfied' Then the Prophet (ﷺ) said to them." You will find after me, others being preferred to you. Then be patient till you meet Allah and meet His Apostle at Al-Kauthar (i.e. a fount in Paradise)." (Anas added:) But we did not remain patient.

Sahih al-Bukhari 3147 - Book 57, Hadith 55

Narrated Jubair bin Mut`im:

That while he was with Allah's Messenger (ﷺ) who was accompanied by the people on their way back from Hunain, the bedouins started begging things of Allah's Messenger (ﷺ) so much so that they forced him to go under a Samura tree where his loose outer garment was snatched away. On that, Allah's Messenger (ﷺ) stood up and said to them, "Return my garment to me. If I had as many camels as these trees, I would have distributed them amongst you; and you will not find me a miser or a liar or a coward."

Sahih al-Bukhari 3148 - Book 57, Hadith 56

Narrated Anas bin Malik:

While I was walking with the Prophet (ﷺ) who was wearing a Najrani outer garment with a thick hem, a bedouin came upon the Prophet (ﷺ) and pulled his garment so violently that I could recognize the impress of the hem of the garment on his shoulder, caused by the violence of his pull. Then the bedouin said, "Order for me something from Allah's Fortune which you have." The Prophet (ﷺ) turned to him and smiled, and ordered that a gift be given to him.

Sahih al-Bukhari 3149 - Book 57, Hadith 57

Narrated `Abdullah:

On the day (of the battle) of Hunain, Allah's Messenger (ﷺ) favored some people in the distribution of the booty (to the exclusion of others); he gave Al-Aqra' bin H`Abis one-hundred camels and he gave 'Uyaina the same amount, and also gave to some of the eminent Arabs, giving them preference in this regard. Then a person came and said, "By Allah, in this distribution justice has not been observed, nor has Allah's Pleasure been aimed at." I said (to him), "By Allah, I will inform the Prophet (of what you have said), "I went and informed him, and he said, "If Allah and His Apostle did not act justly, who else would act justly. May Allah be merciful to Moses, for he was harmed with more than this, yet he kept patient."

Sahih al-Bukhari 3150 - Book 57, Hadith 58

Narrated Asma bint Abu Bakr:

I used to carry the date stones on my head from the land of Az-Zubair which Allah's Messenger (ﷺ) had given to him, and it was at a distance of 2/3 of a Farsakh from my house. Narrated Hisham's father: The Prophet (ﷺ) gave Az-Zubair a piece of land from the property of Bani An- Nadir (gained as war booty).

Sahih al-Bukhari 3151 - Book 57, Hadith 59

Narrated Ibn `Umar:

`Umar bin Al-Khattab expelled all the Jews and Christians from the land of Hijaz. Allah's Messenger (ﷺ) after conquering Khaibar, thought of expelling the Jews from the land which, after he conquered it belonged to Allah, Allah's Messenger (ﷺ) and the Muslims. But the Jews requested Allah's Messenger (ﷺ) to leave them there on the condition that they would do the labor and get half of the fruits (the land would yield). Allah's Messenger (ﷺ) said, "We shall keep you on these terms as long as we wish." Thus they stayed till the time of `Umar's Caliphate when he expelled them to Taima and Ariha.

Sahih al-Bukhari 3152 - Book 57, Hadith 60

Narrated `Abdullah bin Mughaffal:

While we were besieging the fort of Khaibar, a person threw a leather container containing fat, and I ran to take it, but when I turned I saw the Prophet (standing behind), so I felt embarrassed in front of him.

Sahih al-Bukhari 3153 - Book 57, Hadith 61

Narrated Ibn `Umar:

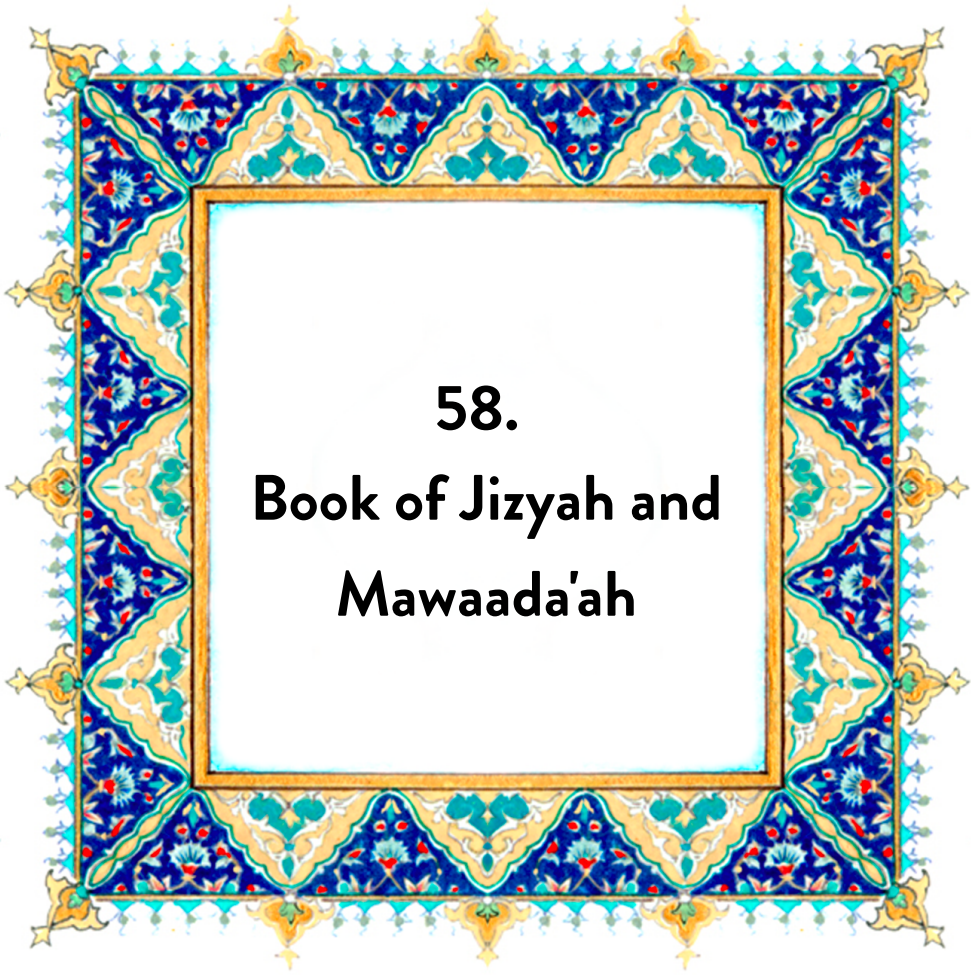
In our holy battles, we used to get honey and grapes, as war booty which we would eat and would not store.

Sahih al-Bukhari 3154 - Book 57, Hadith 62

Narrated Ibn Abi `Aufa:

We were afflicted with hunger during the besiege of Khaibar, and when it was the day of (the battle of) Khaibar, we slaughtered the donkeys and when the pots got boiling (with their meat). Allah's Apostle made an announcement that all the pots should be upset and that nobody should eat anything of the meat of the donkeys. We thought that the Prophet (ﷺ) prohibited that because the Khumus had not been taken out of the booty (i.e. donkeys); other people said, "He prohibited eating them for ever." The sub-narrator added, "I asked Sa`id bin Jubair who said, 'He has made the eating of donkeys' meat illegal for ever.")

Sahih al-Bukhari 3155 - Book 57, Hadith 63



58.
Book of Jizyah and Mawaada'ah

Narrated `Amr bin Dinar:

I was sitting with Jabir bin Zaid and `Amr bin Aus, and Bjalla was narrating to them in 70 A.H. the year when Mus`ab bin Az-Zubair was the leader of the pilgrims of Basra. We were sitting at the steps of Zamzam well and Bajala said, "I was the clerk of Juz bin Muawiya, Al-Ahnaf's paternal uncle. A letter came from `Umar bin Al-Khattab one year before his death; and it was read:-- "Cancel every marriage contracted among the Magians between relatives of close kinship (marriages that are regarded illegal in Islam: a relative of this sort being called Dhu-Mahram.)" `Umar did not take the Jizya from the Magian infidels till `Abdur-Rahman bin `Auf testified that Allah's Messenger (ﷺ) had taken the Jizya from the Magians of Hajar.

Sahih al-Bukhari 3156, 3157 - Book 58, Hadith 1

Narrated `Amr bin `Auf Al-Ansari:

(who was an ally of Bam `Amr bin Lu'ai and one of those who had taken part in (the Ghazwa of) Badr): Allah's Messenger (ﷺ) sent Abu 'Ubaida bin Al-Jarreh to Bahrain to collect the Jizya. Allah's Messenger (ﷺ) had established peace with the people of Bahrain and appointed Al-`Ala' bin Al-Hadrami as their governor. When Abu 'Ubaida came from Bahrain with the money, the Ansar heard of Abu 'Ubaida's arrival which coincided with the time of the morning prayer with the Prophet. When Allah's Messenger (ﷺ) led them in the morning prayer and finished, the Ansar approached him, and he looked at them and smiled on seeing them and said, "I feel that you have heard that Abu. 'Ubaida has brought something?" They said, "Yes, O Allah's Messenger (ﷺ)' He said, "Rejoice and hope for what will please you! By Allah, I am not afraid of your poverty but I am afraid that you will lead a life of luxury as past nations did, whereupon you will compete with each other for it, as they competed for it, and it will destroy you as it destroyed them."

Sahih al-Bukhari 3158 - Book 58, Hadith 2

Narrated Jubair bin Haiya:

`Umar sent the Muslims to the great countries to fight the pagans. When Al-Hurmuzan embraced Islam, `Umar said to him. "I would like to consult you regarding these countries which I intend to invade." Al-Hurmuzan said, "Yes, the example of these countries and their inhabitants who are the enemies. of the Muslims, is like a bird with a head, two wings and two legs; If one of its wings got broken, it would get up over its two legs, with one wing and the head; and if the other wing got broken, it would get up with two legs and a head, but if its head got destroyed, then the two legs, two wings and the head would become useless. The head stands for Khosrau, and one wing stands for Caesar and the other wing stands for Faris. So, order the Muslims to go towards Khosrau." So, `Umar sent us (to Khosrau) appointing An-Nu`man bin Muqrin as our commander. When we reached the land of the enemy, the representative of Khosrau came out with forty-thousand warriors, and an interpreter got up saying, "Let one of you talk to me!" Al-Mughira replied, "Ask whatever you wish." The other asked, "Who are you?" Al-Mughira replied, "We are some people from the Arabs; we led a hard, miserable, disastrous life: we used to suck the hides and the date stones from hunger; we used to wear clothes made up of fur of camels and hair of goats, and to worship trees and stones. While we were in this state, the Lord of the Heavens and the Earths, Elevated is His Remembrance and Majestic is His Highness, sent to us from among ourselves a Prophet whose father and mother are known to us. Our Prophet, the Messenger of our Lord, has ordered us to fight you till you worship Allah Alone or give Jizya (i.e. tribute); and our Prophet has informed us that our Lord says:-- "Whoever amongst us is killed (i.e. martyred), shall go to Paradise to lead such a luxurious life as he has never seen, and whoever amongst us remain alive, shall become your master." (Al-Mughira, then blamed An-Nu`man for delaying the attack and) An-Nu' man said to Al-Mughira, "If you had participated in a similar battle, in the company of Allah's Messenger (ﷺ) he would not have blamed you for waiting, nor would he have disgraced you. But I accompanied Allah's Apostle in many battles and it was his custom that if he did not fight early by daytime, he would wait till the wind had started blowing and the time for the prayer was due (i.e. after midday).

Sahih al-Bukhari 3159, 3160 - Book 58, Hadith 3

Narrated Abu Humaid As-Saidi:

We accompanied the Prophet (ﷺ) in the Ghazwa of Tabuk and the king of 'Aila presented a white mule and a cloak as a gift to the Prophet. And the Prophet (ﷺ) wrote to him a peace treaty allowing him to keep authority over his country.

Sahih al-Bukhari 3161 - Book 58, Hadith 4

Narrated Juwairiya bin Qudama at-Tamimi:

We said to `Umar bin Al-Khattab, Jo Chief of the believers! Advise us." He said, "I advise you to fulfill Allah's Convention (made with the Dhimmis) as it is the convention of your Prophet and the source of the livelihood of your dependents (i.e. the taxes from the Dhimmis.) "

Sahih al-Bukhari 3162 - Book 58, Hadith 5

Narrated Yahya bin Sa`id:

Once the Prophet (ﷺ) called the Ansar in order to grant them part of the land of Bahrain. On that they said, "No! By Allah, we will not accept it unless you grant a similar thing to our Quarries brothers as well." He said, "That will be their's if Allah wishes." But when the Ansar persisted in their request, he said, "After me you will see others given preference over you in this respect (in which case) you should be patient till you meet me at the Tank (of Al-Kauthar).

Sahih al-Bukhari 3163 - Book 58, Hadith 6

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) once said to me, "If the revenue of Bahrain came, I would give you this much and this much." When Allah's Messenger (ﷺ) had died, the revenue of Bahrain came, and Abu Bakr announced, " Let whoever was promised something by Allah's Messenger (ﷺ) come to me." So, I went to Abu Bakr and said, "Allah's Messenger (ﷺ) said to me, 'If the revenue of Bahrain came, I would give you this much and this. much." On that Abu Bakr said to me, "Scoop (money) with both your hands." I scooped money with both my hands and Abu Bakr asked me to count it. I counted it and it was five-hundred (gold pieces). The total amount he gave me was one thousand and five hundred (gold pieces.) Narrated Anas: Money from Bahrain was brought to the Prophet (ﷺ) . He said, "Spread it in the Mosque." It was the biggest amount that had ever been brought to Allah's Messenger (ﷺ) . In the meantime Al-`Abbas came to him and said, "O Allah's Messenger (ﷺ)! Give me, for I gave the ransom of myself and `Aqil." The Prophet said (to him), "Take." He scooped money with both hands and poured it in his garment and tried to lift it, but he could not and appealed to the Prophet, "Will you order someone to help me in lifting it?" The Prophet (ﷺ) said, "No." Then Al-`Abbas said, "Then will you yourself help me carry it?" The Prophet (ﷺ) said, "No." Then Al `Abbas threw away some of the money, but even then he was not able to lift it, and so he gain requested the Prophet (ﷺ) "Will you order someone to help me carry it?" The Prophet said, "No." Then Al-`Abbas said, "Then will you yourself yelp me carry it?" The Prophet (ﷺ) said, 'No." So, Al-`Abbas threw away some more money and lifted it on his shoulder and went away. The Prophet (ﷺ) kept on looking at him with astonishment at his greediness till he went out of our sight. Allah's Messenger (ﷺ) did not get up from there till not a single Dirham remained from that money.

Sahih al-Bukhari 3164, 3165 - Book 58, Hadith 7

Narrated `Abdullah bin `Amr:

The Prophet (ﷺ) said, "Whoever killed a person having a treaty with the Muslims, shall not smell the smell of Paradise though its smell is perceived from a distance of forty years."

Sahih al-Bukhari 3166 - Book 58, Hadith 8

Narrated Abu Huraira:

While we were in the Mosque, the Prophet (ﷺ) came out and said, "Let us go to the Jews" We went out till we reached Bait-ul-Midras. He said to them, "If you embrace Islam, you will be safe. You should know that the earth belongs to Allah and His Apostle, and I want to expel you from this land. So, if anyone amongst you owns some property, he is permitted to sell it, otherwise you should know that the Earth belongs to Allah and His Apostle."

Sahih al-Bukhari 3167 - Book 58, Hadith 9

Narrated Sa`id bin Jubair:

that he heard Ibn `Abbas saying, "Thursday! And you know not what Thursday is? After that Ibn `Abbas wept till the stones on the ground were soaked with his tears. On that I asked Ibn `Abbas, "What is (about) Thursday?" He said, "When the condition (i.e. health) of Allah's Messenger (ﷺ) deteriorated, he said, 'Bring me a bone of scapula, so that I may write something for you after which you will never go astray.'The people differed in their opinions although it was improper to differ in front of a prophet, They said, 'What is wrong with him? Do you think he is delirious? Ask him (to understand). The Prophet (ﷺ) replied, 'Leave me as I am in a better state than what you are asking me to do.' Then the Prophet (ﷺ) ordered them to do three things saying, 'Turn out all the pagans from the Arabian Peninsula, show respect to all foreign delegates by giving them gifts as I used to do.' " The sub-narrator added, "The third order was something beneficial which either Ibn `Abbas did not mention or he mentioned but I forgot.'

Sahih al-Bukhari 3168 - Book 58, Hadith 10

Narrated Abu Huraira:

When Khaibar was conquered, a roasted poisoned sheep was presented to the Prophets as a gift (by the Jews). The Prophet (ﷺ) ordered, "Let all the Jews who have been here, be assembled before me." The Jews were collected and the Prophet (ﷺ) said (to them), "I am going to ask you a question. Will you tell the truth?" They said, "Yes.' The Prophet (ﷺ) asked, "Who is your father?" They replied, "So-and-so." He said, "You have told a ie; your father is so-and-so." They said, "You are right." He siad, "Will you now tell me the truth, if I ask you about something?" They replied, "Yes, O AbuAl-Qasim; and if we should tell a lie, you can realize our lie as you have done regarding our father." On that he asked, "Who are the people of the (Hell) Fire?" They said, "We shall remain in the (Hell) Fire for a short period, and after that you will replace us." The Prophet (ﷺ) said, "You may be cursed and humiliated in it! By Allah, we shall never replace you in it." Then he asked, "Will you now tell me the truth if I ask you a question?" They said, "Yes, O Ab Li-AI-Qasim." He asked, "Have you poisoned this sheep?" They said, "Yes." He asked, "What made you do so?" They said, "We wanted to know if you were a liar in which case we would get rid of you, and if you are a prophet then the poison would not harm you."

Sahih al-Bukhari 3169 - Book 58, Hadith 11

Narrated `Asim:

I asked Anas about the Qunut (i.e. invocation in the prayer). Anas said, "It should be recited before bowing." I said, "So-and-so claims that you say that it should be recited after bowing." He replied, "He is mistaken." Then Anas narrated to us that the Prophet (ﷺ) invoked evil on the tribe of Bani-Sulaim for one month after bowing. ' Anas Further said, "The Prophet (ﷺ) had sent 40 or 70 Qaris (i.e. men well versed in the knowledge of the Qur'an) to some pagans, but the latter struggled with them and martyred them, although there was a peace pact between them and the Prophet (ﷺ) I had never seen the Prophet so sorry and worried about anybody as he was about them (i.e. the Qaris).

Sahih al-Bukhari 3170 - Book 58, Hadith 12

Narrated Um Hani:

the daughter of Abu Talib: I went to Allah's Messenger (ﷺ) on the day of the conquest of Mecca and found him taking a bath, and his daughter Fatima was screening him. I greeted him and he asked, "Who is that?" I said, "I, Um Hani bint Abi Talib." He said, "Welcome, O Um Hani." When he had finished his bath, he stood up and offered eight rak`at while dressed in one garment. I said, "O Allah's Messenger (ﷺ)! My brother `Ali has declared that he will kill a man to whom I have granted asylum. The man is so and-so bin Hubaira." Allah's Messenger (ﷺ) said, "O Um Hani! We will grant asylum to the one whom you have granted asylum." (Um Hani said, "That (visit) took place in the Duha (i.e. forenoon)).

Sahih al-Bukhari 3171 - Book 58, Hadith 13

Narrated Ibrahim at-Tamimi's father:

`Ali delivered a sermon saying, "We have no book to read except the Book of Allah and what is written in this paper which contains verdicts regarding (retaliation for) wounds, the ages of the camels (given as Zakat or as blood money) and the fact that Medina is a sanctuary in between Air mountain to so-and-so (mountain). So, whoever innovates in it an heresy or commits a sin or gives shelter in it, to such an innovator will incur the Curse of Allah, the angels and all the people, and none of his compulsory or optional good deeds of worship will be accepted. And whoever (freed slave) takes as his master (i.e. befriends) other than his real masters will incur the same (Curse). And the asylum granted by any Muslim is to be secured by all the other Muslims, and whoever betrays a Muslim in this respect will incur the same (Curse).

Sahih al-Bukhari 3172 - Book 58, Hadith 14

Narrated Sahl bin Abi Hathma:

`Abdullah bin Sahl and Muhaiyisa bin Mas`ud bin Zaid set out to Khaibar, the inhabitants of which had a peace treaty with the Muslims at that time. They parted and later on Muhaiyisa came upon `Abdullah bin Sah! and found him murdered agitating in his blood. He buried him and returned to Medina. `Abdur Rahman bin Sahl, Muhaiyisa and Huwaiuisa, the sons of Mas`ud came to the Prophet (ﷺ) and `Abdur Rahman intended to talk, but the Prophet (ﷺ) said (to him), "Let the eldest of you speak." as `Abdur-Rahman was the youngest:. `Abdur-Rahman kept silent and the other two spoke. The Prophet (ﷺ) said, "If you swear as to who has committed the murder, you will have the right to take your right from the murderer." They said, "How should we swear if we did not witness the murder or see the murderer?" The Prophet (ﷺ) said, "Then the Jews can clear themselves from the charge by taking Alaska (an oath taken by men that it was not they who committed the murder)." The!y said, "How should we believe in the oaths of infidels?" So, the Prophet (ﷺ) himself paid the blood money (of `Abdullah). (See Hadith No. 36 Vol. 9.)

Sahih al-Bukhari 3173 - Book 58, Hadith 15

Narrated ' `Abdullah bin `Abbas:

That Abu Sufyan bin Harb Informed him that Heraclius called him and the members of a caravan from Quraish who had gone to Sham as traders, during the truce which Allah's Messenger (ﷺ) had concluded with Abu Sufyan and the Quraish infidels.

Sahih al-Bukhari 3174 - Book 58, Hadith 16

Narrated Aisha:

Once the Prophet (ﷺ) was bewitched so that he began to imagine that he had done a thing which in fact he had not done.

Sahih al-Bukhari 3175 - Book 58, Hadith 17

Narrated `Auf bin Mali:

I went to the Prophet (ﷺ) during the Ghazwa of Tabuk while he was sitting in a leather tent. He said, "Count six signs that indicate the approach of the Hour: my death, the conquest of Jerusalem, a plague that will afflict you (and kill you in great numbers) as the plague that afflicts sheep, the increase of wealth to such an extent that even if one is given one hundred Dinars, he will not be satisfied; then an affliction which no Arab house will escape, and then a truce between you and Bani Al-Asfar (i.e. the Byzantines) who will betray you and attack you under eighty flags. Under each flag will be twelve thousand soldiers.

Sahih al-Bukhari 3176 - Book 58, Hadith 18

Narrated Abu Huraira:

Abu Bakr, on the day of Nahr (i.e. slaughtering of animals for sacrifice), sent me in the company of others to make this announcement: "After this year, no pagan will be allowed to perform the Hajj, and none will be allowed to perform the Tawaf of the Ka`ba undressed." And the day of Al-Hajj-ul-Akbar is the day of Nahr, and it called Al-Akbar because the people call the `Umra Al-Hajj-ul-Asghar (i.e. the minor Hajj). Abu Bakr threw back the pagans' covenant that year, and therefore, no pagan performed the Hajj in the year of Hajj-ul-Wada` of the Prophets.

Sahih al-Bukhari 3177 - Book 58, Hadith 19

Narrated `Abdullah bin `Amr:

Allah's Messenger (ﷺ) said, "Whoever has (the following) four characteristics will be a pure hypocrite: "If he speaks, he tells a lie; if he gives a promise, he breaks it, if he makes a covenant he proves treacherous; and if he quarrels, he behaves in a very imprudent evil insulting manner (unjust). And whoever has one of these characteristics, has one characteristic of a hypocrite, unless he gives it us."

Sahih al-Bukhari 3178 - Book 58, Hadith 20

Narrated `Ali:

We did not, write anything from the Prophet (ﷺ) except the Qur'an and what is written in this paper, (wherein) the Prophet (ﷺ) said, "Medina is a sanctuary from (the mountain of) Air to so and-so, therefore, whoever innovates (in it) an heresy or commits a sin, or gives shelter to such an innovator, will incur the Curse of Allah. the angels and all the people; and none of his compulsory or optional good deeds of worship will be accepted And the asylum granted by any Muslim Is to be secured by all the Muslims even if it is granted by one of the lowest social status among them. And whoever betrays a Muslim in this respect will incur the Curse of Allah, the angels and all the people, and his compulsory and optional good deeds of worship will not be accepted. And any freed slave will take as masters (befriends) people other than his own real masters who freed him without taking the permission of the latter, will incur the Curse of Allah, the angels and all the people, and his compulsory and optional good deeds of worship will not be accepted."

Sahih al-Bukhari 3179 - Book 58, Hadith 21

Narrated Sa`id:

Abu Huraira once said (to the people), "What will your state be when you can get no Dinar or Dirhan (i.e. taxes from the Dhimmis)?" on that someone asked him, "What makes you know that this state will take place, O Abu- Hu raira?" He said, "By Him in Whose Hands Abu Huraira's life is, I know it through the statement of the true and truly inspired one (i.e. the Prophet)." The people asked, "What does the Statement say?" He replied, "Allah and His Apostle's asylum granted to Dhimmis, i.e. non-Muslims living in a Muslim territory) will be outraged, and so Allah will make the hearts of these Dhimmis so daring that they will refuse to pay the Jizya they will be supposed to pay."

Sahih al-Bukhari 3180 - Book 58, Hadith 22

Narrated Al-A`mash:

I asked Abu Wail, "Did you take part in the battle of Siffin?" He said, 'Yes, and I heard Sahl bin Hunaif (when he was blamed for lack of zeal for fighting) saying, "You'd better blame your wrong opinions. I wish you had seen me on the day of Abu Jandal. If I had the courage to disobey the Prophet's orders, I would have done so. We had kept out swords on our necks and shoulders, for a thing which frightened us. And we did so, we found it easier for us, except in the case of the above battle (of ours).' "

Sahih al-Bukhari 3181 - Book 58, Hadith 23

Narrated Abu Wail:

We were in Siffin and Sahl bin Hunaif got up and said, "O people! Blame yourselves! We were with the Prophet (ﷺ) on the day of Hudaibiya, and if we had been called to fight, we would have fought. But `Umar bin Al Khatab came and said, 'O Allah's Messenger (ﷺ)! Aren't we in the right and our opponents in the wrongs' Allah's Messenger (ﷺ) said, 'Yes.' `Umar said, 'Aren't our killed persons in Paradise and their's in Hell?' He said, 'Yes.' `Umar said, 'Then why should we accept hard terms in matters concerning our religion? Shall we return before Allah judges between us and them?' Allah's Messenger (ﷺ) said, 'O Ibn Al- Khattab! I am the Messenger of Allah and Allah will never degrade me. Then `Umar went to Abu Bakr and told him the same as he had told the Prophet. On that Abu Bakr said (to `Umar). 'He is the Messenger of Allah and Allah will never degrade him.' Then Surat-al-Fath (i.e. Victory) was revealed and Allah's Messenger (ﷺ) recited it to the end in front of `Umar. On that `Umar asked, 'O Allah's Messenger (ﷺ)! Was it (i.e. the Hudaibiya Treaty) a victory?' Allah's Messenger (ﷺ) said, "Yes".

Sahih al-Bukhari 3182 - Book 58, Hadith 24

Narrated Asma 'bint Abi Bakr:

During the period of the peace treaty of Quraish with Allah's Messenger (ﷺ), my mother, accompanied by her father, came to visit me, and she was a pagan. I consulted Allah's Messenger (ﷺ), "O Allah's Messenger (ﷺ)! My mother has come to me and she desires to receive a reward from me, shall I keep good relation with her?" He said, "Yes, keep good relation with her."

Sahih al-Bukhari 3183 - Book 58, Hadith 25

Narrated Al-Bara:

When the Prophet (ﷺ) intended to perform the `Umra he sent a person to the people of Mecca asking their permission to enter Mecca. They stipulated that he would not stay for more than three days and would not enter it except with sheathed arms and would not preach (Islam) to any of them. So `Ali bin Abi- Talib started writing the treaty between them. He wrote, "This is what Muhammad, Apostle of Allah has agreed to." The (Meccans) said, "If we knew that you (Muhammad) are the Messenger of Allah, then we would not have prevented you and would have followed you. But write, 'This is what Muhammad bin `Abdullah has agreed to..' " On that Allah's Messenger (ﷺ) said, "By Allah, I am Muhammad bin `Abdullah, and, by Allah, I am Apostle of 'Allah." Allah's Messenger (ﷺ) used not to write; so he asked `Ali to erase the expression of Apostle of Allah. On that `Ali said, "By Allah I will never erase it." Allah's Apostle said (to `Ali), "Let me see the paper." When `Ali showed him the paper, the Prophet (ﷺ) erased the expression with his own hand. When Allah's Messenger (ﷺ) had entered Mecca and three days had elapsed, the Meccans came to `Ali and said, "Let your friend (i.e. the Prophet) quit Mecca." `Ali informed Allah's Messenger (ﷺ) about it and Allah's Messenger (ﷺ) said, "Yes," and then he departed.

Sahih al-Bukhari 3184 - Book 58, Hadith 26

Narrated `Abdullah:

While the Prophet (ﷺ) was in the state of prostration, surrounded by a group of people from Quraish pagans. `Uqba bin Abi Mu'ait came and brought the intestines of a camel and threw them on the back of the Prophet (ﷺ) . The Prophet (ﷺ) did not raise his head from prostration till Fatima (i.e. his daughter) came and removed those intestines from his back, and invoked evil on whoever had done (the evil deed). The Prophet (ﷺ) said, "O Allah! Destroy the chiefs of Quraish, O Allah! Destroy Abu Jahl bin Hisham, `Utba bin Rabi`a, Shaiba bin Rabi`a, `Uqba bin Abi Mu'ait, Umaiya bin Khalaf (or Ubai bin Kalaf)." Later on I saw all of them killed during the battle of Badr and their bodies were thrown into a well except the body of Umaiya or Ubai, because he was a fat person, and when he was pulled, the parts of his body got separated before he was thrown into the well.

Sahih al-Bukhari 3185 - Book 58, Hadith 27

Narrated Anas:

The Prophet (ﷺ) said, "Every betrayer will have a flag on the Day of Resurrection" One of the two subnarrators said that the flag would be fixed, and the other said that it would be shown on the Day of Resurrection, so that the betrayer might be recognized by it.

Sahih al-Bukhari 3186 - Book 58, Hadith 28

Narrated Ibn `Umar:

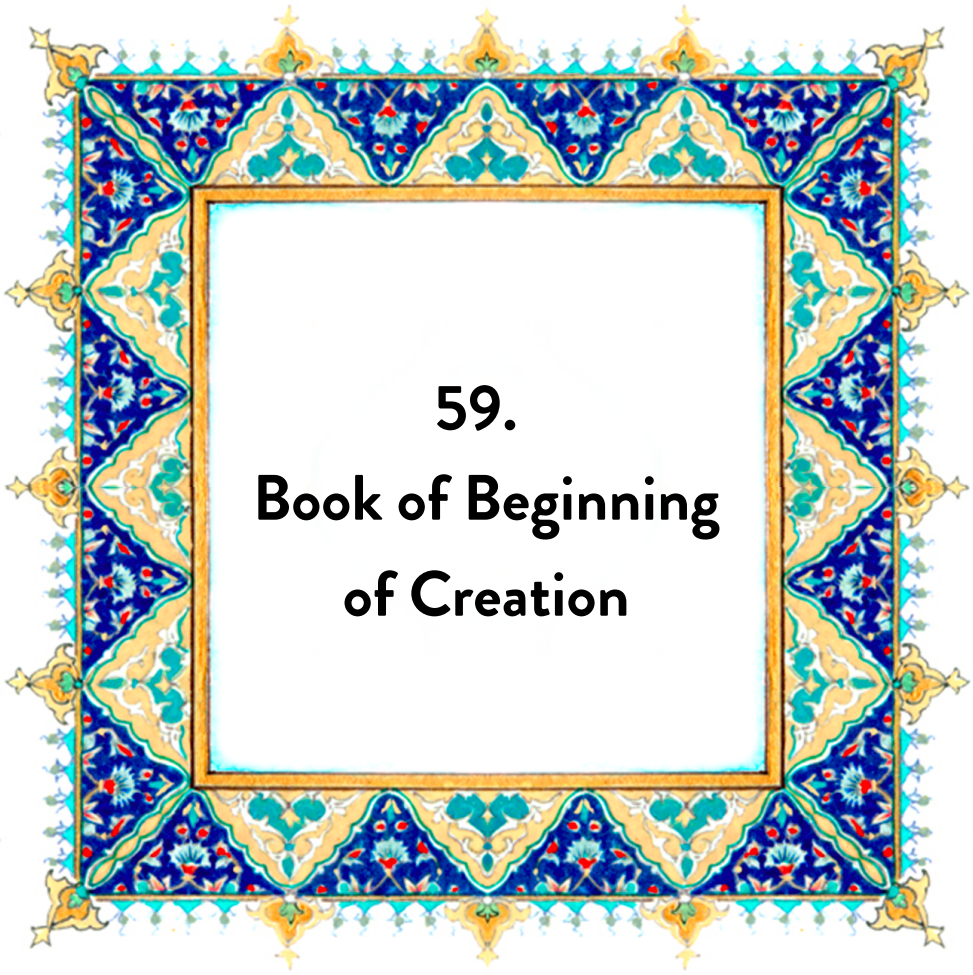
The Prophet (ﷺ) said, "Every betrayer will have a flag which will be fixed on the Day of Resurrection, and the flag's prominence will be made in order to show the betrayal he committed."

Sahih al-Bukhari 3188 - Book 58, Hadith 29

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) said on the day of the conquest of Mecca, "There is no migration now, but there is Jihad (i.e.. holy battle) and good intentions. And when you are called for Jihad, you should come out at once" Allah's Messenger (ﷺ) also said, on the day of the conquest of Mecca, "Allah has made this town a sanctuary since the day He created the Heavens and the Earth. So, it is a sanctuary by Allah's Decree till the Day of Resurrection. Fighting in it was not legal for anyone before me, and it was made legal for me only for an hour by daytime. So, it (i.e. Mecca) is a sanctuary by Allah's Decree till the Day of Resurrection. Its thorny bushes should not be cut, and its game should not be chased, its fallen property (i.e. Luqata) should not be picked up except by one who will announce it publicly; and its grass should not be uprooted," On that Al-`Abbas said, "O Allah's Messenger (ﷺ)! Except the Idhkhir, because it is used by the goldsmiths and by the people for their houses." On that the Prophet (ﷺ) said, "Except the Idhkhir."

Sahih al-Bukhari 3189 - Book 58, Hadith 30



59.
Book of Beginning of Creation

Narrated `Imran bin Husain:

Some people of Bani Tamim came to the Prophet (ﷺ) and he said (to them), "O Bani Tamim! rejoice with glad tidings." They said, "You have given us glad tidings, now give us something." On hearing that the color of his face changed then the people of Yemen came to him and he said, "O people of Yemen ! Accept the good tidings, as Bani Tamim has refused them." The Yemenites said, "We accept them. Then the Prophet (ﷺ) started taking about the beginning of creation and about Allah's Throne. In the mean time a man came saying, "O `Imran! Your she-camel has run away!" (I got up and went away), but l wish I had not left that place (for I missed what Allah's Messenger (ﷺ) had said).

Sahih al-Bukhari 3190 - Book 59, Hadith 1

Narrated Imran bin Husain:

I went to the Prophet (ﷺ) and tied my she-camel at the gate. The people of Bani Tamim came to the Prophet (ﷺ) who said "O Bani Tamim! Accept the good tidings." They said twice, 'You have given us the good tidings, now give us something" Then some Yemenites came to him and he said, "Accept the good tidings, O people of Yemem, for Bani Tamim refused them." They said, "We accept it, O Allah's Messenger (ﷺ)! We have come to ask you about this matter (i.e. the start of creations)." He said, "First of all, there was nothing but Allah, and (then He created His Throne). His throne was over the water, and He wrote everything in the Book (in the Heaven) and created the Heavens and the Earth." Then a man shouted, "O Ibn Husain! Your she-camel has gone away!" So, I went away and could not see the she-camel because of the mirage. By Allah, I wished I had left that she-camel (but not that gathering).

Sahih al-Bukhari 3191 - Book 59, Hadith 2

Narrated 'Umar:

One day the Prophet (ﷺ) stood up amongst us for a long period and informed us about the beginning of creation (and talked about everything in detail) till he mentioned how the people of Paradise will enter their places and the people of Hell will enter their places. Some remembered what he had said, and some forgot it.

Sahih al-Bukhari 3192 - Book 59, Hadith 3

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Allah the Most Superior said, "The son of Adam slights Me, and he should not slight Me, and he disbelieves in Me, and he ought not to do so. As for his slighting Me, it is that he says that I have a son; and his disbelief in Me is his statement that I shall not recreate him as I have created (him) before."

Sahih al-Bukhari 3193 - Book 59, Hadith 4

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "When Allah completed the creation, He wrote in His Book which is with Him on His Throne, "My Mercy overpowers My Anger."

Sahih al-Bukhari 3194 - Book 59, Hadith 5

Narrated Muhammad bin Ibrahim bin Al-Harith:

from Abu Salama bin `Abdur-Rahman who had a dispute with some people on a piece of land, and so he went to `Aisha and told her about it. She said, "O Abu Salama, avoid the land, for Allah's Messenger (ﷺ) said, 'Any person who takes even a span of land unjustly, his neck shall be encircled with it down seven earths.' "

Sahih al-Bukhari 3195 - Book 59, Hadith 6

Narrated Salim's father:

The Prophet (ﷺ) said, "Any person who takes a piece of land unjustly will sink down the seven earths on the Day of Resurrection."

Sahih al-Bukhari 3196 - Book 59, Hadith 7

Narrated Abu Bakra:

The Prophet (ﷺ) said. "(The division of time has turned to its original form which was current when Allah created the Heavens and the Earths. The year is of twelve months, out of which four months are sacred: Three are in succession Dhul-Qa' da, Dhul-Hijja and Muharram, and (the fourth is) Rajab of (the tribe of) Mudar which comes between Jumadi-ath-Thaniyah and Sha ban."

Sahih al-Bukhari 3197 - Book 59, Hadith 8

Narrated Sa`id bin Zaid bin `Amr bin Nufail:

That Arwa sued him before Marwan for a right, which she claimed, he had deprived her of. On that Sa`id said, "How should I deprive her of her right? I testify that I heard Allah's Messenger (ﷺ) saying, 'If anyone takes a span of land unjustly, his neck will be encircled with it down seven earths on the Day of Resurrection."

Sahih al-Bukhari 3198 - Book 59, Hadith 9

Narrated Abu Dhar:

The Prophet (ﷺ) asked me at sunset, "Do you know where the sun goes (at the time of sunset)?" I replied, "Allah and His Apostle know better." He said, "It goes (i.e. travels) till it prostrates Itself underneath the Throne and takes the permission to rise again, and it is permitted and then (a time will come when) it will be about to prostrate itself but its prostration will not be accepted, and it will ask permission to go on its course but it will not be permitted, but it will be ordered to return whence it has come and so it will rise in the west. And that is the interpretation of the Statement of Allah: "And the sun Runs its fixed course For a term (decreed). that is The Decree of (Allah) The Exalted in Might, The All-Knowing." (36.38)

Sahih al-Bukhari 3199 - Book 59, Hadith 10

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The sun and the moon will be folded up (deprived of their light) on the Day of Resurrection."

Sahih al-Bukhari 3200 - Book 59, Hadith 11

Narrated `Abdullah bin `Umar:

The Prophet (ﷺ) said, "The sun and the moon do not eclipse because of someone's death or life (i.e. birth), but they are two signs amongst the Signs of Allah. So, if you see them (i.e. eclipse) offer the (eclipse) prayer.

Sahih al-Bukhari 3201 - Book 59, Hadith 12

Narrated `Abdullah bin `Abbas:

The Prophet (ﷺ) said, "The sun and the moon are two signs amongst the Signs of Allah. They do not eclipse because of someone's death or life. So, if you see them (i.e. eclipse), celebrate the Praises of Allah (i.e. pray).

Sahih al-Bukhari 3202 - Book 59, Hadith 13

Narrated `Aisha:

On the day of a solar eclipse, Allah's Messenger (ﷺ) stood up (to offer the eclipse prayer). He recited Takbir, recited a long recitation (of Holy Verses), bowed a long bowing, and then he raised h is head saying. "Allah hears him who sends his praises to Him." Then he stayed standing, recited a long recitation again, but shorter than the former, bowed a long bowing, but shorter than the first, performed a long prostration and then performed the second rak`a in the same way as he had done the first. By the time he had finished his prayer with Taslim, the solar eclipse had been over. Then he addressed the people referring to the solar and lunar eclipses saying, "These are two signs amongst the Signs of Allah, and they do not eclipse because of anyone's death or life. So, if you see them, hasten for the Prayer."

Sahih al-Bukhari 3203 - Book 59, Hadith 14

Narrated Abu Mas`ud:

The Prophet (ﷺ) said, "the sun and the moon do not eclipse because of the death or life of someone, but they are two signs amongst the Signs of Allah. So, if you see them, offer the Prayer (of eclipse).

Sahih al-Bukhari 3204 - Book 59, Hadith 15

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "I have been made victorious with the Saba (i.e. easterly wind) and the people of 'Ad were destroyed with the Dabur (i.e. westerly wind) ."

Sahih al-Bukhari 3205 - Book 59, Hadith 16

Narrated Ata:

`Aisha said If the Prophet (ﷺ) saw a cloud In the sky, he would walk to and fro in agitation, go out and come in, and the color of his face would change, and if it rained, he would feel relaxed." So `Aisha knew that state of his. So the Prophet (ﷺ) said, I don't know (am afraid), it may be similar to what happened to some people referred to in the Holy Qur'an in the following Verse: -- "Then when they saw it as a dense cloud coming towards their valleys, they said, 'This is a cloud bringing us rain!' Nay, but, it is that (torment) which you were asking to be hastened a wind wherein is severe torment." (46.24)

Sahih al-Bukhari 3206 - Book 59, Hadith 17

Narrated Malik bin Sasaa:

The Prophet (ﷺ) said, "While I was at the House in a state midway between sleep and wakefulness, (an angel recognized me) as the man lying between two men. A golden tray full of wisdom and belief was brought to me and my body was cut open from the throat to the lower part of the `Abdomen and then my `Abdomen was washed with Zamzam water and (my heart was) filled with wisdom and belief. Al- Buraq, a white animal, smaller than a mule and bigger than a donkey was brought to me and I set out with Gabriel. When I reached the nearest heaven. Gabriel said to the heaven gate-keeper, 'Open the gate.' The gatekeeper asked, 'Who is it?' He said, 'Gabriel.' The gate-keeper,' Who is accompanying you?' Gabriel said, 'Muhammad.' The gate-keeper said, 'Has he been called?' Gabriel said, 'Yes.' Then it was said, 'He is welcomed. What a wonderful visit his is!' Then I met Adam and greeted him and he said, 'You are welcomed O son and a Prophet.' Then we ascended to the second heaven. It was asked, 'Who is it?' Gabriel said, 'Gabriel.' It was said, 'Who is with you?' He said, 'Muhammad' It was asked, 'Has he been sent for?' He said, 'Yes.' It was said, 'He is welcomed. What a wonderful visit his is!" Then I met Jesus and Yahya (John) who said, 'You are welcomed, O brother and a Prophet.' Then we ascended to the third heaven. It was asked, 'Who is it?' Gabriel said, 'Gabriel.' It was asked, 'Who is with you? Gabriel said, 'Muhammad.' It was asked, 'Has he been sent for?' 'Yes,' said Gabriel. 'He is welcomed. What a wonderful visit his is!' (The Prophet (ﷺ) added:). There I met Joseph and greeted him, and he replied, 'You are welcomed, O brother and a Prophet!' Then we ascended to the 4th heaven and again the same questions and answers were exchanged as in the previous heavens. There I met Idris and greeted him. He said, 'You are welcomed O brother and Prophet.' Then we ascended to the 5th heaven and again the same questions and answers were exchanged as in previous heavens. there I met and greeted Aaron who said, 'You are welcomed O brother and a Prophet". Then we ascended to the 6th heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Moses who said, 'You are welcomed O brother and. a Prophet.' When I proceeded on, he started weeping and on being asked why he was weeping, he said, 'O Lord! Followers of this youth who was sent after me will enter Paradise in greater number than my followers.' Then we ascended to the seventh heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Abraham who said, 'You are welcomed o son and a Prophet.' Then I was shown Al-Bait-al-Ma'mur (i.e. Allah's House). I asked Gabriel about it

and he said, This is Al Bait-ul-Ma'mur where 70,000 angels perform prayers daily and when they leave they never return to it (but always a fresh batch comes into it daily).' Then I was shown Sidrat-ul-Muntaha (i.e. a tree in the seventh heaven) and I saw its Nabk fruits which resembled the clay jugs of Hajr (i.e. a town in Arabia), and its leaves were like the ears of elephants, and four rivers originated at its root, two of them were apparent and two were hidden. I asked Gabriel about those rivers and he said, 'The two hidden rivers are in Paradise, and the apparent ones are the Nile and the Euphrates.' Then fifty prayers were enjoined on me. I descended till I met Moses who asked me, 'What have you done?' I said, 'Fifty prayers have been enjoined on me.' He said, 'I know the people better than you, because I had the hardest experience to bring Bani Israel to obedience. Your followers cannot put up with such obligation. So, return to your Lord and request Him (to reduce the number of prayers.' I returned and requested Allah (for reduction) and He made it forty. I returned and (met Moses) and had a similar discussion, and then returned again to Allah for reduction and He made it thirty, then twenty, then ten, and then I came to Moses who repeated the same advice. Ultimately Allah reduced it to five. When I came to Moses again, he said, 'What have you done?' I said, 'Allah has made it five only.' He repeated the same advice but I said that I surrendered (to Allah's Final Order)'" Allah's Messenger (ﷺ) was addressed by Allah, "I have decreed My Obligation and have reduced the burden on My slaves, and I shall reward a single good deed as if it were ten good deeds."

Sahih al-Bukhari 3207 - Book 59, Hadith 18

Narrated `Abdullah bin Mus'ud:

Allah's Messenger (ﷺ), the true and truly inspired said, "(The matter of the Creation of) a human being is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allah sends an angel who is ordered to write four things. He is ordered to write down his (i.e. the new creature's) deeds, his livelihood, his (date of) death, and whether he will be blessed or wretched (in religion). Then the soul is breathed into him. So, a man amongst you may do (good deeds till there is only a cubit between him and Paradise and then what has been written for him decides his behavior and he starts doing (evil) deeds characteristic of the people of the (Hell) Fire. And similarly a man amongst you may do (evil) deeds till there is only a cubit between him and the (Hell) Fire, and then what has been written for him decides his behavior, and he starts doing deeds characteristic of the people of Paradise."

Sahih al-Bukhari 3208 - Book 59, Hadith 19

Narrated Abu Huraira:

The Prophet (ﷺ) said, "If Allah loves a person, He calls Gabriel saying, 'Allah loves so and-so; O Gabriel! Love him.' Gabriel would love him and make an announcement amongst the inhabitants of the Heaven. 'Allah loves so-and-so, therefore you should love him also,' and so all the inhabitants of the Heaven would love him, and then he is granted the pleasure of the people on the earth."

Sahih al-Bukhari 3209 - Book 59, Hadith 20

Narrated `Aisha:

I heard Allah's Messenger (ﷺ) saying, "The angels descend, the clouds and mention this or that matter decreed in the Heaven. The devils listen stealthily to such a matter, come down to inspire the soothsayers with it, and the latter would add to it one-hundred lies of their own."

Sahih al-Bukhari 3210 - Book 59, Hadith 21

Narrated Abu Huraira:

The Prophet (ﷺ) said, "On every Friday the angels take their stand at every gate of the mosque to write the names of the people chronologically (i.e. according to the time of their arrival for the Friday prayer) and when the Imam sits (on the pulpit) they fold up their scrolls and get ready to listen to the sermon."

Sahih al-Bukhari 3211 - Book 59, Hadith 22

Narrated Sa`id bin Al-Musaiyab:

`Umar came to the Mosque while Hassan was reciting a poem. (`Umar disapproved of that). On that Hassan said, "I used to recite poetry in this very Mosque in the presence of one (i.e. the Prophet (ﷺ)) who was better than you." Then he turned towards Abu Huraira and said (to him), "I ask you by Allah, did you hear Allah's Messenger (ﷺ) saying (to me), "Retort on my behalf. O Allah! Support him (i.e. Hassan) with the Holy Spirit?" Abu Huraira said, "Yes."

Sahih al-Bukhari 3212 - Book 59, Hadith 23

Narrated Al Bara:

The Prophet (ﷺ) said to Hassan, "Lampoon them (i.e. the pagans) and Gabriel is with you."

Sahih al-Bukhari 3213 - Book 59, Hadith 24

Narrated Jarir:

as below. Narrated Humaid bin Hilal: Anas bin Malik said, "As if I say a cloud of dust swirling up in the lane of Bani Ghanim." Musa added, "That was caused by the procession of Gabriel."

Sahih al-Bukhari 3214 - Book 59, Hadith 25

Narrated Aisha:

Al Harith bin Hisham asked the Prophet, "How does the divine inspiration come to you?" He replied, "In all these ways: The Angel sometimes comes to me with a voice which resembles the sound of a ringing bell, and when this state abandons me, I remember what the Angel has said, and this type of Divine Inspiration is the hardest on me; and sometimes the Angel comes to me in the shape of a man and talks to me, and I understand and remember what he says."

Sahih al-Bukhari 3215 - Book 59, Hadith 26

Narrated Abu Huraira:

I heard the Prophet (ﷺ) saying, "Who ever spends a couple (of objects) in Allah's cause, will be called by the Gatekeepers of Paradise who will say, "O so-and-so, come on!" Abu Bakr said, "Such a person will never perish or be miserable' The Prophet (ﷺ) said, "I hope you will be among such person."

Sahih al-Bukhari 3216 - Book 59, Hadith 27

Narrated Abu Salama:

`Aisha said that the Prophet (ﷺ) said to her "O `Aisha' This is Gabriel and he sends his (greetings) salutations to you." `Aisha said, "Salutations (Greetings) to him, and Allah's Mercy and Blessings be on him," and addressing the Prophet (ﷺ) she said, "You see what I don't see."

Sahih al-Bukhari 3217 - Book 59, Hadith 28

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) asked Gabriel, "Why don't you visit us more often than you do?" Then the following Holy Verse was revealed (in this respect):-- "And we (angels) descend not but by the order of your Lord. To Him belong what is before us and what is behind us, and what is between those two and your Lord was never forgetful." (19.64)

Sahih al-Bukhari 3218 - Book 59, Hadith 29

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) said, "Gabriel read the Qur'an to me in one way (i.e. dialect) and I continued asking him to read it in different ways till he read it in seven different ways."

Sahih al-Bukhari 3219 - Book 59, Hadith 30

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) was the most generous of all the people, and he used to be more generous in the month of Ramadan when Gabriel used to meet him. Gabriel used to meet him every night in Ramadan to study the Holy Qur'an carefully together. Allah's Messenger (ﷺ) used to become more generous than the fast wind when he met Gabriel.

Sahih al-Bukhari 3220 - Book 59, Hadith 31

Narrated Ibn Shihab:

Once `Umar bin `Abdul `Aziz delayed the `Asr prayer a little. `Urwa said to him, "Gabriel descended and led the prayer in front of the Prophet (ﷺ) " On that `Umar said, "O `Urwa! Be sure of what you say." "Urwa, "I heard Bashir bin Abi Masud narrating from Ibn Masud who heard Allah's Messenger (ﷺ) saying, 'Gabriel descended and led me in prayer; and then prayed with him again, and then prayed with him again, and then prayed with him again, and then prayed with him again, counting with his fingers five prayers."

Sahih al-Bukhari 3221 - Book 59, Hadith 32

Narrated Abu Dhar:

The Prophet (ﷺ) said, "Gabriel said to me, 'Whoever amongst your followers die without having worshipped others besides Allah, will enter Paradise (or will not enter the (Hell) Fire)." The Prophet (ﷺ) asked. "Even if he has committed illegal sexual intercourse or theft?" He replied, "Even then."

Sahih al-Bukhari 3222 - Book 59, Hadith 33

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Angels keep on descending from and ascending to the Heaven in turn, some at night and some by daytime, and all of them assemble together at the time of the Fajr and `Asr prayers. Then those who have stayed with you over-night, ascent unto Allah Who asks them, and He knows the answer better than they, "How have you left My slaves?" They reply, "We have left them praying as we found them praying." If anyone of you says "Amin" (during the Prayer at the end of the recitation of Surat-al-Faitiha), and the angels in Heaven say the same, and the two sayings coincide, all his past sins will be forgiven."

Sahih al-Bukhari 3223 - Book 59, Hadith 34

Narrated `Aisha:

I stuffed for the Prophet (ﷺ) a pillow decorated with pictures (of animals) which looked like a Namruqa (i.e. a small cushion). He came and stood among the people with excitement apparent on his face. I said, "O Allah's Messenger (ﷺ)! What is wrong?" He said, "What is this pillow?" I said, "I have prepared this pillow for you, so that you may recline on it." He said, "Don't you know that angels do not enter a house wherein there are pictures; and whoever makes a picture will be punished on the Day of Resurrection and will be asked to give life to (what he has created)?"

Sahih al-Bukhari 3224 - Book 59, Hadith 35

Narrated Abu Talha:

I heard Allah's Messenger (ﷺ) saying; "Angels (of Mercy) do not enter a house wherein there is a dog or a picture of a living creature (a human being or an animal).

Sahih al-Bukhari 3225 - Book 59, Hadith 36

Narrated Busr bin Sa`id:

That Zaid bin Khalid Al-Juhani narrated to him something in the presence of Sa`id bin 'Ubaidullah Al- Khaulani who was brought up in the house of Maimuna the wife of the Prophet. Zaid narrated to them that Abu Talha said that the Prophet (ﷺ) said, "The Angels (of Mercy) do not enter a house wherein there is a picture." Busr said, "Later on Zaid bin Khalid fell ill and we called on him. To our surprise we saw a curtain decorated with pictures in his house. I said to Ubaidullah Al-Khaulani, "Didn't he (i.e. Zaid) tell us about the (prohibition of) pictures?" He said, "But he excepted the embroidery on garments. Didn't you hear him?" I said, "No." He said, "Yes, he did."

Sahih al-Bukhari 3226 - Book 59, Hadith 37

Narrated Salim's father:

Once Gabriel promised the Prophet (that he would visit him, but Gabriel did not come) and later on he said, "We, angels, do not enter a house which contains a picture or a dog."

Sahih al-Bukhari 3227 - Book 59, Hadith 38

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "When the Imam, during the prayer, says, "Allah hears him who praises Him', say: 'O Allah! Our Lord! All the praises are for You/, for if the saying of anyone of you coincides with the saying of the angels, his past sins will be forgiven."

Sahih al-Bukhari 3228 - Book 59, Hadith 39

Narrated Abu Huraira:

The Prophet (ﷺ) said, "As long as any-one of you is waiting for the prayer, he is considered to be praying actually, and the angels say, 'O Allah! Be merciful to him and forgive him', (and go on saying so) unless he leaves his place of praying or passes wind (i.e. breaks his ablution).

Sahih al-Bukhari 3229 - Book 59, Hadith 40

Narrated Yali:

I heard the Prophet (ﷺ) reciting the following Verse on the pulpit: "They will call: O Mali.....' and Sufyan said that `Abdullah recited it: 'They will call: O Mali..' (43.77)

Sahih al-Bukhari 3230 - Book 59, Hadith 41

Narrated `Aisha:

That she asked the Prophet (ﷺ) , 'Have you encountered a day harder than the day of the battle) of Uhud?" The Prophet (ﷺ) replied, "Your tribes have troubled me a lot, and the worse trouble was the trouble on the day of 'Aqaba when I presented myself to Ibn `Abd-Yalail bin `Abd-Kulal and he did not respond to my demand. So I departed, overwhelmed with excessive sorrow, and proceeded on, and could not relax till I found myself at Qarnath-Tha-alib where I lifted my head towards the sky to see a cloud shading me unexpectedly. I looked up and saw Gabriel in it. He called me saying, 'Allah has heard your people's saying to you, and what they have replied back to you, Allah has sent the Angel of the Mountains to you so that you may order him to do whatever you wish to these people.' The Angel of the Mountains called and greeted me, and then said, "O Muhammad! Order what you wish. If you like, I will let Al-Akh-Shabain (i.e. two mountains) fall on them." The Prophet (ﷺ) said, "No but I hope that Allah will let them beget children who will worship Allah Alone, and will worship None besides Him."

Sahih al-Bukhari 3231 - Book 59, Hadith 42

Narrated Abu 'Is-haq-Ash-Shaibani:

I asked Zir bin Hubaish regarding the Statement of Allah: "And was at a distance Of but two bowlengths Or (even) nearer; So did (Allah) convey The Inspiration to His slave (Gabriel) and then he (Gabriel) Conveyed (that to Muhammad). (53.9-10) On that, Zir said, "Ibn Mas`ud informed us that the Prophet (ﷺ) had seen Gabriel having 600 wings."

Sahih al-Bukhari 3232 - Book 59, Hadith 43

Narrated `Abdullah:

Regarding the Verse: "Indeed he (Muhammad) did see. Of the Signs of his Lord, The Greatest!" (53.18) That the Prophet (ﷺ) had seen a green carpet spread all over the horizon of the sky.

Sahih al-Bukhari 3233 - Book 59, Hadith 44

Narrated Aisha:

Whoever claimed that (the Prophet) Muhammad saw his Lord, is committing a great fault, for he only saw Gabriel in his genuine shape in which he was created covering the whole horizon.

Sahih al-Bukhari 3234 - Book 59, Hadith 45

Narrated Masruq:

I asked Aisha "What about His Statement:-- "Then he (Gabriel) approached And came closer, And was at a distance Of but two bow-lengths Or (even) nearer?" (53.8-9) She replied, "It was Gabriel who used to come to the Prophet (ﷺ) in the figure of a man, but on that occasion, he came in his actual and real figure and (he was so huge) that he covered the whole horizon."

Sahih al-Bukhari 3235 - Book 59, Hadith 46

Narrated Samura:

The Prophet (ﷺ) said, "Last night I saw (in a dream) two men coming to me. One of them said, "The person who kindles the fire is Malik, the gate-keeper of the (Hell) Fire, and I am Gabriel, and this is Michael."

Sahih al-Bukhari 3236 - Book 59, Hadith 47

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If a husband calls his wife to his bed (i.e. to have sexual relation) and she refuses and causes him to sleep in anger, the angels will curse her till morning."

Sahih al-Bukhari 3237 - Book 59, Hadith 48

Narrated Jabir bin `Abdullah:

that he heard the Prophet (ﷺ) saying, "The Divine Inspiration was delayed for a short period but suddenly, as I was walking. I heard a voice in the sky, and when I looked up towards the sky, to my surprise, I saw the angel who had come to me in the Hira Cave, and he was sitting on a chair in between the sky and the earth. I was so frightened by him that I fell on the ground and came to my family and said (to them), 'Cover me! (with a blanket), cover me!' Then Allah sent the Revelation: "O, You wrapped up (In a blanket)! (Arise and warn! And your Lord magnify And keep pure your garments, And desert the idols." (74.1-5)

Sahih al-Bukhari 3238 - Book 59, Hadith 49

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "On the night of my Ascent to the Heaven, I saw Moses who was a tall brown curlyhaired man as if he was one of the men of Shan'awa tribe, and I saw Jesus, a man of medium height and moderate complexion inclined to the red and white colors and of lank hair. I also saw Malik, the gate-keeper of the (Hell) Fire and Ad-Dajjal amongst the signs which Allah showed me." (The Prophet then recited the Holy Verse): "So be not you in doubt of meeting him' when you met Moses during the night of Mi'raj over the heavens" (32.23) Narrated Anas and Abu Bakra: "The Prophet (ﷺ) said, "The angels will guard Medina from Ad-Dajjal (who will not be able to enter the city of Medina).

Sahih al-Bukhari 3239 - Book 59, Hadith 50

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "When anyone of you dies, he will be shown his destination both in the morning and in the evening, and if he belongs to the people of Paradise, he will be shown his place in Paradise, and if he is from the people of Hell, he will be shown his place in Hell."

Sahih al-Bukhari 3240 - Book 59, Hadith 51

Narrated `Imran bin Husain:

The Prophet (ﷺ) said, "I looked at Paradise and found poor people forming the majority of its inhabitants; and I looked at Hell and saw that the majority of its inhabitants were women."

Sahih al-Bukhari 3241 - Book 59, Hadith 52

Narrated Abu Huraira:

While we were in the company of the Prophet, he said, "While I was asleep, I saw myself in Paradise and there I beheld a woman making ablution beside a palace, I asked, To whom does this palace belong? 'They said, To `Umar bin Al-Khattab.' Then I remembered `Umar's Ghaira (concerning women), and so I quickly went away from that palace." (When `Umar heard this from the Prophet), he wept and said, "Do you think it is likely that I feel Ghaira because of you, O Allah's Messenger (ﷺ)?"

Sahih al-Bukhari 3242 - Book 59, Hadith 53

Narrated `Abdullah bin Qais Al-Ash`ari:

The Prophet (ﷺ) said, "A tent (in Paradise) is like a hollow pearl which is thirty miles in height and on every corner of the tent the believer will have a family that cannot be seen by the others." (Narrated Abu `Imran in another narration, "The tent is sixty miles in height.")

Sahih al-Bukhari 3243 - Book 59, Hadith 54

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Allah said, "I have prepared for My Pious slaves things which have never been seen by an eye, or heard by an ear, or imagined by a human being." If you wish, you can recite this Verse from the Holy Qur'an:--"No soul knows what is kept hidden for them, of joy as a reward for what they used to do." (32.17)

Sahih al-Bukhari 3244 - Book 59, Hadith 55

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The first group (of people) who will enter Paradise will be (glittering) like the moon when it is full. They will not spit or blow their noses or relieve nature. Their utensils will be of gold and their combs of gold and silver; in their centers the aloe wood will be used, and their sweat will smell like musk. Everyone of them will have two wives; the marrow of the bones of the wives' legs will be seen through the flesh out of excessive beauty. They (i.e. the people of Paradise) will neither have differences nor hatred amongst themselves; their hearts will be as if one heart and they will be glorifying Allah in the morning and in the evening."

Sahih al-Bukhari 3245 - Book 59, Hadith 56

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The first batch (of people) who will enter Paradise will be (glittering) like a full moon; and those who will enter next will be (glittering) like the brightest star. Their hearts will be as if the heart of a single man, for they will have no enmity amongst themselves, and everyone of them shall have two wives, each of whom will be so beautiful, pure and transparent that the marrow of the bones of their legs will be seen through the flesh. They will be glorifying Allah in the morning and evening, and will never fall ill, and they will neither blow their noses, nor spit. Their utensils will be of gold and silver, and their combs will be of gold, and the fuel used in their centers will be the aloeswood, and their sweat will smell like musk."

Sahih al-Bukhari 3246 - Book 59, Hadith 57

Narrated Sahl bin Sa`d:

The Prophet (ﷺ) said, "Verily! 70,000 or 700,000 of my followers will enter Paradise altogether; so that the first and the last amongst them will enter at the same time, and their faces will be glittering like the bright full moon."

Sahih al-Bukhari 3247 - Book 59, Hadith 58

Narrated Anas bin Malik:

A silken cloak was presented to the Prophet (ﷺ) and he used to forbid the usage of silk (by men). When the people were fascinated by the cloak. he said, "By Allah in Whose Hands the life of Muhammad is, the handkerchiefs of Sa`d bin Mu`adh in Paradise are better than this."

Sahih al-Bukhari 3248 - Book 59, Hadith 59

Narrated Al-Bara bin Azib:

Allah's Messenger (ﷺ) was given a silken garment, and its beauty and delicacy astonished the people. On that, Allah's Messenger (ﷺ) said, "No doubt, the handkerchiefs of Sa`d bin Mu`adh in Paradise are better than this."

Sahih al-Bukhari 3249 - Book 59, Hadith 60

Narrated Sahl bin Sa`d Al-Saidi:

Allah's Messenger (ﷺ) said, "A place in Paradise equal to the size of a lash is better than the whole world and whatever is in it."

Sahih al-Bukhari 3250 - Book 59, Hadith 61

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "There is a tree in Paradise (which is so big and huge that) if a rider travels in its shade for one hundred years, he would not be able to cross it."

Sahih al-Bukhari 3251 - Book 59, Hadith 62

Narrated Abu Huraira:

The Prophet (ﷺ) said "There is a tree in Paradise (which is so big and huge that) a rider could travel in its shade for a hundred years. And if you wish, you can recite:--'In shade long extended..' (56. 30) and a place in Paradise equal to an arrow bow of one of you, is better than (the whole earth) on which the sun rises and sets."

Sahih al-Bukhari 3252, 3253 - Book 59, Hadith 63

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The first batch (of people) who will enter Paradise will be (glittering) like the full moon, and the batch next to them will be (glittering) like the most brilliant star in the sky. Their hearts will be as if the heart of a single man, for they will have neither enmity nor jealousy amongst themselves; everyone will have two wives from the houris, (who will be so beautiful, pure and transparent that) the marrow of the bones of their legs will be seen through the bones and the flesh."

Sahih al-Bukhari 3254 - Book 59, Hadith 64

Narrated Al-Bara (bin Azib):

The Prophet, after the death of his son Ibrahim, said, "There is a wet-nurse for him (i.e. Ibrahim) in Paradise."

Sahih al-Bukhari 3255 - Book 59, Hadith 65

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said, "The people of Paradise will look at the dwellers of the lofty mansions (i.e. a superior place in Paradise) in the same way as one looks at a brilliant star far away in the East or in the West on the horizon; all that is because of their superiority over one another (in rewards)." On that the people said, "O Allah's Messenger (ﷺ)! Are these lofty mansions for the prophets which nobody else can reach? The Prophet (ﷺ) replied," No! "By Allah in whose Hands my life is, these are for the men who believed in Allah and also believed in the Apostles."

Sahih al-Bukhari 3256 - Book 59, Hadith 66

Narrated Sahl bin Sa`d:

The Prophet (ﷺ) said, "Paradise has eight gates, and one of them is called Ar-Raiyan through which none will enter but those who observe fasting."

Sahih al-Bukhari 3257 - Book 59, Hadith 67

Narrated Abu Dhar:

While the Prophet (ﷺ) was on a journey, he said (regarding the performance of the Zuhr prayer), "Wait till it (i.e. the weather) gets cooler." He said the same again till the shade of the hillocks extended. Then he said, "Delay the (Zuhr) Prayer till it gets cooler, for the severity of heat is from the increase in heat of Hell (fire).

Sahih al-Bukhari 3258 - Book 59, Hadith 68

Narrated Abu Sa`d:

The Prophet (ﷺ) said, "Delay the (Zuhr) Prayer till it gets cooler, for the severity of heat is from the increase in the heat of Hell (fire).

Sahih al-Bukhari 3259 - Book 59, Hadith 69

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The (Hell) Fire complained to its Lord saying, 'O my Lord! My different parts eat up each other.' So, He allowed it to take two breaths, one in the winter and the other in summer, and this is the reason for the severe heat and the bitter cold you find (in weather).

Sahih al-Bukhari 3260 - Book 59, Hadith 70

Narrated Abu Jamra Ad-Dabi:

I used to sit with Ibn `Abbas in Mecca. Once I had a fever and he said (to me), "Cool your fever with Zamzam water, for Allah's Messenger (ﷺ) said: 'It, (the Fever) is from the heat of the (Hell) Fire; so, cool it with water (or Zamzam water).

Sahih al-Bukhari 3261 - Book 59, Hadith 71

Narrated Rafi` bin Khadij:

I heard the Prophet (ﷺ) saying, "Fever is from the heat of the (Hell) Fire; so cool it with water."

Sahih al-Bukhari 3262 - Book 59, Hadith 72

Narrated Aisha:

The Prophet (ﷺ) said, "Fever is from the heat of the (Hell) Fire, so cool it with water."

Sahih al-Bukhari 3263 - Book 59, Hadith 73

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "Fever is from the heat of the (Hell) Fire; so abate fever with water."

Sahih al-Bukhari 3264 - Book 59, Hadith 74

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Your (ordinary) fire is one of 70 parts of the (Hell) Fire." Someone asked, "O Allah's Messenger (ﷺ) This (ordinary) fire would have been sufficient (to torture the unbelievers)," Allah's Apostle said, "The (Hell) Fire has 69 parts more than the ordinary (worldly) fire, each part is as hot as this (worldly) fire."

Sahih al-Bukhari 3265 - Book 59, Hadith 75

Narrated Yali:

That he heard the Prophet (ﷺ) on the pulpit reciting:-- "They will cry: "O Malik!' (43.77) (Malik is the gate-keeper (angel) of the (Hell) Fire.)

Sahih al-Bukhari 3266 - Book 59, Hadith 76

Narrated Abu Wail:

Somebody said to Usama, "Will you go to so-and-so (i.e. `Uthman) and talk to him (i.e. advise him regarding ruling the country)?" He said, "You see that I don't talk to him. Really I talk to (advise) him secretly without opening a gate (of affliction), for neither do I want to be the first to open it (i.e. rebellion), nor will I say to a man who is my ruler that he is the best of all the people after I have heard something from Allah s Apostle ." They said, What have you heard him saying? He said, "I have heard him saying, "A man will be brought on the Day of Resurrection and thrown in the (Hell) Fire, so that his intestines will come out, and he will go around like a donkey goes around a millstone. The people of (Hell) Fire will gather around him and say: O so-and-so! What is wrong with you? Didn't you use to order us to do good deeds and forbid us to do bad deeds? He will reply: Yes, I used to order you to do good deeds, but I did not do them myself, and I used to forbid you to do bad deeds, yet I used to do them myself."

Sahih al-Bukhari 3267 - Book 59, Hadith 77

Narrated `Aisha:

Magic was worked on the Prophet (ﷺ) so that he began to fancy that he was doing a thing which he was not actually doing. One day he invoked (Allah) for a long period and then said, "I feel that Allah has inspired me as how to cure myself. Two persons came to me (in my dream) and sat, one by my head and the other by my feet. One of them asked the other, "What is the ailment of this man?" The other replied, 'He has been bewitched" The first asked, 'Who has bewitched him?' The other replied, 'Lubaid bin Al-A'sam.' The first one asked, 'What material has he used?' The other replied, 'A comb, the hair gathered on it, and the outer skin of the pollen of the male date-palm.' The first asked, 'Where is that?' The other replied, 'It is in the well of Dharwan.' " So, the Prophet (ﷺ) went out towards the well and then returned and said to me on his return, "Its date-palms (the date-palms near the well) are like the heads of the devils." I asked, "Did you take out those things with which the magic was worked?" He said, "No, for I have been cured by Allah and I am afraid that this action may spread evil amongst the people." Later on the well was filled up with earth.

Sahih al-Bukhari 3268 - Book 59, Hadith 78

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "During your sleep, Satan knots three knots at the back of the head of each of you, and he breathes the following words at each knot, 'The night is, long, so keep on sleeping,' If that person wakes up and celebrates the praises of Allah, then one knot is undone, and when he performs ablution the second knot is undone, and when he prays, all the knots are undone, and he gets up in the morning lively and in good spirits, otherwise he gets up in low spirits and lethargic."

Sahih al-Bukhari 3269 - Book 59, Hadith 79

Narrated `Abdullah:

It was mentioned before the Prophet (ﷺ) that there was a man who slept the night till morning (after sunrise). The Prophet (ﷺ) said, "He is a man in whose ears (or ear) Satan had urinated."

Sahih al-Bukhari 3270 - Book 59, Hadith 80

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "If anyone of you, when having sexual relation with his wife, say: 'In the name of Allah. O Allah! Protect us from Satan and prevent Satan from approaching our offspring you are going to give us,' and if he begets a child (as a result of that relation) Satan will not harm it."

Sahih al-Bukhari 3271 - Book 59, Hadith 81

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "When the (upper) edge of the sun appears (in the morning), don't perform a prayer till the sun appears in full, and when the lower edge of the sun sets, don't perform a prayer till it sets completely. And you should not seek to pray at sunrise or sunset for the sun rises between two sides of the head of the devil (or Satan).

Sahih al-Bukhari 3272, 3273 - Book 59, Hadith 82

Narrated Abu Said Al-Khudri:

The Prophet (ﷺ) said, "If while you are praying, somebody intends to pass in front of you, prevent him; and should he insist, prevent him again; and if he insists again, fight with him (i.e. prevent him violently e.g. pushing him violently), because such a person is (like) a devil."

Sahih al-Bukhari 3274 - Book 59, Hadith 83

Narrated Muhammad bin Sirin:

Abu Huraira said, "Allah's Messenger (ﷺ) put me in charge of the Zakat of Ramadan (i.e. Zakat-ul-Fitr). Someone came to me and started scooping some of the foodstuff of (Zakat) with both hands. I caught him and told him that I would take him to Allah's Messenger (ﷺ)." Then Abu Huraira told the whole narration and added "He (i.e. the thief) said, 'Whenever you go to your bed, recite the Verse of "Al-Kursi" (2.255) for then a guardian from Allah will be guarding you, and Satan will not approach you till dawn.' " On that the Prophet (ﷺ) said, "He told you the truth, though he is a liar, and he (the thief) himself was the Satan."

Sahih al-Bukhari 3275 - Book 59, Hadith 84

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Satan comes to one of you and says, 'Who created so-and-so? 'till he says, 'Who has created your Lord?' So, when he inspires such a question, one should seek refuge with Allah and give up such thoughts."

Sahih al-Bukhari 3276 - Book 59, Hadith 85

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "When the month of Ramadan comes, the gates of Paradise are opened and the gates of the (Hell) Fire are closed, and the devils are chained."

Sahih al-Bukhari 3277 - Book 59, Hadith 86

Narrated Ubai bin Ka`b:

That he heard Allah's Messenger (ﷺ) saying, "(The prophet) Moses said to his attendant, "Bring us our early meal' (18.62). The latter said, 'Did you remember when we betook ourselves to the rock? I indeed forgot the fish and none but Satan made me forget to remember it." (18.63) Moses did not feel tired till he had crossed the place which Allah ordered him to go to."

Sahih al-Bukhari 3278 - Book 59, Hadith 87

Narrated `Abdullah bin `Umar:

I saw Allah's Messenger (ﷺ) pointing towards the east saying, "Lo! Afflictions will verily emerge hence; afflictions will verily emerge hence where the (side of the head of) Satan appears."

Sahih al-Bukhari 3279 - Book 59, Hadith 88

Narrated Jabir:

The Prophet (ﷺ) said, "When nightfalls, then keep your children close to you, for the devil spread out then. An hour later you can let them free; and close the gates of your house (at night), and mention Allah's Name thereupon, and cover your utensils, and mention Allah's Name thereupon, (and if you don't have something to cover your utensil) you may put across it something (e.g. a piece of wood etc.).

Sahih al-Bukhari 3280 - Book 59, Hadith 89

Narrated Safiya bint Huyay:

While Allah's Messenger (ﷺ) was in I`tikaf, I called on him at night and having had a talk with him, I got up to depart. He got up also to accompany me to my dwelling place, which was then in the house of Usama bin Zaid. Two Ansari men passed by, and when they saw the Prophet (ﷺ) they hastened away. The Prophet said (to them). "Don't hurry! It is Safiya, the daughter of Huyay (i.e. my wife)." They said, "Glorified be Allah! O Allah's Messenger (ﷺ)! (How dare we suspect you?)" He said, "Satan circulates in the human mind as blood circulates in it, and I was afraid that Satan might throw an evil thought (or something) into your hearts."

Sahih al-Bukhari 3281 - Book 59, Hadith 90

Narrated Sulaiman bin Surd:

While I was sitting in the company of the Prophet, two men abused each other and the face of one of them became red with anger, and his jugular veins swelled (i.e. he became furious). On that the Prophet said, "I know a word, the saying of which will cause him to relax, if he does say it. If he says: 'I seek Refuge with Allah from Satan.' then all is anger will go away." Some body said to him, "The Prophet has said, 'Seek refuge with Allah from Satan.'" The angry man said, "Am I mad?"

Sahih al-Bukhari 3282 - Book 59, Hadith 91

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "If anyone of you, on having sexual relation with his wife, says: 'O Allah! Protect me from Satan, and prevent Satan from approaching the offspring you are going to give me,' and if it happens that the lady conceives a child, Satan will neither harm it nor be given power over it."

Sahih al-Bukhari 3283 - Book 59, Hadith 92

Narrated Abu Huraira:

The Prophet (ﷺ) offered a prayer, and (after finishing) he said, "Satan came in front of me trying persistently to divert my attention from the prayer, but Allah gave me the strength to over-power him."

Sahih al-Bukhari 3284 - Book 59, Hadith 93

Narrated Abu Huraira:

The Prophet (ﷺ) said, "When the call for the prayer is pronounced, Satan takes to his heels, passing wind with noise, When the call for the prayer is finished, he comes back. And when the Iqama is pronounced, he again takes to his heels, and after its completion, he returns again to interfere between the (praying) person and his heart, saying to him. 'Remember this or that thing.' till the person forgets whether he has offered three or four rak`at: so if one forgets whether he has prayed three or four rak`at, he should perform two prostrations of Sahu (i.e. forgetfulness).

Sahih al-Bukhari 3285 - Book 59, Hadith 94

Narrated Abu Huraira:

The Prophet (ﷺ) said, "When any human being is born. Satan touches him at both sides of the body with his two fingers, except Jesus, the son of Mary, whom Satan tried to touch but failed, for he touched the placenta-cover instead."

Sahih al-Bukhari 3286 - Book 59, Hadith 95

Narrated Alqama:

I went to Sham (and asked. "Who is here?"), The people said, "Abu Ad-Darda." Abu Darda said, "Is the person whom Allah has protected against Satan, (as Allah's Messenger (ﷺ) said) amongst you". The subnarrator, Mughira said that the person who was given Allah's Refuge through the tongue of the Prophet was `Ammar (bin Yasir).

Sahih al-Bukhari 3287 - Book 59, Hadith 96

Narrated `Aisha:

The Prophet (ﷺ) said, "While the angels talk amidst the clouds about things that are going to happen on earth, the devils hear a word of what they say and pour it in the ears of a soothsayer as one pours something in a bottle, and they add one hundred lies to that (one word).

Sahih al-Bukhari 3288 - Book 59, Hadith 97

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Yawning is from Satan and if anyone of you yawns, he should check his yawning as much as possible, for if anyone of you (during the act of yawning) should say: 'Ha', Satan will laugh at him."

Sahih al-Bukhari 3289 - Book 59, Hadith 98

Narrated `Aisha:

On the day (of the battle) of Uhud when the pagans were defeated, Satan shouted, "O slaves of Allah! Beware of the forces at your back," and on that the Muslims of the front files fought with the Muslims of the back files (thinking they were pagans). Hudhaifa looked back to see his father "Al-Yaman," (being attacked by the Muslims). He shouted, "O Allah's Slaves! My father! My father!" By Allah, they did not stop till they killed him. Hudhaifa said, "May Allah forgive you." `Urwa said that Hudhaifa continued to do good (invoking Allah to forgive the killer of his father till he met Allah (i.e. died).

Sahih al-Bukhari 3290 - Book 59, Hadith 99

Narrated `Aisha:

I asked the Prophet (ﷺ) about one's looking here and there during the prayer. He replied, "It is what Satan steals from the prayer of any one of you."

Sahih al-Bukhari 3291 - Book 59, Hadith 100

Narrated Abu Qatada:

as below. Narrated Abu Qatada: The Prophet (ﷺ) said, "A good dream is from Allah, and a bad or evil dream is from Satan; so if anyone of you has a bad dream of which he gets afraid, he should spit on his left side and should seek Refuge with Allah from its evil, for then it will not harm him."

Sahih al-Bukhari 3292 - Book 59, Hadith 101

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If one says one-hundred times in one day: "None has the right to be worshipped but Allah, the Alone Who has no partners, to Him belongs Dominion and to Him belong all the Praises, and He has power over all things (i.e. Omnipotent)", one will get the reward of manumitting ten slaves, and one-hundred good deeds will be written in his account, and one-hundred bad deeds will be wiped off or erased from his account, and on that day he will be protected from the morning till evening from Satan, and nobody will be superior to him except one who has done more than that which he has done."

Sahih al-Bukhari 3293 - Book 59, Hadith 102

Narrated Sa`d bin Abi Waqqas:

Once `Umar asked the leave to see Allah's Messenger (ﷺ) in whose company there were some Quraishi women who were talking to him and asking him for more financial support raising their voices. When `Umar asked permission to enter the women got up (quickly) hurrying to screen themselves. When Allah's Messenger (ﷺ) admitted `Umar, Allah's Messenger (ﷺ) was smiling, `Umar asked, "O Allah's Messenger (ﷺ)! May Allah keep you in happiness always." Allah's Messenger (ﷺ) said, "I am astonished at these women who were with me. As soon as they heard your voice, they hastened to screen themselves." `Umar said, "O Allah's Apostle! You have more right to be feared by them." Then he addressed (those women) saying, "O enemies of your own souls! Do you fear me and not Allah's Messenger (ﷺ) ?" They replied. "Yes, for you are a fearful and fierce man as compared with Allah's Messenger (ﷺ)." On that Allah's Messenger (ﷺ) said (to `Umar), "By Him in Whose Hands my life is, whenever Satan sees you taking a path, he follows a path other than yours."

Sahih al-Bukhari 3294 - Book 59, Hadith 103

Narrated Abu Huraira:

The Prophet (ﷺ) said, "If anyone of you rouses from sleep and performs the ablution, he should wash his nose by putting water in it and then blowing it out thrice, because Satan has stayed in the upper part of his nose all the night."

Sahih al-Bukhari 3295 - Book 59, Hadith 104

Narrated `Abdur-Rahman bin `Abdullah bin `Abdur-Rahman bin Abi Sasaa Ansari:

That Abu Sa`id Al-Khudri said to his father. "I see you are fond of sheep and the desert, so when you want to pronounce the Adhan, raise your voice with it for whoever will hear the Adhan whether a human being, or a Jinn, or anything else, will bear witness, in favor on the Day of Resurrection." Abu Sa`id added, "I have heard this from Allah's Messenger (ﷺ) ."

Sahih al-Bukhari 3296 - Book 59, Hadith 105

Narrated Ibn `Umar:

That he heard the Prophet (ﷺ) delivering a sermon on the pulpit saying, "Kill snakes and kill Dhu-at- Tufyatain (i.e. a snake with two white lines on its back) and ALBATROSS (i.e. a snake with short or mutilated tail) for they destroy the sight of one's eyes and bring about abortion." (`Abdullah bin `Umar further added): Once while I was chasing a snake in order, to kill it, Abu Lubaba called me saying: "Don't kill it," I said. "Allah's Messenger (ﷺ) ordered us to kill snakes." He said, "But later on he prohibited the killing of snakes living in the houses." (Az-Zuhri said. "Such snakes are called Al-Awamir.")

Sahih al-Bukhari 3297, 3298 - Book 59, Hadith 106

Narrated Ibn 'Umar (ra):

Abu Lubaba and Zaid bin Khattab saw me.

Sahih al-Bukhari 3299 - Book 59, Hadith 107

Narrated Abu Sa`id al-Khudri:

Allah's Messenger (ﷺ) said, "There will come a time when the best property of a man will be sheep which he will graze on the tops of mountains and the places where rain falls (i.e. pastures) escaping to protect his religion from afflictions."

Sahih al-Bukhari 3300 - Book 59, Hadith 108

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The main source of disbelief is in the east. Pride and arrogance are characteristics of the owners of horses and camels, and those bedouins who are busy with their camels and pay no attention to Religion; while modesty and gentleness are the characteristics of the owners of sheep."

Sahih al-Bukhari 3301 - Book 59, Hadith 109

Narrated `Uqba bin `Umar and Abu Mas`ud:

Allah's Messenger (ﷺ) pointed with his hand towards Yemen and said, "True Belief is Yemenite yonder (i.e. the Yemenite, had True Belief and embraced Islam readily), but sternness and mercilessness are the qualities of those who are busy with their camels and pay no attention to the Religion where the two sides of the head of Satan will appear. Such qualities belong to the tribe of Rabi`a and Mudar."

Sahih al-Bukhari 3302 - Book 59, Hadith 110

Narrated Abu Huraira:

The Prophet (ﷺ) said, "When you hear the crowing of cocks, ask for Allah's Blessings for (their crowing indicates that) they have seen an angel. And when you hear the braying of donkeys, seek Refuge with Allah from Satan for (their braying indicates) that they have seen a Satan."

Sahih al-Bukhari 3303 - Book 59, Hadith 111

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) said, "When night falls (or it is evening), keep your children close to you for the devils spread out at that time. But when an hour of the night elapses, you can let them free. Close the doors and mention the Name of Allah, for Satan does not open a closed door."

Sahih al-Bukhari 3304 - Book 59, Hadith 112

Narrated Abu Huraira:

The Prophet (ﷺ) said, "A group of Israelites were lost. Nobody knows what they did. But I do not see them except that they were cursed and changed into rats, for if you put the milk of a she-camel in front of a rat, it will not drink it, but if the milk of a sheep is put in front of it, it will drink it." I told this to Ka`b who asked me, "Did you hear it from the Prophet (ﷺ) ?" I said, "Yes." Ka`b asked me the same question several times.; I said to Ka`b. "Do I read the Torah? (i.e. I tell you this from the Prophet.)"

Sahih al-Bukhari 3305 - Book 59, Hadith 113

Narrated Aisha:

The Prophet (ﷺ) called the Salamander, a mischief-doer. I have not heard him ordering that it should be killed. Sa`d bin Waqqas claims that the Prophet (ﷺ) ordered that it should be killed.

Sahih al-Bukhari 3306 - Book 59, Hadith 114

Narrated Um Sharik:

That the Prophet (ﷺ) ordered her to kill Salamanders.

Sahih al-Bukhari 3307 - Book 59, Hadith 115

Narrated `Aisha:

The Prophet (ﷺ) said, "Kill the snake with two white lines on its back, for it blinds the on-looker and causes abortion."

Sahih al-Bukhari 3308 - Book 59, Hadith 116

Narrated `Aisha:

The Prophet (ﷺ) ordered that a short-tailed or mutilated-tailed snake (i.e. Abtar) should be killed, for it blinds the on-looker and causes abortion."

Sahih al-Bukhari 3309 - Book 59, Hadith 117

Narrated Abu Mulaika:

Ibn `Umar used to kill snakes, but afterwards he forbade their killing and said, "Once the Prophet (ﷺ) pulled down a wall and saw a cast-off skin of a snake in it. He said, 'Look for the snake. 'They found it and the Prophet (ﷺ) said, "Kill it." For this reason I used to kill snakes. Later on I met Abu Lubaba who told me the Prophet (ﷺ) said, 'Do not kill snakes except the short-tailed or mutilated-tailed snake with two white lines on its back, for it causes abortion and makes one blind. So kill it.' "

Sahih al-Bukhari 3310, 3311 - Book 59, Hadith 118

Narrated Nafi`:

Ibn `Umar used to kill snakes but when Abu Lubaba informed him that the Prophet (ﷺ) had forbidden the killing of snakes living in houses, he gave up killing them.

Sahih al-Bukhari 3312, 3313 - Book 59, Hadith 119

Narrated `Aisha:

The Prophet (ﷺ) said, "Five kinds of animals are mischief-doers and can be killed even in the Sanctuary: They are the rat the scorpion, the kite, the crow and the rabid dog."

Sahih al-Bukhari 3314 - Book 59, Hadith 120

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "It is not sinful of a person in the state of Ihram to kill any of these five animals: The scorpion, the rat, the rabid dog, the crow and the kite."

Sahih al-Bukhari 3315 - Book 59, Hadith 121

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) said, "Cover your utensils and tie your water skins, and close your doors and keep your children close to you at night, as the Jinns spread out at such time and snatch things away. When you go to bed, put out your lights, for the mischief-doer (i.e. the rat) may drag away the wick of the candle and burn the dwellers of the house." Ata said, "The devils." (instead of the Jinns).

Sahih al-Bukhari 3316 - Book 59, Hadith 122

Narrated `Abdullah:

Once we were in the company of Allah's Messenger (ﷺ) in a cave. Surat-al-Mursalat (77) was revealed there, and we were learning it from Allah's Messenger (ﷺ) . Suddenly a snake came out of its hole and we rushed towards it to kill it, but it hastened and entered its hole before we were able to catch it. Allah's Messenger (ﷺ) said," It has been saved from your evil and you have been saved from its evil."

Sahih al-Bukhari 3317 - Book 59, Hadith 123

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "A woman entered the (Hell) Fire because of a cat which she had tied, neither giving it food nor setting it free to eat from the vermin of the earth. "

Sahih al-Bukhari 3318 - Book 59, Hadith 124

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Once while a prophet amongst the prophets was taking a rest underneath a tree, an ant bit him. He, therefore, ordered that his luggage be taken away from underneath that tree and then ordered that the dwelling place of the ants should be set on fire. Allah sent him a revelation:-- "Wouldn't it have been sufficient to burn a single ant? (that bit you): (See Page 162, chapter No. 153).

Sahih al-Bukhari 3319 - Book 59, Hadith 125

Narrated Abu Huraira:

The Prophet (ﷺ) said "If a house fly falls in the drink of anyone of you, he should dip it (in the drink), for one of its wings has a disease and the other has the cure for the disease."

Sahih al-Bukhari 3320 - Book 59, Hadith 126

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "A prostitute was forgiven by Allah, because, passing by a panting dog near a well and seeing that the dog was about to die of thirst, she took off her shoe, and tying it with her head-cover she drew out some water for it. So, Allah forgave her because of that."

Sahih al-Bukhari 3321 - Book 59, Hadith 127

Narrated Abu Talha:

The Prophet (ﷺ) said, "Angels do not enter a house that has either a dog or a picture in it."

Sahih al-Bukhari 3322 - Book 59, Hadith 128

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) ordered that the dogs should be killed.

Sahih al-Bukhari 3323 - Book 59, Hadith 129

Narrated Abu Huraira:

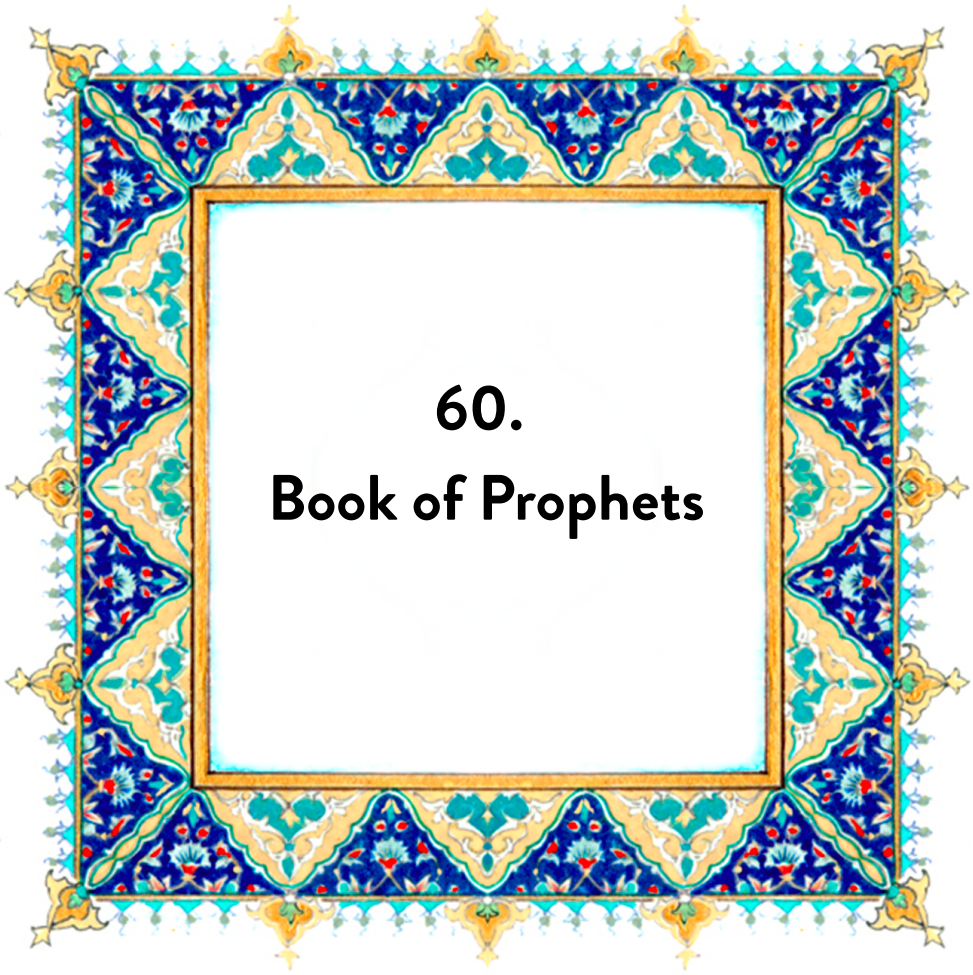
Allah's Messenger (ﷺ) said, "If somebody keeps a dog, he loses one Qirat (of the reward) of his good deeds everyday, except if he keeps it for the purpose of agriculture or for the protection of livestock. "

Sahih al-Bukhari 3324 - Book 59, Hadith 130

Narrated Sufyan bin Abi Zuhair Ash-Shani:

That he heard Allah's Messenger (ﷺ) saying, "If somebody keeps a dog that is neither used for farm work nor for guarding the livestock, he will lose one Qirat (of the reward) of his good deeds everyday."

Sahih al-Bukhari 3325 - Book 59, Hadith 131



60.
Book of Prophets

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah created Adam, making him 60 cubits tall. When He created him, He said to him, "Go and greet that group of angels, and listen to their reply, for it will be your greeting (salutation) and the greeting (salutations of your offspring." So, Adam said (to the angels), As-Salamu Alaikum (i.e. Peace be upon you). The angels said, "As-salamu Alaika wa Rahmatu-l-lahi" (i.e. Peace and Allah's Mercy be upon you). Thus the angels added to Adam's salutation the expression, 'Wa Rahmatu-l-lahi,' Any person who will enter Paradise will resemble Adam (in appearance and figure). People have been decreasing in stature since Adam's creation.

Sahih al-Bukhari 3326 - Book 60, Hadith 1

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The first group of people who will enter Paradise, will be glittering like the full moon and those who will follow them, will glitter like the most brilliant star in the sky. They will not urinate, relieve nature, spit, or have any nasal secretions. Their combs will be of gold, and their sweat will smell like musk. The aloes-wood will be used in their centers. Their wives will be houris. All of them will look alike and will resemble their father Adam (in stature), sixty cubits tall."

Sahih al-Bukhari 3327 - Book 60, Hadith 2

Narrated Zainab bint Abi Salama:

Um Salama said, "Um Sulaim said, 'O Allah's Messenger (ﷺ)! Allah does not refrain from saying the truth! Is it obligatory for a woman to take a bath after she gets nocturnal discharge?' He said, 'Yes, if she notices the water (i.e. discharge).' Um Salama smiled and said, 'Does a woman get discharge?' Allah's Apostle said. 'Then why does a child resemble (its mother)?"

Sahih al-Bukhari 3328 - Book 60, Hadith 3

Narrated Anas:

When `Abdullah bin Salam heard the arrival of the Prophet (ﷺ) at Medina, he came to him and said, "I am going to ask you about three things which nobody knows except a prophet: What is the first portent of the Hour? What will be the first meal taken by the people of Paradise? Why does a child resemble its father, and why does it resemble its maternal uncle" Allah's Messenger (ﷺ) said, "Gabriel has just now told me of their answers." `Abdullah said, "He (i.e. Gabriel), from amongst all the angels, is the enemy of the Jews." Allah's Messenger (ﷺ) said, "The first portent of the Hour will be a fire that will bring together the people from the east to the west; the first meal of the people of Paradise will be Extra-lobe (caudate lobe) of fish-liver. As for the resemblance of the child to its parents: If a man has sexual intercourse with his wife and gets discharge first, the child will resemble the father, and if the woman gets discharge first, the child will resemble her." On that `Abdullah bin Salam said, "I testify that you are the Messenger of Allah." `Abdullah bin Salam further said, "O Allah's Messenger (ﷺ)! The Jews are liars, and if they should come to know about my conversion to Islam before you ask them (about me), they would tell a lie about me." The Jews came to Allah's Messenger (ﷺ) and `Abdullah went inside the house. Allah's Apostle asked (the Jews), "What kind of man is `Abdullah bin Salam amongst you?" They replied, "He is the most learned person amongst us, and the best amongst us, and the son of the best amongst us." Allah's Messenger (ﷺ) said, "What do you think if he embraces Islam (will you do as he does)?" The Jews said, "May Allah save him from it." Then `Abdullah bin Salam came out in front of them saying, "I testify that None has the right to be worshipped but Allah and that Muhammad is the Apostle of Allah." Thereupon they said, "He is the evilest among us, and the son of the evilest amongst us," and continued talking badly of him.

Sahih al-Bukhari 3329 - Book 60, Hadith 4

Narrated Abu Huraira:

The Prophet (ﷺ) said, "But for the Israelis, meat would not decay and but for Eve, wives would never betray their husbands."

Sahih al-Bukhari 3330 - Book 60, Hadith 5

Narrated Abu Huraira:

Allah 's Apostle said, "Treat women nicely, for a women is created from a rib, and the most curved portion of the rib is its upper portion, so, if you should try to straighten it, it will break, but if you leave it as it is, it will remain crooked. So treat women nicely."

Sahih al-Bukhari 3331 - Book 60, Hadith 6

Narrated `Abdullah:

Allah's Messenger (ﷺ), the true and truly inspired said, "(as regards your creation), every one of you is collected in the womb of his mother for the first forty days, and then he becomes a clot for another forty days, and then a piece of flesh for another forty days. Then Allah sends an angel to write four items: He writes his deeds, time of his death, means of his livelihood, and whether he will be wretched or blessed (in religion). Then the soul is breathed into his body. So a man may do deeds characteristic of the people of the (Hell) Fire, so much so that there is only the distance of a cubit between him and it, and then what has been written (by the angel) surpasses, and so he starts doing deeds characteristic of the people of Paradise and enters Paradise. Similarly, a person may do deeds characteristic of the people of Paradise, so much so that there is only the distance of a cubit between him and it, and then what has been written (by the angel) surpasses, and he starts doing deeds of the people of the (Hell) Fire and enters the (Hell) Fire."

Sahih al-Bukhari 3332 - Book 60, Hadith 7

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "Allah has appointed an angel in the womb, and the angel says, 'O Lord! A drop of discharge (i.e. of semen), O Lord! a clot, O Lord! a piece of flesh.' And then, if Allah wishes to complete the child's creation, the angel will say. 'O Lord! A male or a female? O Lord! wretched or blessed (in religion)? What will his livelihood be? What will his age be?' The angel writes all this while the child is in the womb of its mother."

Sahih al-Bukhari 3333 - Book 60, Hadith 8

Narrated Anas:

The Prophet (ﷺ) said, "Allah will say to that person of the (Hell) Fire who will receive the least punishment, 'If you had everything on the earth, would you give it as a ransom to free yourself (i.e. save yourself from this Fire)?' He will say, 'Yes.' Then Allah will say, 'While you were in the backbone of Adam, I asked you much less than this, i.e. not to worship others besides Me, but you insisted on worshipping others besides me.' "

Sahih al-Bukhari 3334 - Book 60, Hadith 9

Narrated `Abdullah:

Allah's Messenger (ﷺ) said, "Whenever a person is murdered unjustly, there is a share from the burden of the crime on the first son of Adam for he was the first to start the tradition of murdering."

Sahih al-Bukhari 3335 - Book 60, Hadith 10

Narrated Aishah (ra):

I heard the Prophet (ﷺ), "Souls are like recruited troops: Those who are like qualities are inclined to each other, but those who have dissimilar qualities, differ."

Sahih al-Bukhari 3336 - Book 60, Hadith 11

Narrated Ibn `Umar:

Once Allah's Messenger (ﷺ) stood amongst the people, glorified and praised Allah as He deserved and then mentioned the Dajjal saying, "l warn you against him (i.e. the Dajjal) and there was no prophet but warned his nation against him. No doubt, Noah warned his nation against him but I tell you about him something of which no prophet told his nation before me. You should know that he is one-eyed, and Allah is not one-eyed."

Sahih al-Bukhari 3337 - Book 60, Hadith 12

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Shall I not tell you about the Dajjal a story of which no prophet told his nation? The Dajjall is one-eyed and will bring with him what will resemble Hell and Paradise, and what he will call Paradise will be actually Hell; so I warn you (against him) as Noah warned his nation against him."

Sahih al-Bukhari 3338 - Book 60, Hadith 13

Narrated Abu Sa`id:

Allah's Messenger (ﷺ) said, "Noah and his nation will come (on the Day of Resurrection and Allah will ask (Noah), "Did you convey (the Message)?' He will reply, 'Yes, O my Lord!' Then Allah will ask Noah's nation, 'Did Noah convey My Message to you?' They will reply, 'No, no prophet came to us.' Then Allah will ask Noah, 'Who will stand a witness for you?' He will reply, 'Muhammad and his followers (will stand witness for me).' So, I and my followers will stand as witnesses for him (that he conveyed Allah's Message)." That is, (the interpretation) of the Statement of Allah: "Thus we have made you a just and the best nation that you might be witnesses Over mankind .." (2.143)

Sahih al-Bukhari 3339 - Book 60, Hadith 14

Narrated Abu Huraira:

We were in the company of the Prophet (ﷺ) at a banquet and a cooked (mutton) forearm was set before him, and he used to like it. He ate a morsel of it and said, "I will be the chief of all the people on the Day of Resurrection. Do you know how Allah will gather all the first and the last (people) in one level place where an observer will be able to see (all) of them and they will be able to hear the announcer, and the sun will come near to them. Some People will say: Don't you see, in what condition you are and the state to which you have reached? Why don't you look for a person who can intercede for you with your Lord? Some people will say: Appeal to your father, Adam.' They will go to him and say: 'O Adam! You are the father of all mankind, and Allah created you with His Own Hands, and ordered the angels to prostrate for you, and made you live in Paradise. Will you not intercede for us with your Lord? Don't you see in what (miserable) state we are, and to what condition we have reached?' On that Adam will reply, 'My Lord is so angry as He has never been before and will never be in the future; (besides), He forbade me (to eat from) the tree, but I disobeyed (Him), (I am worried about) myself! Myself! Go to somebody else; go to Noah.' They will go to Noah and say; 'O Noah! You are the first amongst the messengers of Allah to the people of the earth, and Allah named you a thankful slave. Don't you see in what a (miserable) state we are and to what condition we have reached? Will you not intercede for us with your Lord? Noah will reply: 'Today my Lord has become so angry as he had never been before and will never be in the future Myself! Myself! Go to the Prophet (Muhammad). The people will come to me, and I will prostrate myself underneath Allah's Throne. Then I will be addressed: 'O Muhammad! Raise your head; intercede, for your intercession will be accepted, and ask (for anything). for you will be given. "

Sahih al-Bukhari 3340 - Book 60, Hadith 15

Narrated `Abdullah:

Allah's Messenger (ﷺ) recited the following Verse) in the usual tone: 'Fahal-Min-Muddalkir.' (54.15)

Sahih al-Bukhari 3341 - Book 60, Hadith 16

Narrated Anas (ra):

Abu Dhar (ra) used to say that Allah's Messenger (ﷺ) said, "While I was at Makkah, the roof of my house was opened and Jibril descended, opened my chest, and washed it with Zamzam water. Then he brought a golden tray full of wisdom and faith, and having poured its contents into my chest, he closed it. Then he took my hand and ascended with me to the heaven. When Jibril reached the nearest heaven, he said to the gatekeeper of the heaven, 'Open (the gate).' The gatekeeper asked, 'who is it?' Jibril answered, 'Jibril'. He asked, 'Is there anyone with you?' Jibril replied, 'Muhammad (ﷺ) is with me.' He asked, 'Has he been called?', Jibril said, 'Yes'. So, the gate was opened and we went over the nearest heaven, and there we saw a man sitting with Aswida (a large number of people) of his right and Aswida on his left. When he looked towards his right, he laughed and when he looked towards his left he wept. He said (to me), 'Welcome, O pious Prophet and pious son'. I said, 'Who is this man O Jibril?' Jibril replied, 'He is Adam, and the people on his right and left are the souls of his offspring. Those on the right are the people of Paradise, and those on the left are the people of the (Hell) Fire. So, when he looks to the right, he laughs, and when he looks to the left he weeps.' Then Jibril ascended with me till he reached the second heaven and said to the gatekeeper, 'Open (the gate).' The gatekeeper said to him the same as the gatekeeper of the first heaven has said, and he opened the gate." Anas added: Abu Dhar mentioned that Prophet (ﷺ) met Idris, Musa (Moses), 'Isa (Jesus) and Ibrahim (Abraham) over the heavens, but he did not specify their places (i.e., on which heavens each of them was), but he mentioned that he (the Prophet (ﷺ)) had met Adam on the nearest heaven, and Ibrahim on the sixth. Anas said, "When Jibril and the Prophet (ﷺ) passed by Idris, the latter said, 'Welcome, O pious Prophet and pious brother!' the Prophet (ﷺ) asked, 'Who is he?' Jibril said, 'He is Idris.' " The Prophet (ﷺ) added, "Then I passed by Musa who said, 'Welcome, O pious Prophet and pious brother!' I said, 'Who is he?' Jibril said, 'He is Musa.' Then I passed by 'Isa who said, 'Welcome, O pious Prophet and pious brother!' I said, 'Who is he?' He replied, 'He is 'Isa.' Then I passed by the Prophet (ﷺ) Ibrahim who said, 'Welcome, O pious Prophet and pious son!' I said, 'Who is he?' Jibril replied, 'He is Ibrahim'." Narrated Ibn 'Abbas and Abu Haiyya Al-Ansari: The Prophet (ﷺ) said, "Then Jibril ascended with me to a place where I heard the creaking of pens." Ibn Hazm and Anas bin Malik state the Prophet (ﷺ) said, "Allah enjoined fifty Salat (prayers) on me. When I returned with this order of Allah, I passed by Musa who asked me, 'What has Allah enjoined on your followers?' I replied, 'He has enjoined fifty Salat (prayers) on them.' On the Musa said

to me, 'Go back to your Lord (and appeal for reduction), for your followers will not be able to bear it.' So, I returned to my Lord and asked for some reduction, and He reduced it to half. When I passed by Musa again and informed him about it, he once more said to me, 'Go back to your Lord, for your followers will not be able to bear it.' So, I returned to my Lord similarly as before, and half of it was reduced. I again passed by Musa and he said to me, 'Go back to your Lord, for your followers will not be able to bear it.' I again returned to my Lord and He said, 'These are five (Salat-prayers) and they are all (equal to) fifty (in reward), for My Word does not change.' I returned to Musa, he again told me to return to my Lord (for further reduction) but I said to him 'I feel shy of asking my Lord now.' Then Jibril took me till we reached Sidrat-ul-Muntaha (i.e., lote tree of utmost boundary) which was shrouded in colors indescribable. Then I was admitted into Paradise where I found small tents (made) of pearls and its earth was musk (a kind of perfume)."

Sahih al-Bukhari 3342 - Book 60, Hadith 17

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "I have been made victorious with As-Saba (i.e. an easterly wind) and the people of 'Ad were destroyed by Ad-Dabur (i.e. a westerly wind)."

Sahih al-Bukhari 3343 - Book 60, Hadith 18

Narrated Abu Sa`id:

`Ali sent a piece of gold to the Prophet (ﷺ) who distributed it among four persons: Al-Aqra' bin H`Abis Al-Hanzali from the tribe of Mujashi, 'Uyaina bin Badr Al-Fazari, Zaid at-Ta'i who belonged to (the tribe of) Bani Nahban, and 'Alqama bin Ulatha Al-`Amir who belonged to (the tribe of) Bani Kilab. So the Quraish and the Ansar became angry and said, "He (i.e. the Prophet,) gives the chief of Najd and does not give us." The Prophet (ﷺ) said, "I give them) so as to attract their hearts (to Islam)." Then a man with sunken eyes, prominent checks, a raised forehead, a thick beard and a shaven head, came (in front of the Prophet (ﷺ)) and said, "Be afraid of Allah, O Muhammad!" The Prophet (ﷺ) ' said "Who would obey Allah if I disobeyed Him? (Is it fair that) Allah has trusted all the people of the earth to me while, you do not trust me?" Somebody who, I think was Khalid bin Al-Walid, requested the Prophet (ﷺ) to let him chop that man's head off, but he prevented him. When the man left, the Prophet (ﷺ) said, "Among the off-spring of this man will be some who will recite the Qur'an but the Qur'an will not reach beyond their throats (i.e. they will recite like parrots and will not understand it nor act on it), and they will renegade from the religion as an arrow goes through the game's body. They will kill the Muslims but will not disturb the idolaters. If I should live up to their time' I will kill them as the people of 'Ad were killed (i.e. I will kill all of them)."

Sahih al-Bukhari 3344 - Book 60, Hadith 19

Narrated `Abdullah:

I heard the Prophet (ﷺ) reciting: "Fahal Min Muddakir." (See Hadith No. 557)

Sahih al-Bukhari 3345 - Book 60, Hadith 20

Narrated `Abdullah bin Zam`a:

I heard the Prophet (ﷺ) while referring to the person who had cut the legs of the she-camel (of the Prophet (ﷺ) Salih), saying, "The man who was appointed for doing this job, was a man of honor and power in his nation like Abu Zam`a."

Sahih al-Bukhari 3377 - Book 60, Hadith 21

Narrated Ibn `Umar:

When Allah's Messenger (ﷺ) landed at Al-Hijr during the Ghazwa of Tabuk, he ordered his companions not to drink water from its well or reserve water from it. They said, "We have already kneaded the dough with its water. and also filled our bags with its water." On that, the Prophet (ﷺ) ordered them to throw away the dough and pour out the water.

Sahih al-Bukhari 3378 - Book 60, Hadith 22

Narrated `Abdullah bin `Umar:

The people landed at the land of Thamud called Al-Hijr along with Allah's Messenger (ﷺ) and they took water from its well for drinking and kneading the dough with it as well. (When Allah's Messenger (ﷺ) heard about it) he ordered them to pour out the water they had taken from its wells and feed the camels with the dough, and ordered them to take water from the well whence the she-camel (of Prophet Salih) used to drink.

Sahih al-Bukhari 3379 - Book 60, Hadith 23

Narrated `Abdullah bin `Umar:

When the Prophet (ﷺ) passed by (a place called) Al Hijr, he said, "Do not enter the house of those who were unjust to themselves, unless (you enter) weeping, lest you should suffer the same punishment as was inflicted upon them." After that he covered his face with his sheet cloth while he was on the camel-saddle.

Sahih al-Bukhari 3380 - Book 60, Hadith 24

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "Do not enter the ruined dwellings of those who were unjust to themselves unless (you enter) weeping, lest you should suffer the same punishment as was inflicted upon them."

Sahih al-Bukhari 3381 - Book 60, Hadith 25

Narrated Zainab bint Jahsh:

That the Prophet (ﷺ) once came to her in a state of fear and said, "None has the right to be worshipped but Allah. Woe unto the Arabs from a danger that has come near. An opening has been made in the wall of Gog and Magog like this," making a circle with his thumb and index finger. Zainab bint Jahsh said, "O Allah's Messenger (ﷺ)! Shall we be destroyed even though there are pious persons among us?" He said, "Yes, when the evil person will increase."

Sahih al-Bukhari 3346 - Book 60, Hadith 26

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah has made an opening in the wall of the Gog and Magog (people) like this, and he made with his hand (with the help of his fingers).

Sahih al-Bukhari 3347 - Book 60, Hadith 27

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said, "Allah will say (on the Day of Resurrection), 'O Adam.' Adam will reply, 'Labbaik wa Sa`daik', and all the good is in Your Hand.' Allah will say: 'Bring out the people of the fire.' Adam will say: 'O Allah! How many are the people of the Fire?' Allah will reply: 'From every one thousand, take out nine-hundred-and ninety-nine.' At that time children will become hoary headed, every pregnant female will have a miscarriage, and one will see mankind as drunken, yet they will not be drunken, but dreadful will be the Wrath of Allah." The companions of the Prophet (ﷺ) asked, "O Allah's Apostle! Who is that (excepted) one?" He said, "Rejoice with glad tidings; one person will be from you and one-thousand will be from Gog and Magog." The Prophet (ﷺ) further said, "By Him in Whose Hands my life is, hope that you will be one-fourth of the people of Paradise." We shouted, "Allahu Akbar!" He added, "I hope that you will be one-third of the people of Paradise." We shouted, "Allahu Akbar!" He said, "I hope that you will be half of the people of Paradise." We shouted, "Allahu Akbar!" He further said, "You (Muslims) (compared with non Muslims) are like a black hair in the skin of a white ox or like a white hair in the skin of a black ox (i.e. your number is very small as compared with theirs).

Sahih al-Bukhari 3348 - Book 60, Hadith 28

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "You will be gathered (on the Day of Judgment), bare-footed, naked and not circumcised." He then recited:--'As We began the first creation, We, shall repeat it: A Promise We have undertaken: Truly we shall do it.' (21.104) He added, "The first to be dressed on the Day of Resurrection, will be Abraham, and some of my companions will be taken towards the left side (i.e. to the (Hell) Fire), and I will say: 'My companions! My companions!' It will be said: 'They renegade from Islam after you left them.' Then I will say as the Pious slave of Allah (i.e. Jesus) said. 'And I was a witness Over them while I dwelt amongst them. When You took me up You were the Watcher over them, And You are a witness to all things. If You punish them. They are Your slaves And if You forgive them, Verily you, only You are the All-Mighty, the All-Wise." (5.120-121)

Sahih al-Bukhari 3349 - Book 60, Hadith 29

Narrated Abu Huraira:

The Prophet (ﷺ) said, "On the Day of Resurrection Abraham will meet his father Azar whose face will be dark and covered with dust.(The Prophet (ﷺ) Abraham will say to him): 'Didn't I tell you not to disobey me?' His father will reply: 'Today I will not disobey you.' 'Abraham will say: 'O Lord! You promised me not to disgrace me on the Day of Resurrection; and what will be more disgraceful to me than cursing and dishonoring my father?' Then Allah will say (to him):' 'I have forbidden Paradise for the disbelievers." Then he will be addressed, 'O Abraham! Look! What is underneath your feet?' He will look and there he will see a Dhabh (an animal,) blood-stained, which will be caught by the legs and thrown in the (Hell) Fire."

Sahih al-Bukhari 3350 - Book 60, Hadith 30

Narrated Ibn `Abbas:

The Prophet (ﷺ) entered the Ka`ba and found in it the pictures of (Prophet) Abraham and Mary. On that he said' "What is the matter with them (i.e. Quraish)? They have already heard that angels do not enter a house in which there are pictures; yet this is the picture of Abraham. And why is he depicted as practicing divination by arrows?"

Sahih al-Bukhari 3351 - Book 60, Hadith 31

Narrated Ibn `Abbas:

When the Prophet (ﷺ) saw pictures in the Ka`ba, he did not enter it till he ordered them to be erased. When he saw (the pictures of Abraham and Ishmael carrying the arrows of divination, he said, "May Allah curse them (i.e. the Quraish)! By Allah, neither Abraham nor Ishmael practiced divination by arrows."

Sahih al-Bukhari 3352 - Book 60, Hadith 32

Narrated Abu Huraira:

The people said, "O Allah's Messenger (ﷺ)! Who is the most honorable amongst the people (in Allah's Sight)?" He said, "The most righteous amongst them." They said, "We do not ask you, about this. " He said, "Then Joseph, Allah's Prophet, the son of Allah's Prophet, The son of Allah's Prophet the son of Allah's Khalil (i.e. Abraham)." They said, "We do not want to ask about this," He said' "Then you want to ask about the descent of the Arabs. Those who were the best in the pre-lslamic period of ignorance will be the best in Islam provided they comprehend the religious knowledge."

Sahih al-Bukhari 3353 - Book 60, Hadith 33

Narrated Samura:

Allah's Messenger (ﷺ) said, "Two persons came to me at night (in dream) (and took me along with them). We passed by a tall man who was so tall that I was not able to see his head and that person was Abraham."

Sahih al-Bukhari 3354 - Book 60, Hadith 34

Narrated Mujahid:

That when the people mentioned before Ibn `Abbas that the Dajjal would have the word Kafir, (i.e. unbeliever) or the letters Kafir (the root of the Arabic verb 'disbelieve') written on his forehead, I heard Ibn `Abbas saying, "I did not hear this, but the Prophet (ﷺ) said, 'If you want to see Abraham, then look at your companion (i.e. the Prophet) but Moses was a curly-haired, brown man (who used to ride) a red camel, the reins of which was made of fires of date-palms. As if I were now looking down a valley."

Sahih al-Bukhari 3355 - Book 60, Hadith 35

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Abraham did his circumcision with an adze at the age of eighty." Narrated Abu Az-Zinad: (as above in Hadith No. 575) With an adze.

Sahih al-Bukhari 3356 - Book 60, Hadith 36

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Abraham did not tell a lie except on three occasions."

Sahih al-Bukhari 3357 - Book 60, Hadith 37

Narrated Abu Huraira:

Abraham did not tell a lie except on three occasion. Twice for the Sake of Allah when he said, "I am sick," and he said, "(I have not done this but) the big idol has done it." The (third was) that while Abraham and Sarah (his wife) were going (on a journey) they passed by (the territory of) a tyrant. Someone said to the tyrant, "This man (i.e. Abraham) is accompanied by a very charming lady." So, he sent for Abraham and asked him about Sarah saying, "Who is this lady?" Abraham said, "She is my sister." Abraham went to Sarah and said, "O Sarah! There are no believers on the surface of the earth except you and I. This man asked me about you and I have told him that you are my sister, so don't contradict my statement." The tyrant then called Sarah and when she went to him, he tried to take hold of her with his hand, but (his hand got stiff and) he was confounded. He asked Sarah. "Pray to Allah for me, and I shall not harm you." So Sarah asked Allah to cure him and he got cured. He tried to take hold of her for the second time, but (his hand got as stiff as or stiffer than before and) was more confounded. He again requested Sarah, "Pray to Allah for me, and I will not harm you." Sarah asked Allah again and he became alright. He then called one of his guards (who had brought her) and said, "You have not brought me a human being but have brought me a devil." The tyrant then gave Hajar as a girl-servant to Sarah. Sarah came back (to Abraham) while he was praying. Abraham, gesturing with his hand, asked, "What has happened?" She replied, "Allah has spoiled the evil plot of the infidel (or immoral person) and gave me Hajar for service." (Abu Huraira then addressed his listeners saying, "That (Hajar) was your mother, O Bani Ma-is-Sama (i.e. the Arabs, the descendants of Ishmael, Hajar's son).

Sahih al-Bukhari 3358 - Book 60, Hadith 38

Narrated Um Sharik:

Allah's Messenger (ﷺ) ordered that the salamander should be killed and said, "It (i.e. the salamander) blew (the fire) on Abraham."

Sahih al-Bukhari 3359 - Book 60, Hadith 39

Narrated `Abdullah:

When the Verse:--"It is those who believe and do not confuse their belief with wrong (i.e. joining others in worship with Allah" (6.83) was revealed, we said, "O Allah's Messenger (ﷺ)! Who is there amongst us who has not done wrong to himself?" He replied, "It is not as you say, for 'wrong' in the Verse and 'do not confuse their belief, with wrong means 'SHIRK' (i.e. joining others in worship with Allah). Haven't you heard Luqman's saying to his son, 'O my son! Join not others in worship with Allah, verily joining others in worship with Allah is a great wrong indeed." (31.13)

Sahih al-Bukhari 3360 - Book 60, Hadith 40

Narrated Abu Huraira:

One day some meat was given to the Prophet (ﷺ) and he said, "On the Day of Resurrection Allah will gather all the first and the last (people) in one plain, and the voice of the announcer will reach all of them, and one will be able to see them all, and the sun will come closer to them." (The narrator then mentioned the narration of intercession): "The people will go to Abraham and say: 'You are Allah's Prophet and His Khalil on the earth. Will you intercede for us with your Lord?' Abraham will then remember his lies and say: 'Myself! Myself! Go to Moses."

Sahih al-Bukhari 3361 - Book 60, Hadith 41

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "May Allah bestow His Mercy on the mother of Ishmael! Had she not hastened (to fill her water-skin with water from the Zamzam well). Zamzam would have been a stream flowing on the surface of the earth." Ibn `Abbas further added, "(The Prophet) Abraham brought Ishmael and his mother (to Mecca) and she was suckling Ishmael and she had a water-skin with her.'

Sahih al-Bukhari 3362, 3363 - Book 60, Hadith 42

Narrated Ibn `Abbas:

The first lady to use a girdle was the mother of Ishmael. She used a girdle so that she might hide her tracks from Sarah. Abraham brought her and her son Ishmael while she was suckling him, to a place near the Ka`ba under a tree on the spot of Zamzam, at the highest place in the mosque. During those days there was nobody in Mecca, nor was there any water So he made them sit over there and placed near them a leather bag containing some dates, and a small water-skin containing some water, and set out homeward. Ishmael's mother followed him saying, "O Abraham! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything (to enjoy)?" She repeated that to him many times, but he did not look back at her Then she asked him, "Has Allah ordered you to do so?" He said, "Yes." She said, "Then He will not neglect us," and returned while Abraham proceeded onwards, and on reaching the Thaniya where they could not see him, he faced the Ka`ba, and raising both hands, invoked Allah saying the following prayers: 'O our Lord! I have made some of my offspring dwell in a valley without cultivation, by Your Sacred House (Ka`ba at Mecca) in order, O our Lord, that they may offer prayer perfectly. So fill some hearts among men with love towards them, and (O Allah) provide them with fruits, so that they may give thanks.' (14.37) Ishmael's mother went on suckling Ishmael and drinking from the water (she had). When the water in the water-skin had all been used up, she became thirsty and her child also became thirsty. She started looking at him (i.e. Ishmael) tossing in agony; She left him, for she could not endure looking at him, and found that the mountain of Safa was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anybody. Then she descended from Safa and when she reached the valley, she tucked up her robe and ran in the valley like a person in distress and trouble, till she crossed the valley and reached the Marwa mountain where she stood and started looking, expecting to see somebody, but she could not see anybody. She repeated that (running between Safa and Marwa) seven times." The Prophet (ﷺ) said, "This is the source of the tradition of the walking of people between them (i.e. Safa and Marwa). When she reached the Marwa (for the last time) she heard a voice and she asked herself to be quiet and listened attentively. She heard the voice again and said, 'O, (whoever you may be)! You have made me hear your voice; have you got something to help me?" And behold! She saw an angel at the place of Zamzam, digging the earth with his heel (or his wing), till water flowed from that place. She started to make something like a basin around it,

using her hand in this way, and started filling her water-skin with water with her hands, and the water was flowing out after she had scooped some of it." The Prophet (ﷺ) added, "May Allah bestow Mercy on Ishmael's mother! Had she let the Zamzam (flow without trying to control it) (or had she not scooped from that water) (to fill her water-skin), Zamzam would have been a stream flowing on the surface of the earth." The Prophet (ﷺ) further added, "Then she drank (water) and suckled her child. The angel said to her, 'Don't be afraid of being neglected, for this is the House of Allah which will be built by this boy and his father, and Allah never neglects His people.' The House (i.e. Ka`ba) at that time was on a high place resembling a hillock, and when torrents came, they flowed to its right and left. She lived in that way till some people from the tribe of Jurhum or a family from Jurhum passed by her and her child, as they (i.e. the Jurhum people) were coming through the way of Kada'. They landed in the lower part of Mecca where they saw a bird that had the habit of flying around water and not leaving it. They said, 'This bird must be flying around water, though we know that there is no water in this valley.' They sent one or two messengers who discovered the source of water, and returned to inform them of the water. So, they all came (towards the water)." The Prophet (ﷺ) added, "Ishmael's mother was sitting near the water. They asked her, 'Do you allow us to stay with you?" She replied, 'Yes, but you will have no right to possess the water.' They agreed to that." The Prophet (ﷺ) further said, "Ishmael's mother was pleased with the whole situation as she used to love to enjoy the company of the people. So, they settled there, and later on they sent for their families who came and settled with them so that some families became permanent residents there. The child (i.e. Ishmael) grew up and learnt Arabic from them and (his virtues) caused them to love and admire him as he grew up, and when he reached the age of puberty they made him marry a woman from amongst them. After Ishmael's mother had died, Abraham came after Ishmael's marriage in order to see his family that he had left before, but he did not find Ishmael there. When he asked Ishmael's wife about him, she replied, 'He has gone in search of our livelihood.' Then he asked her about their way of living and their condition, and she replied, 'We are living in misery; we are living in hardship and destitution,' complaining to him. He said, 'When your husband returns, convey my salutation to him and tell him to change the threshold of the gate (of his house).' When Ishmael came, he seemed to have felt something unusual, so he asked his wife, 'Has anyone visited you?' She replied, 'Yes, an old man of so-and-so description came and asked me about you and I informed him, and he asked about our state of living, and I told him that we were living in a hardship and poverty.' On

that Ishmael said, 'Did he advise you anything?' She replied, 'Yes, he told me to convey his salutation to you and to tell you to change the threshold of your gate.' Ishmael said, 'It was my father, and he has ordered me to divorce you. Go back to your family.' So, Ishmael divorced her and married another woman from amongst them (i.e. Jurhum). Then Abraham stayed away from them for a period as long as Allah wished and called on them again but did not find Ishmael. So he came to Ishmael's wife and asked her about Ishmael. She said, 'He has gone in search of our livelihood.' Abraham asked her, 'How are you getting on?' asking her about their sustenance and living. She replied, 'We are prosperous and well-off (i.e. we have everything in abundance).' Then she thanked Allah' Abraham said, 'What kind of food do you eat?' She said. 'Meat.' He said, 'What do you drink?' She said, 'Water." He said, "O Allah! Bless their meat and water." The Prophet added, "At that time they did not have grain, and if they had grain, he would have also invoked Allah to bless it." The Prophet (ﷺ) added, "If somebody has only these two things as his sustenance, his health and disposition will be badly affected, unless he lives in Mecca." The Prophet (ﷺ) added," Then Abraham said Ishmael's wife, "When your husband comes, give my regards to him and tell him that he should keep firm the threshold of his gate.' When Ishmael came back, he asked his wife, 'Did anyone call on you?' She replied, 'Yes, a good-looking old man came to me,' so she praised him and added. 'He asked about you, and I informed him, and he asked about our livelihood and I told him that we were in a good condition.' Ishmael asked her, 'Did he give you any piece of advice?' She said, 'Yes, he told me to give his regards to you and ordered that you should keep firm the threshold of your gate.' On that Ishmael said, 'It was my father, and you are the threshold (of the gate). He has ordered me to keep you with me.' Then Abraham stayed away from them for a period as long as Allah wished, and called on them afterwards. He saw Ishmael under a tree near Zamzam, sharpening his arrows. When he saw Abraham, he rose up to welcome him (and they greeted each other as a father does with his son or a son does with his father). Abraham said, 'O Ishmael! Allah has given me an order.' Ishmael said, 'Do what your Lord has ordered you to do.' Abraham asked, 'Will you help me?' Ishmael said, 'I will help you.' Abraham said, Allah has ordered me to build a house here,' pointing to a hillock higher than the land surrounding it." The Prophet (ﷺ) added, "Then they raised the foundations of the House (i.e. the Ka`ba). Ishmael brought the stones and Abraham was building, and when the walls became high, Ishmael brought this stone and put it for Abraham who stood over it and carried on building, while Ishmael was handing him the stones, and both of them were saying, 'O our Lord! Accept (this service)

from us, Verily, You are the All-Hearing, the All-Knowing.' The Prophet (ﷺ) added, "Then both of them went on building and going round the Ka`ba saying: O our Lord ! Accept (this service) from us, Verily, You are the All-Hearing, the All-Knowing." (2.127)

Sahih al-Bukhari 3364 - Book 60, Hadith 43

Narrated Ibn `Abbas:

When Abraham had differences with his wife), (because of her jealousy of Hajar, Ishmael's mother), he took Ishmael and his mother and went away. They had a water-skin with them containing some water, Ishmael's mother used to drink water from the water-skin so that her milk would increase for her child. When Abraham reached Mecca, he made her sit under a tree and afterwards returned home. Ishmael's mother followed him, and when they reached Kada', she called him from behind, 'O Abraham! To whom are you leaving us?' He replied, '(I am leaving you) to Allah's (Care).' She said, 'I am satisfied to be with Allah.' She returned to her place and started drinking water from the water-skin, and her milk increased for her child. When the water had all been used up, she said to herself, 'I'd better go and look so that I may see somebody.' She ascended the Safa mountain and looked, hoping to see somebody, but in vain. When she came down to the valley, she ran till she reached the Marwa mountain. She ran to and fro (between the two mountains) many times. They she said to herself, 'i'd better go and see the state of the child,' she went and found it in a state of one on the point of dying. She could not endure to watch it dying and said (to herself), 'If I go and look, I may find somebody.' She went and ascended the Safa mountain and looked for a long while but could not find anybody. Thus she completed seven rounds (of running) between Safa and Marwa. Again she said (to herself), 'I'd better go back and see the state of the child.' But suddenly she heard a voice, and she said to that strange voice, 'Help us if you can offer any help.' Lo! It was Gabriel (who had made the voice). Gabriel hit the earth with his heel like this (Ibn `Abbas hit the earth with his heel to Illustrate it), and so the water gushed out. Ishmael's mother was astonished and started digging. (Abu Al-Qasim) (i.e. the Prophet) said, "If she had left the water, (flow naturally without her intervention), it would have been flowing on the surface of the earth.") Ishmael's mother started drinking from the water and her milk increased for her child . Afterwards some people of the tribe of Jurhum, while passing through the bottom of the valley, saw some birds, and that astonished them, and they said, 'Birds can only be found at a place where there is water.' They sent a messenger who searched the place and found the water, and returned to inform them about it. Then they all went to her and said, 'O ishmael's mother! Will you allow us to be with you (or dwell with you)?' (And thus they stayed there.) Later on her boy reached the age of puberty and married a lady from them. Then an idea occurred to Abraham which he disclosed to his wife (Sarah), 'I want to call on my dependents I left (at Mecca).' When he went there, he greeted (Ishmael's wife) and said, 'Where is Ishmael?'

She replied, 'He has gone out hunting.' Abraham said (to her), 'When he comes, tell him to change the threshold of his gate.' When he came, she told him the same whereupon Ishmael said to her, 'You are the threshold, so go to your family (i.e. you are divorced).' Again Abraham thought of visiting his dependents whom he had left (at Mecca), and he told his wife (Sarah) of his intentions. Abraham came to Ishmael's house and asked. "Where is Ishmael?" Ishmael's wife replied, "He has gone out hunting," and added, "Will you stay (for some time) and have something to eat and drink?' Abraham asked, 'What is your food and what is your drink?' She replied, 'Our food is meat and our drink is water.' He said, 'O Allah! Bless their meals and their drink." Abu Al-Qa-sim (i.e. Prophet) said, "Because of Abraham's invocation there are blessings (in Mecca)." Once more Abraham thought of visiting his family he had left (at Mecca), so he told his wife (Sarah) of his decision. He went and found Ishmael behind the Zamzam well, mending his arrows. He said, "O Ishmael, Your Lord has ordered me to build a house for Him." Ishmael said, "Obey (the order of) your Lord." Abraham said, "Allah has also ordered me that you should help me therein." Ishmael said, "Then I will do." So, both of them rose and Abraham started building (the Ka`ba) while Ishmael went on handing him the stones, and both of them were saying, "O our Lord ! Accept (this service) from us, Verily, You are the All-Hearing, the All-Knowing." (2.127). When the building became high and the old man (i.e. Abraham) could no longer lift the stones (to such a high position), he stood over the stone of Al- Maqam and Ishmael carried on handing him the stones, and both of them were saying, 'O our Lord! Accept (this service) from us, Verily You are All-Hearing, All-Knowing." (2.127)

Sahih al-Bukhari 3365 - Book 60, Hadith 44

Narrated Abu Dhar:

I said, "O Allah's Messenger (ﷺ)! Which mosque was first built on the surface of the earth?" He said, "Al- Masjid-ul-,Haram (in Mecca)." I said, "Which was built next?" He replied "The mosque of Al-Aqsa (in Jerusalem) ." I said, "What was the period of construction between the two?" He said, "Forty years." He added, "Wherever (you may be, and) the prayer time becomes due, perform the prayer there, for the best thing is to do so (i.e. to offer the prayers in time).

Sahih al-Bukhari 3366 - Book 60, Hadith 45

Narrated Anas bin Malik:

When the mountain of Uhud came in the sight of Allah's Messenger (ﷺ) he said. "This is a mountain that loves us and is loved by us. O Allah! Abraham made Mecca a sanctuary, and I make (the area) in between these two mountains (of Medina) a sanctuary."

Sahih al-Bukhari 3367 - Book 60, Hadith 46

Narrated `Aisha:

(The wife of the Prophet) Allah's Messenger (ﷺ) said (to her). "Don't you see that when your folk built the Ka`ba, they did not build it on all the foundations built by Abraham?" I said, "O Allah's Messenger (ﷺ)! Why don't we rebuild it on the foundations of Abraham?" He said. "But for the fact that your folk have recently given up infidelity (I would have done so). Narrated Ibn `Umar: Aisha must have heard this from Allah's Messenger (ﷺ) for I see that Allah's Messenger (ﷺ) used not to touch the two corners facing Al-Hijr only because the House had not been built on the foundations of Abraham."

Sahih al-Bukhari 3368 - Book 60, Hadith 47

Narrated Abu Humaid As-Sa`idi:

The people asked, "O Allah's Messenger (ﷺ)! How shall we (ask Allah to) send blessings on you?" Allah's Apostle replied, "Say: O Allah! Send Your Mercy on Muhammad and on his wives and on his off spring, as You sent Your Mercy on Abraham's family; and send Your Blessings on Muhammad and on his offspring, as You sent Your Blessings on Abraham's family, for You are the Most Praiseworthy, the Most Glorious."

Sahih al-Bukhari 3369 - Book 60, Hadith 48

Narrated `Abdur-Rahman bin Abi Laila:

Ka`b bin Ujrah met me and said, "Shall I not give you a present I got from the Prophet?" `Abdur- Rahman said, "Yes, give it to me." I said, "We asked Allah's Messenger (ﷺ) saying, 'O Allah's Messenger (ﷺ)! How should one (ask Allah to) send blessings on you, the members of the family, for Allah has taught us how to salute you (in the prayer)?' He said, 'Say: O Allah! Send Your Mercy on Muhammad and on the family of Muhammad, as You sent Your Mercy on Abraham and on the family of Abraham, for You are the Most Praise-worthy, the Most Glorious. O Allah! Send Your Blessings on Muhammad and the family of Muhammad, as You sent your Blessings on Abraham and on the family of Abraham, for You are the Most Praise-worthy, the Most Glorious.' "

Sahih al-Bukhari 3370 - Book 60, Hadith 49

Narrated Ibn `Abbas:

The Prophet (ﷺ) used to seek Refuge with Allah for Al-Hasan and Al-Husain and say: "Your forefather (i.e. Abraham) used to seek Refuge with Allah for Ishmael and Isaac by reciting the following: 'O Allah! I seek Refuge with Your Perfect Words from every devil and from poisonous pests and from every evil, harmful, envious eye.' "

Sahih al-Bukhari 3371 - Book 60, Hadith 50

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "We are more liable to be in doubt than Abraham when he said, 'My Lord! Show me how You give life to the dead." . He (i.e. Allah) slid: 'Don't you believe then?' He (i.e. Abraham) said: "Yes, but (I ask) in order to be stronger in Faith." (2.260) And may Allah send His Mercy on Lot! He wished to have a powerful support. If I were to stay in prison for such a long time as Joseph did I would have accepted the offer (of freedom without insisting on having my guiltless less declared).

Sahih al-Bukhari 3372 - Book 60, Hadith 51

Narrated Salama bin Al-Akwa`:

The Prophet (ﷺ) passed by some persons of the tribe of Aslam practicing archery (i.e. the throwing of arrows) Allah's Messenger (ﷺ) said, "O offspring of Ishmael! Practice archery (i.e. arrow throwing) as your father was a great archer (i.e. arrow-thrower). I am with (on the side of) the son of so-and-so-." Hearing that, one of the two teams stopped throwing. Allah's Messenger (ﷺ) asked them, ' Why are you not throwing?" They replied, "O Allah's Messenger (ﷺ)! How shall we throw when you are with the opposite team?" He said, "Throw, for I am with you all."

Sahih al-Bukhari 3373 - Book 60, Hadith 52

Narrated Abu Huraira:

Some people asked the Prophet: "Who is the most honorable amongst the people?" He replied, "The most honorable among them is the one who is the most Allah-fearing." They said, "O Allah's Prophet! We do not ask about this." He said, "Then the most honorable person is Joseph, Allah's Prophet, the son of Allah's Prophet, the son of Allah's Prophet, the son of Allah's Khalil." They said, "We do not ask about this." He said, "Then you want to ask me about the Arabs' descent?" They said, "Yes." He said, "Those who were best in the pre-lslamic period, are the best in Islam, if they comprehend (the religious knowledge).

Sahih al-Bukhari 3374 - Book 60, Hadith 53

Narrated Abu Huraira:

The Prophet (ﷺ) said, "May Allah forgive Lot: He wanted to have a powerful support."

Sahih al-Bukhari 3375 - Book 60, Hadith 54

Narrated `Abdullah:

The Prophet (ﷺ) recited:-- 'Hal-min-Muddakir' (54.15) (Is there any that will remember) (and avoid evil).

Sahih al-Bukhari 3376 - Book 60, Hadith 55

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "The honorable is the son of the honorable, the son the honorable, i.e. Joseph, the son of Jacob, the son of Isaac, the son of Abraham.

Sahih al-Bukhari 3382 - Book 60, Hadith 56

Narrated Abu Huraira:

Allah's Messenger (ﷺ) was asked, "Who is the most honorable amongst the people?" He replied, "The most Allah fearing." The people said, "We do not want to ask you about this." He said, "The most honorable person is Joseph, Allah's Prophet, the son of Allah's Prophet, the son of Allah's Prophet, the son of Allah's Khalil" The people said, 'We do not want to ask you about this." He said," Then you want to ask me about the origins of the Arabs? People are of various origins. The best in the prelslamic period are the best in Islam, provided they comprehend (the religious knowledge).

Sahih al-Bukhari 3383 - Book 60, Hadith 57

Narrated `Aisha:

That the Prophet (ﷺ) said (to her). "Order Abu Bakr to lead the people in prayer." She replied," Abu Bakr is a soft-hearted person and when he stands at your place, he will weep (so he will not be able to lead the prayer)." The Prophet (ﷺ) repeated the same order and she gave the same reply. The narrator, Shuba said that the Prophet (ﷺ) said on the third or fourth time. "You are (like) the female companions of Joseph. Order Abu Bakr to lead the prayer. "

Sahih al-Bukhari 3384 - Book 60, Hadith 58

Narrated Abu Musa:

When the Prophet (ﷺ) fell ill, he said, "Order Abu Bakr to lead the people in prayer." `Aisha said, "Abu Bakr is a soft-hearted person. The Prophet (ﷺ) gave the same order again and she again gave the same reply. He again said, "Order Abu Bakr (to lead the prayer)! You are (like) the female companions of Joseph." Consequently Abu Bakr led the people in prayer in the life-time of the Prophet.

Sahih al-Bukhari 3385 - Book 60, Hadith 59

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "O Allah! Save `Aiyyash bin Abi Rabi`a (from the unjust treatment of the infidels). O Allah! Save Salama bin Hisham. O Allah! Send your Punishment on (the tribe of) Mudar. O Allah! Let them suffer from years (of drought) similar to that inflicted during the life-time of Joseph."

Sahih al-Bukhari 3386 - Book 60, Hadith 60

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "May Allah bestow His Mercy on Lot. He wanted to have a powerful support. If I were to stay in prison (for a period equal to) the stay of Joseph (prison) and then the offer of freedom came to me, then I would have accepted it." (See Hadith No. 591)

Sahih al-Bukhari 3387 - Book 60, Hadith 61

Narrated Masruq:

I asked Um Ruman, `Aisha's mother about the accusation forged against `Aisha. She said, "While I was sitting with `Aisha, an Ansari woman came to us and said, 'Let Allah condemn such-and-such person.' I asked her, 'Why do you say so?' She replied, 'For he has spread the (slanderous) story.' `Aisha said, 'What story?' The woman then told her the story. `Aisha asked, 'Have Abu Bakr and Allah's Messenger (ﷺ) heard about it ?' She said, 'Yes.' `Aisha fell down senseless (on hearing that), and when she came to her senses, she got fever and shaking of the body. The Prophet (ﷺ) came and asked, 'What is wrong with her?' I said, 'She has got fever because of a story which has been rumored.' `Aisha got up and said, 'By Allah! Even if I took an oath, you would not believe me, and if I put forward an excuse, You would not excuse me. My example and your example is just like that example of Jacob and his sons. Against that which you assert, it is Allah (Alone) Whose Help can be sought.' (12.18) The Prophet (ﷺ) left and then Allah revealed the Verses (concerning the matter), and on that `Aisha said, 'Thanks to Allah (only) and not to anybody else."

Sahih al-Bukhari 3388 - Book 60, Hadith 62

Narrated `Urwa:

I asked `Aisha the wife of the Prophet (ﷺ) about the meaning of the following Verse: -- "(Respite will be granted) 'Until when the apostles give up hope (of their people) and thought that they were denied (by their people)....."(12.110) `Aisha replied, "Really, their nations did not believe them." I said, "By Allah! They were definite that their nations treated them as liars and it was not a matter of suspecting." `Aisha said, "O 'Uraiya (i.e. `Urwa)! No doubt, they were quite sure about it." I said, "May the Verse be read in such a way as to mean that the apostles thought that Allah did not help them?" Aisha said, "Allah forbid! (Impossible) The Apostles did not suspect their Lord of such a thing. But this Verse is concerned with the Apostles' followers who had faith in their Lord and believed in their apostles and their period of trials was long and Allah's Help was delayed till the apostles gave up hope for the conversion of the disbelievers amongst their nation and suspected that even their followers were shaken in their belief, Allah's Help then came to them."

Sahih al-Bukhari 3389 - Book 60, Hadith 63

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "The honorable, the son of the honorable, the son of the honorable, (was) Joseph, the son of Jacob! the son of Isaac, the son of Abraham."

Sahih al-Bukhari 3390 - Book 60, Hadith 64

Narrated Abu Huraira:

The Prophet (ﷺ) said, "While Job was naked, taking a bath, a swarm of gold locusts fell on him and he started collecting them in his garment. His Lord called him, 'O Job! Have I not made you rich enough to need what you see? He said, 'Yes, O Lord! But I cannot dispense with your Blessing.'"

Sahih al-Bukhari 3391 - Book 60, Hadith 65

Narrated `Aisha:

The Prophet (ﷺ) returned to Khadija while his heart was beating rapidly. She took him to Waraqa bin Naufal who was a Christian convert and used to read the Gospels in Arabic Waraqa asked (the Prophet), "What do you see?" When he told him, Waraqa said, "That is the same angel whom Allah sent to the Prophet) Moses. Should I live till you receive the Divine Message, I will support you strongly."

Sahih al-Bukhari 3392 - Book 60, Hadith 66

Narrated Malik bin Sasaa:

Allah's Messenger (ﷺ) talked to his companions about his Night Journey to the Heavens. When he reached the fifth Heaven, he met Aaron. (Gabriel said to the Prophet), "This is Aaron." The Prophet (ﷺ) said, "Gabriel greeted and so did I, and he returned the greeting saying, 'Welcome, O Pious Brother and Pious Prophet."

Sahih al-Bukhari 3393 - Book 60, Hadith 67

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "On the night of my Ascension to Heaven, I saw (the prophet) Moses who was a thin person with lank hair, looking like one of the men of the tribe of Shanua; and I saw Jesus who was of average height with red face as if he had just come out of a bathroom. And I resemble prophet Abraham more than any of his offspring does. Then I was given two cups, one containing milk and the other wine. Gabriel said, 'Drink whichever you like.' I took the milk and drank it. Gabriel said, 'You have accepted what is natural, (True Religion i.e. Islam) and if you had taken the wine, your followers would have gone astray.' "

Sahih al-Bukhari 3394 - Book 60, Hadith 68

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "One should not say that I am better than Jonah (i.e. Yunus) bin Matta." So, he mentioned his father Matta. The Prophet (ﷺ) mentioned the night of his Ascension and said, "The prophet Moses was brown, a tall person as if from the people of the tribe of Shanu'a. Jesus was a curly-haired man of moderate height." He also mentioned Malik, the gate-keeper of the (Hell) Fire, and Ad-Dajjal.

Sahih al-Bukhari 3395, 3396 - Book 60, Hadith 69

Narrated Ibn `Abbas:

When the Prophet (ﷺ) came to Medina, he found (the Jews) fasting on the day of 'Ashura' (i.e. 10th of Muharram). They used to say: "This is a great day on which Allah saved Moses and drowned the folk of Pharaoh. Moses observed the fast on this day, as a sign of gratitude to Allah." The Prophet (ﷺ) said, "I am closer to Moses than they." So, he observed the fast (on that day) and ordered the Muslims to fast on it.

Sahih al-Bukhari 3397 - Book 60, Hadith 70

Narrated Abu Sa`id:

The Prophet (ﷺ) said, 'People will be struck unconscious on the Day of Resurrection and I will be the first to regain consciousness, and behold! There I will see Moses holding one of the pillars of Allah's Throne. I will wonder whether he has become conscious before me of he has been exempted, because of his unconsciousness at the Tur (mountain) which he received (on the earth).

Sahih al-Bukhari 3398 - Book 60, Hadith 71

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Were it not for Bani Israel, meat would not decay; and were it not for Eve, no woman would ever betray her husband."

Sahih al-Bukhari 3399 - Book 60, Hadith 72

Narrated Ibn `Abbas:

That he differed with Al-Hur bin Qais Al-Fazari regarding the companion of Moses. Ibn `Abbas said that he was Al-Khadir. Meanwhile Ubai bin Ka`b passed by them and Ibn `Abbas called him saying, "My friend and I have differed regarding Moses' companion whom Moses asked the way to meet. Have you heard Allah's Messenger (ﷺ) mentioning something about him?" He said, "Yes, I heard Allah's Apostle saying, 'While Moses was sitting in the company of some Israelites, a man came and asked (him), 'Do you know anyone who is more learned than you?' Moses replied, 'No.' So, Allah sent the Divine Inspiration to Moses: 'Yes, Our slave, Khadir (is more learned than you).' Moses asked how to meet him (i.e. Khadir). So, the fish, was made, as a sign for him, and he was told that when the fish was lost, he should return and there he would meet him. So, Moses went on looking for the sign of the fish in the sea. The servant boy of Moses said to him, 'Do you know that when we were sitting by the side of the rock, I forgot the fish, and t was only Satan who made me forget to tell (you) about it.' Moses said, That was what we were seeking after,' and both of them returned, following their footmarks and found Khadir; and what happened further to them, is mentioned in Allah's Book."

Sahih al-Bukhari 3400 - Book 60, Hadith 73

Narrated Sa`id bin Jubair:

I said to Ibn `Abbas, "Nauf Al-Bukah claims that Moses, the companion of Al-Khadir was not Moses (the prophet) of the children of Israel, but some other Moses." Ibn `Abbas said, "Allah's enemy (i.e. Nauf) has told a lie. Ubai bin Ka`b told us that the Prophet (ﷺ) said, 'Once Moses stood up and addressed Bani Israel. He was asked who was the most learned man amongst the people. He said, 'I.' Allah admonished him as he did not attribute absolute knowledge to Him (Allah). So, Allah said to him, 'Yes, at the junction of the two seas there is a Slave of Mine who is more learned than you.' Moses said, 'O my Lord! How can I meet him?' Allah said, 'Take a fish and put it in a large basket and you will find him at the place where you will lose the fish.' Moses took a fish and put it in a basket and proceeded along with his (servant) boy, Yusha` bin Noon, till they reached the rock where they laid their heads (i.e. lay down). Moses slept, and the fish, moving out of the basket, fell into the sea. It took its way into the sea (straight) as in a tunnel. Allah stopped the flow of water over the fish and it became like an arch (the Prophet (ﷺ) pointed out this arch with his hands). They travelled the rest of the night, and the next day Moses said to his boy (servant), 'Give us our food, for indeed, we have suffered much fatigue in this journey of ours.' Moses did not feel tired till he crossed that place which Allah had ordered him to seek after. His boy (servant) said to him, 'Do you know that when we were sitting near that rock, I forgot the fish, and none but Satan caused me to forget to tell (you) about it, and it took its course into the sea in an amazing way?.' So there was a path for the fish and that astonished them. Moses said, 'That was what we were seeking after.' So, both of them retraced their footsteps till they reached the rock. There they saw a man Lying covered with a garment. Moses greeted him and he replied saying, 'How do people greet each other in your land?' Moses said, 'I am Moses.' The man asked, 'Moses of Bani Israel?' Moses said, 'Yes, I have come to you so that you may teach me from those things which Allah has taught you.' He said, 'O Moses! I have some of the Knowledge of Allah which Allah has taught me, and which you do not know, while you have some of the Knowledge of Allah which Allah has taught you and which I do not know.' Moses asked, 'May I follow you?' He said, 'But you will not be able to remain patient with me for how can you be patient about things which you will not be able to understand?' (Moses said, 'You will find me, if Allah so will, truly patient, and I will not disobey you in aught.') So, both of them set out walking along the sea-shore, a boat passed by them and they asked the crew of the boat to take them on board. The crew recognized Al-Khadir and so they took them on board without fare. When they were on board the boat, a

sparrow came and stood on the edge of the boat and dipped its beak once or twice into the sea. Al-Khadir said to Moses, 'O Moses! My knowledge and your knowledge have not decreased Allah's Knowledge except as much as this sparrow has decreased the water of the sea with its beak.' Then suddenly Al-Khadir took an adze and plucked a plank, and Moses did not notice it till he had plucked a plank with the adze. Moses said to him, 'What have you done? They took us on board charging us nothing; yet you I have intentionally made a hole in their boat so as to drown its passengers. Verily, you have done a dreadful thing.' Al-Khadir replied, 'Did I not tell you that you would not be able to remain patient with me?' Moses replied, 'Do not blame me for what I have forgotten, and do not be hard upon me for my fault.' So the first excuse of Moses was that he had forgotten. When they had left the sea, they passed by a boy playing with other boys. Al-Khadir took hold of the boys head and plucked it with his hand like this. (Sufyan, the sub narrator pointed with his fingertips as if he was plucking some fruit.) Moses said to him, "Have you killed an innocent person who has not killed any person? You have really done a horrible thing." Al-Khadir said, "Did I not tell you that you could not remain patient with me?' Moses said "If I ask you about anything after this, don't accompany me. You have received an excuse from me.' Then both of them went on till they came to some people of a village, and they asked its inhabitant for wood but they refused to entertain them as guests. Then they saw therein a wall which was just going to collapse (and Al Khadir repaired it just by touching it with his hands). (Sufyan, the sub-narrator, pointed with his hands, illustrating how Al-Khadir passed his hands over the wall upwards.) Moses said, "These are the people whom we have called on, but they neither gave us food, nor entertained us as guests, yet you have repaired their wall. If you had wished, you could have taken wages for it." Al-Khadir said, "This is the parting between you and me, and I shall tell you the explanation of those things on which you could not remain patient." The Prophet (ﷺ) added, "We wished that Moses could have remained patient by virtue of which Allah might have told us more about their story. (Sufyan the sub-narrator said that the Prophet (ﷺ) said, "May Allah bestow His Mercy on Moses! If he had remained patient, we would have been told further about their case.")

Sahih al-Bukhari 3401 - Book 60, Hadith 74

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Al-Khadir was named so because he sat over a barren white land, it turned green with plantation after (his sitting over it."

Sahih al-Bukhari 3402 - Book 60, Hadith 75

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "It was said to Bani Israel, Enter the gate (of the town) with humility (prostrating yourselves) and saying: "Repentance", but they changed the word and entered the town crawling on their buttocks and saying: "A wheat grain in the hair."

Sahih al-Bukhari 3403 - Book 60, Hadith 76

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "(The Prophet) Moses was a shy person and used to cover his body completely because of his extensive shyness. One of the children of Israel hurt him by saying, 'He covers his body in this way only because of some defect in his skin, either leprosy or scrotal hernia, or he has some other defect.' Allah wished to clear Moses of what they said about him, so one day while Moses was in seclusion, he took off his clothes and put them on a stone and started taking a bath. When he had finished the bath, he moved towards his clothes so as to take them, but the stone took his clothes and fled; Moses picked up his stick and ran after the stone saying, 'O stone! Give me my garment!' Till he reached a group of Bani Israel who saw him naked then, and found him the best of what Allah had created, and Allah cleared him of what they had accused him of. The stone stopped there and Moses took and put his garment on and started hitting the stone with his stick. By Allah, the stone still has some traces of the hitting, three, four or five marks. This was what Allah refers to in His Saying:-- "O you who believe! Be you not like those Who annoyed Moses, But Allah proved his innocence of that which they alleged, And he was honorable In Allah's Sight." (33.69)

Sahih al-Bukhari 3404 - Book 60, Hadith 77

Narrated `Abdullah:

Once the Prophet (ﷺ) distributed something (among his followers. A man said, "This distribution has not been done (with justice) seeking Allah's Countenance." I went to the Prophet (ﷺ) and told him (of that). He became so angry that I saw the signs of anger oh his face. Then he said, "May Allah bestow His Mercy on Moses, for he was harmed more (in a worse manner) than this; yet he endured patiently."

Sahih al-Bukhari 3405 - Book 60, Hadith 78

Narrated Jabir bin `Abdullah:

We were with Allah's Messenger (ﷺ) picking the fruits of the 'Arak trees, and Allah's Messenger (ﷺ) said, "Pick the black fruit, for it is the best." The companions asked, "Were you a shepherd?" He replied, "There was no prophet who was not a shepherd."

Sahih al-Bukhari 3406 - Book 60, Hadith 79

Narrated Abu Huraira:

The Angel of Death was sent to Moses when he came to Moses, Moses slapped him on the eye. The angel returned to his Lord and said, "You have sent me to a Slave who does not want to die." Allah said, "Return to him and tell him to put his hand on the back of an ox and for every hair that will come under it, he will be granted one year of life." Moses said, "O Lord! What will happen after that?" Allah replied, "Then death." Moses said, "Let it come now." Moses then requested Allah to let him die close to the Sacred Land so much so that he would be at a distance of a stone's throw from it." Abu Huraira added, "Allah's Messenger (ﷺ) said, 'If I were there, I would show you his grave below the red sand hill on the side of the road."

Sahih al-Bukhari 3407 - Book 60, Hadith 80

Narrated Abu Huraira:

A Muslim and a Jew quarreled. The Muslim taking an oath, said, "By Him Who has preferred Muhammad over all people...!" The Jew said, "By Him Who has preferred Moses, over all people." The Muslim raised his hand and slapped the Jew who came to the Prophet (ﷺ) to tell him what had happened between him and the Muslim. The Prophet (ﷺ) said, "Don't give me superiority over Moses, for the people will become unconscious (on the Day of Resurrection) and I will be the first to gain consciousness to see Moses standing and holding a side of Allah's Throne. I will not know if he has been among those people who have become unconscious; and that he has gained consciousness before me, or he has been amongst those whom Allah has exempted."

Sahih al-Bukhari 3408 - Book 60, Hadith 81

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Adam and Moses argued with each other. Moses said to Adam. 'You are Adam whose mistake expelled you from Paradise.' Adam said to him, 'You are Moses whom Allah selected as His Messenger and as the one to whom He spoke directly; yet you blame me for a thing which had already been written in my fate before my creation?"' Allah's Messenger (ﷺ) said twice, "So, Adam overpowered Moses."

Sahih al-Bukhari 3409 - Book 60, Hadith 82

Narrated Ibn `Abbas:

The Prophet (ﷺ) once came to us and said, "All the nations were displayed in front of me, and I saw a large multitude of people covering the horizon. Somebody said, 'This is Moses and his followers.' "

Sahih al-Bukhari 3410 - Book 60, Hadith 83

Narrated Abu Musa:

Allah's Messenger (ﷺ) said, "Many amongst men reached (the level of) perfection but none amongst the women reached this level except Asia, Pharaoh's wife, and Mary, the daughter of `Imran. And no doubt, the superiority of `Aisha to other women is like the superiority of Tharid (i.e. a meat and bread dish) to other meals."

Sahih al-Bukhari 3411 - Book 60, Hadith 84

Narrated `Abdullah:

The Prophet (ﷺ) said, "None of you should say that I am better than Yunus (i.e. Jonah)." Musadded added, "Jonah bin Matta."

Sahih al-Bukhari 3412 - Book 60, Hadith 85

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "No slave (of Allah) should say that I am better than Yunus bin Matta." So the Prophet mentioned his father's name with his name.

Sahih al-Bukhari 3413 - Book 60, Hadith 86

Narrated Abu Huraira:

Once while a Jew was selling something, he was offered a price that he was not pleased with. So, he said, "No, by Him Who gave Moses superiority over all human beings!" Hearing him, an Ansari man got up and slapped him on the face and said, "You say: By Him Who Gave Moses superiority over all human beings although the Prophet (Muhammad) is present amongst us!" The Jew went to the Prophet and said, "O Abu-l-Qasim! I am under the assurance and contract of security, so what right does so-and-so have to slap me?" The Prophet (ﷺ) asked the other, "Why have you slapped". He told him the whole story. The Prophet (ﷺ) became angry, till anger appeared on his face, and said, "Don't give superiority to any prophet amongst Allah's Prophets, for when the trumpet will be blown, everyone on the earth and in the heavens will become unconscious except those whom Allah will exempt. The trumpet will be blown for the second time and I will be the first to be resurrected to see Moses holding Allah's Throne. I will not know whether the unconsciousness which Moses received on the Day of Tur has been sufficient for him, or has he got up before me. And I do not say that there is anybody who is better than Yunus bin Matta."

Sahih al-Bukhari 3414, 3415 - Book 60, Hadith 87

Narrated Abu Huraira:

The Prophet (ﷺ) said, "None should say that I am better than Yunus bin Matta."

Sahih al-Bukhari 3416 - Book 60, Hadith 88

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The reciting of the Zabur (i.e. Psalms) was made easy for David. He used to order that his riding animals be saddled, and would finish reciting the Zabur before they were saddled. And he would never eat except from the earnings of his manual work."

Sahih al-Bukhari 3417 - Book 60, Hadith 89

Narrated `Abdullah bin `Amr:

Allah's Messenger (ﷺ) was informed that I have said: "By Allah, I will fast all the days and pray all the nights as long as I live." On that, Allah's Messenger (ﷺ) asked me. "Are you the one who says: 'I will fast all the days and pray all the nights as long as I live?' " I said, "Yes, I have said it." He said, "You cannot do that. So fast (sometimes) and do not fast (sometimes). Pray and sleep. Fast for three days a month, for the reward of a good deed is multiplied by ten time, and so the fasting of three days a month equals the fasting of a year." I said, "O Allah's Messenger (ﷺ)! I can do (fast) more than this." He said, "Fast on every third day. I said: I can do (fast) more than that, He said: "Fast on alternate days and this was the fasting of David which is the most moderate sort of fasting." I said, "O Allah's Messenger (ﷺ)! I can do (fast) more than that." He said, "There is nothing better than that."

Sahih al-Bukhari 3418 - Book 60, Hadith 90

Narrated `Abdullah bin `Amr bin Al-As:

The Prophet (ﷺ) said to me, "I have been informed that you pray all the nights and observe fast all the days; is this true?" I replied, "Yes." He said, "If you do so, your eyes will become weak and you will get bored. So fast three days a month, for this will be the fasting of a whole year, or equal to the fasting of a whole year." I said, "I find myself able to fast more." He said, "Then fast like the fasting of (the Prophet) David who used to fast on alternate days and would not flee on facing the enemy."

Sahih al-Bukhari 3419 - Book 60, Hadith 91

Narrated `Abdullah bin `Amr:

Allah's Messenger (ﷺ) said to me, "The most beloved fasting to Allah was the fasting of (the Prophet) David who used to fast on alternate days. And the most beloved prayer to Allah was the prayer of David who used to sleep for (the first) half of the night and pray for 1/3 of it and (again) sleep for a sixth of it."

Sahih al-Bukhari 3420 - Book 60, Hadith 92

Narrated Mujahid:

I asked Ibn `Abbas, "Should we perform a prostration on reciting Surat-Sa`d?" He recited (the Sura) including: 'And among his progeny, David, Solomon..(up to)...so follow their guidance (6.84-91) And then he said, "Your Prophet is amongst those people who have been ordered to follow them (i.e. the preceding apostles).

Sahih al-Bukhari 3421 - Book 60, Hadith 93

Narrated Ibn `Abbas:

The prostration in Sura-Sa`d is not amongst the compulsory prostrations, though I saw the Prophet (ﷺ) prostrating on reciting it.

Sahih al-Bukhari 3422 - Book 60, Hadith 94

Narrated Abu Huraira:

The Prophet (ﷺ) said, "A strong demon from the Jinns came to me yesterday suddenly, so as to spoil my prayer, but Allah enabled me to overpower him, and so I caught him and intended to tie him to one of the pillars of the Mosque so that all of you might see him, but I remembered the invocation of my brother Solomon: 'And grant me a kingdom such as shall not belong to any other after me.' (38.35) so I let him go cursed."

Sahih al-Bukhari 3423 - Book 60, Hadith 95

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Solomon (the son of) David said, 'Tonight I will sleep with seventy ladies each of whom will conceive a child who will be a knight fighting for "Allah's Cause.' His companion said, 'If Allah will.' But Solomon did not say so; therefore none of those women got pregnant except one who gave birth to a half child." The Prophet (ﷺ) further said, "If the Prophet (ﷺ) Solomon had said it (i.e. 'If Allah will') he would have begotten children who would have fought in Allah's Cause." Shuaib and Ibn Abi Az-Zinad said, "Ninety (women) is more correct (than seventy).

Sahih al-Bukhari 3424 - Book 60, Hadith 96

Narrated Abu Dhaar:

I said, "O Allah's Messenger (ﷺ)! Which mosque was built first?" He replied, "Al-Masjid-ul-Haram." I asked, "Which (was built) next?" He replied, "Al-Masjid-ul-Aqs-a (i.e. Jerusalem)." I asked, "What was the period in between them?" He replied, "Forty (years)." He then added, "Wherever the time for the prayer comes upon you, perform the prayer, for all the earth is a place of worshipping for you."

Sahih al-Bukhari 3425 - Book 60, Hadith 97

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "My example and the example o the people is like that of a person who lit a fire and let the moths, butterflies and these insects fall in it." He also said, "There were two women, each of whom had a child with her. A wolf came and took away the child of one of them, whereupon the other said, 'It has taken your child.' The first said, 'But it has taken your child.' So they both carried the case before David who judged that the living child be given to the elder lady. So both of them went to Solomon bin David and informed him (of the case). He said, 'Bring me a knife so as to cut the child into two pieces and distribute it between them.' The younger lady said, 'May Allah be merciful to you! Don't do that, for it is her (i.e. the other lady's) child.' So he gave the child to the younger lady."

Sahih al-Bukhari 3426, 3427 - Book 60, Hadith 98

Narrated `Abdullah:

When the Verse:-- 'Those who believe and mix not their belief with wrong." was revealed, the companions of the Prophet (ﷺ) said, "Who amongst us has not mixed his belief with wrong?" Then Allah revealed: "Join none in worship with Allah, Verily joining others in worship with Allah is a great wrong indeed."

Sahih al-Bukhari 3428 - Book 60, Hadith 99

Narrated `Abdullah:

When the Verse:-- 'Those who believe and mix not their belief with wrong.' was revealed, the Muslims felt it very hard on them and said, "O Allah's Messenger (ﷺ)! Who amongst us does not do wrong to himself?" He replied, "The Verse does not mean this. But that (wrong) means to associate others in worship to Allah: Don't you listen to what Luqman said to his son when he was advising him," O my son! Join not others in worship with Allah. Verily joining others in worship with Allah is a great wrong indeed." (31.13)

Sahih al-Bukhari 3429 - Book 60, Hadith 100

Narrated Malik bin Sasaa:

That the Prophet (ﷺ) talked to them about the night of his Ascension to the Heavens. He said, "(Then Gabriel took me) and ascended up till he reached the second heaven where he asked for the gate to be opened, but it was asked, 'Who is it?' Gabriel replied, 'I am Gabriel.' It was asked, 'Who is accompanying you?' He replied, 'Muhammad.' It was asked, 'Has he been called?' He said, 'Yes.' When we reached over the second heaven, I saw Yahya (i.e. John) and Jesus who were cousins. Gabriel said, 'These are John (Yahya) and Jesus, so greet them.' I greeted them and they returned the greeting saying, 'Welcome, O Pious Brother and Pious Prophet!;' "

Sahih al-Bukhari 3430 - Book 60, Hadith 101

Narrated Sa`id bin Al-Musaiyab:

Abu Huraira said, "I heard Allah's Messenger (ﷺ) saying, 'There is none born among the off-spring of Adam, but Satan touches it. A child therefore, cries loudly at the time of birth because of the touch of Satan, except Mary and her child." Then Abu Huraira recited: "And I seek refuge with You for her and for her offspring from the outcast Satan" (3.36)

Sahih al-Bukhari 3431 - Book 60, Hadith 102

Narrated `Ali:

I heard the Prophet (ﷺ) saying, "Mary, the daughter of `Imran, was the best among the women (of the world of her time) and Khadija is the best amongst the women. (of this nation).

Sahih al-Bukhari 3432 - Book 60, Hadith 103

Narrated Abu Musa Al-Ash`ari:

The Prophet (ﷺ) said, "The superiority of `Aisha to other ladies is like the superiority of Tharid (i.e. meat and bread dish) to other meals. Many men reached the level of perfection, but no woman reached such a level except Mary, the daughter of `Imran and Asia, the wife of Pharaoh."

Sahih al-Bukhari 3433 - Book 60, Hadith 104

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying, "Amongst all those women who ride camels (i.e. Arabs), the ladies of Quraish are the best. They are merciful and kind to their off-spring and the best guardians of their husbands' properties.' Abu Huraira added, "Mary the daughter of `Imran never rode a camel."

Sahih al-Bukhari 3434 - Book 60, Hadith 105

Narrated 'Ubada:

The Prophet (ﷺ) said, "If anyone testifies that None has the right to be worshipped but Allah Alone Who has no partners, and that Muhammad is His Slave and His Apostle, and that Jesus is Allah's Slave and His Apostle and His Word which He bestowed on Mary and a Spirit created by Him, and that Paradise is true, and Hell is true, Allah will admit him into Paradise with the deeds which he had done even if those deeds were few." (Junada, the sub-narrator said, " 'Ubada added, 'Such a person can enter Paradise through any of its eight gates he likes.")

Sahih al-Bukhari 3435 - Book 60, Hadith 106

Narrated Abu Huraira:

The Prophet (ﷺ) said, "None spoke in cradle but three: (The first was) Jesus, (the second was), there a man from Bani Israel called Juraij. While he was offering his prayers, his mother came and called him. He said (to himself), 'Shall I answer her or keep on praying?" (He went on praying) and did not answer her, his mother said, "O Allah! Do not let him die till he sees the faces of prostitutes." So while he was in his hermitage, a lady came and sought to seduce him, but he refused. So she went to a shepherd and presented herself to him to commit illegal sexual intercourse with her and then later she gave birth to a child and claimed that it belonged to Juraij. The people, therefore, came to him and dismantled his hermitage and expelled him out of it and abused him. Juraij performed the ablution and offered prayer, and then came to the child and said, 'O child! Who is your father?' The child replied, 'The shepherd.' (After hearing this) the people said, 'We shall rebuild your hermitage of gold,' but he said, 'No, of nothing but mud.'(The third was the hero of the following story) A lady from Bani Israel was nursing her child at her breast when a handsome rider passed by her. She said, 'O Allah ! Make my child like him.' On that the child left her breast, and facing the rider said, 'O Allah! Do not make me like him.' The child then started to suck her breast again. (Abu Huraira further said, "As if I were now looking at the Prophet (ﷺ) sucking his finger (in way of demonstration.") After a while the people passed by, with a lady slave and she (i.e. the child's mother) said, 'O Allah! Do not make my child like this (slave girl)!, On that the child left her breast and said, 'O Allah! Make me like her.' When she asked why, the child replied, 'The rider is one of the tyrants while this slave girl is falsely accused of theft and illegal sexual intercourse."

Sahih al-Bukhari 3436 - Book 60, Hadith 107

Narrated Hisham:

From Ma`mar as below. Narrated Abu Huraira: The Prophet (ﷺ) said, "I met Moses on the night of my Ascension to heaven." The Prophet (ﷺ) then described him saying, as I think, "He was a tall person with lank hair as if he belonged to the people of the tribe of Shanu's.' The Prophet (ﷺ) further said, "I met Jesus." The Prophet (ﷺ) described him saying, "He was one of moderate height and was red-faced as if he had just come out of a bathroom. I saw Abraham whom I resembled more than any of his children did." The Prophet (ﷺ) further said, "(That night) I was given two cups; one full of milk and the other full of wine. I was asked to take either of them which I liked, and I took the milk and drank it. On that it was said to me, 'You have taken the right path (religion). If you had taken the wine, your (Muslim) nation would have gone astray."

Sahih al-Bukhari 3437 - Book 60, Hadith 108

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "I saw Moses, Jesus and Abraham (on the night of my Ascension to the heavens). Jesus was of red complexion, curly hair and a broad chest. Moses was of brown complexion, straight hair and tall stature as if he was from the people of Az-Zutt."

Sahih al-Bukhari 3438 - Book 60, Hadith 109

Narrated `Abdullah:

The Prophet (ﷺ) mentioned the Masih Ad-Dajjal in front of the people saying, Allah is not one-eyed while Masih Ad-Dajjal is blind in the right eye and his eye looks like a bulging out grape. While sleeping near the Ka`ba last night, I saw in my dream a man of brown color the best one can see amongst brown color and his hair was long that it fell between his shoulders. His hair was lank and water was dribbling from his head and he was placing his hands on the shoulders of two men while circumambulating the Ka`ba. I asked, 'Who is this?' They replied, 'This is Jesus, son of Mary.' Behind him I saw a man who had very curly hair and was blind in the right eye, resembling Ibn Qatan (i.e. an infidel) in appearance. He was placing his hands on the shoulders of a person while performing Tawaf around the Ka`ba. I asked, 'Who is this? 'They replied, 'The Masih, Ad-Dajjal.' "

Sahih al-Bukhari 3439, 3440 - Book 60, Hadith 110

Narrated Salim from his father:

No, By Allah, the Prophet (ﷺ) did not tell that Jesus was of red complexion but said, "While I was asleep circumambulating the Ka`ba (in my dream), suddenly I saw a man of brown complexion and lank hair walking between two men, and water was dropping from his head. I asked, 'Who is this?' The people said, 'He is the son of Mary.' Then I looked behind and I saw a red-complexioned, fat, curly-haired man, blind in the right eye which looked like a bulging out grape. I asked, 'Who is this?' They replied, 'He is Ad-Dajjal.' The one who resembled to him among the people, was Ibn Qatar." (Az-Zuhri said, "He (i.e. Ibn Qatan) was a man from the tribe Khuza`a who died in the pre-lslamic period.")

Sahih al-Bukhari 3441 - Book 60, Hadith 111

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying, "I am the nearest of all the people to the son of Mary, and all the prophets are paternal brothers, and there has been no prophet between me and him (i.e. Jesus).

Sahih al-Bukhari 3442 - Book 60, Hadith 112

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Both in this world and in the Hereafter, I am the nearest of all the people to Jesus, the son of Mary. The prophets are paternal brothers; their mothers are different, but their religion is one."

Sahih al-Bukhari 3443 - Book 60, Hadith 113

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Jesus, seeing a man stealing, asked him, 'Did you steal?, He said, 'No, by Allah, except Whom there is None who has the right to be worshipped' Jesus said, 'I believe in Allah and suspect my eyes."

Sahih al-Bukhari 3444 - Book 60, Hadith 114

Narrated `Umar:

I heard the Prophet (ﷺ) saying, "Do not exaggerate in praising me as the Christians praised the son of Mary, for I am only a Slave. So, call me the Slave of Allah and His Apostle."

Sahih al-Bukhari 3445 - Book 60, Hadith 115

Narrated Abu Musa Al-Ash`ari:

Allah's Messenger (ﷺ) said, "If a person teaches his slave girl good manners properly, educates her properly, and then manumits and marries her, he will get a double reward. And if a man believes in Jesus and then believes in me, he will get a double reward. And if a slave fears his Lord (i.e. Allah) and obeys his masters, he too will get a double reward."

Sahih al-Bukhari 3446 - Book 60, Hadith 116

Narrted Ibn `Abbas:

Allah's Messenger (ﷺ) said, "You will be resurrected (and assembled) bare-footed, naked and uncircumcised." The Prophet (ﷺ) then recited the Divine Verse:-- "As We began the first creation, We shall repeat it: A promise We have undertaken. Truly we shall do it." (21.104) He added, "The first to be dressed will be Abraham. Then some of my companions will take to the right and to the left. I will say: 'My companions! 'It will be said, 'They had been renegades since you left them.' I will then say what the Pious Slave Jesus, the son of Mary said: 'And I was a witness over them while I dwelt amongst them; when You did take me up, You were the Watcher over them, and You are a Witness to all things. If You punish them, they are Your slaves, and if you forgive them, You, only You are the All-Mighty the All-Wise.' " (5.117-118) Narrated Quaggas, "Those were the apostates who renegade from Islam during the Caliphate of Abu Bakr who fought them".

Sahih al-Bukhari 3447 - Book 60, Hadith 117

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "By Him in Whose Hands my soul is, surely (Jesus,) the son of Mary will soon descend amongst you and will judge mankind justly (as a Just Ruler); he will break the Cross and kill the pigs and there will be no Jizya (i.e. taxation taken from non Muslims). Money will be in abundance so that nobody will accept it, and a single prostration to Allah (in prayer) will be better than the whole world and whatever is in it." Abu Huraira added "If you wish, you can recite (this verse of the Holy Book): -- 'And there is none Of the people of the Scriptures (Jews and Christians) But must believe in him (i.e Jesus as an Apostle of Allah and a human being) Before his death. And on the Day of Judgment He will be a witness Against them." (4.159) (See Fath-ul-Bari, Page 302 Vol 7)

Sahih al-Bukhari 3448 - Book 60, Hadith 118

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said "How will you be when the son of Mary (i.e. Jesus) descends amongst you and your imam is among you."

Sahih al-Bukhari 3449 - Book 60, Hadith 119

Narrated Rabi bin Hirash:

`Uqba bin `Amr said to Hudhaifa, "Won't you relate to us of what you have heard from Allah's Apostle ?" He said, "I heard him saying, "When Al-Dajjal appears, he will have fire and water along with him. What the people will consider as cold water, will be fire that will burn (things). So, if anyone of you comes across this, he should fall in the thing which will appear to him as fire, for in reality, it will be fresh cold water." Hudhaifa added, "I also heard him saying, 'From among the people preceding your generation, there was a man whom the angel of death visited to capture his soul. (So his soul was captured) and he was asked if he had done any good deed.' He replied, 'I don't remember any good deed.' He was asked to think it over. He said, 'I do not remember, except that I used to trade with the people in the world and I used to give a respite to the rich and forgive the poor (among my debtors). So Allah made him enter Paradise." Hudhaifa further said, "I also heard him saying, 'Once there was a man on his death-bed, who, losing every hope of surviving said to his family: When I die, gather for me a large heap of wood and make a fire (to burn me). When the fire eats my meat and reaches my bones, and when the bones burn, take and crush them into powder and wait for a windy day to throw it (i.e. the powder) over the sea. They did so, but Allah collected his particles and asked him: Why did you do so? He replied: For fear of You. So Allah forgave him." `Uqba bin `Amr said, "I heard him saying that the Israeli used to dig the grave of the dead (to steal their shrouds).

Sahih al-Bukhari 3450, 3451, 3452 - Book 60, Hadith 120

Narrated `Aisha and Ibn `Abbas:

On his death-bed Allah's Messenger (ﷺ) put a sheet over his-face and when he felt hot, he would remove it from his face. When in that state (of putting and removing the sheet) he said, "May Allah's Curse be on the Jews and the Christians for they build places of worship at the graves of their prophets." (By that) he intended to warn (the Muslim) from what they (i.e. Jews and Christians) had done.

Sahih al-Bukhari 3453, 3454 - Book 60, Hadith 121

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The Israelis used to be ruled and guided by prophets: Whenever a prophet died, another would take over his place. There will be no prophet after me, but there will be Caliphs who will increase in number." The people asked, "O Allah's Messenger (ﷺ)! What do you order us (to do)?" He said, "Obey the one who will be given the pledge of allegiance first. Fulfil their (i.e. the Caliphs) rights, for Allah will ask them about (any shortcoming) in ruling those Allah has put under their guardianship."

Sahih al-Bukhari 3455 - Book 60, Hadith 122

Narrated Abu Sa`id:

The Prophet (ﷺ) said, "You will follow the wrong ways, of your predecessors so completely and literally that if they should go into the hole of a mastigure, you too will go there." We said, "O Allah's Messenger (ﷺ)! Do you mean the Jews and the Christians?" He replied, "Whom else?" (Meaning, of course, the Jews and the Christians.)

Sahih al-Bukhari 3456 - Book 60, Hadith 123

Narrated Anas:

The people mentioned the fire and the bell (as means proposed for announcing the time of prayer) and by such a suggestion they referred to the Jews and the Christians. But Bilal was ordered, "Pronounce the words of the Adhan (i.e. call for the prayer) twice and the Iqama once only."

Sahih al-Bukhari 3457 - Book 60, Hadith 124

Narrated `Aisha:

That she used to hate that one should keep his hands on his flanks while praying. She said that the Jew used to do so.

Sahih al-Bukhari 3458 - Book 60, Hadith 125

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "Your period (i.e. the Muslims' period) in comparison to the periods of the previous nations, is like the period between the `Asr prayer and sunset. And your example in comparison to the Jews and the Christians is like the example of a person who employed some laborers and asked them, 'Who will work for me till midday for one Qirat each?' The Jews worked for half a day for one Qirat each. The person asked, 'Who will do the work for me from midday to the time of the `Asr (prayer) for one Qirat each?' The Christians worked from midday till the `Asr prayer for one Qirat. Then the person asked, 'Who will do the work for me from the `Asr till sunset for two Qirats each?' " The Prophet (ﷺ) added, "It is you (i.e. Muslims) who are doing the work from the `Asr till sunset, so you will have a double reward. The Jews and the Christians got angry and said, 'We have done more work but got less wages.' Allah said, 'Have I been unjust to you as regards your rights?' They said, 'No.' So Allah said, 'Then it is My Blessing which I bestow on whomever I like. "

Sahih al-Bukhari 3459 - Book 60, Hadith 126

Narrated Ibn `Abbas:

I heard `Umar saying, "May Allah Curse so-and-so! Doesn't he know that the Prophet (ﷺ) said, 'May Allah curse the Jews for, though they were forbidden (to eat) fat, they liquefied it and sold it. "

Sahih al-Bukhari 3460 - Book 60, Hadith 127

Narrated `Abdullah bin `Amr:

The Prophet (ﷺ) said, "Convey (my teachings) to the people even if it were a single sentence, and tell others the stories of Bani Israel (which have been taught to you), for it is not sinful to do so. And whoever tells a lie on me intentionally, will surely take his place in the (Hell) Fire."

Sahih al-Bukhari 3461 - Book 60, Hadith 128

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The Jews and the Christians do not dye (their grey hair), so you shall do the opposite of what they do (i.e. dye your grey hair and beards).

Sahih al-Bukhari 3462 - Book 60, Hadith 129

Narrated Jundub:

Allah's Messenger (ﷺ) said, "Amongst the nations before you there was a man who got a wound, and growing impatient (with its pain), he took a knife and cut his hand with it and the blood did not stop till he died. Allah said, 'My Slave hurried to bring death upon himself so I have forbidden him (to enter) Paradise.' "

Sahih al-Bukhari 3463 - Book 60, Hadith 130

Narrated Abu Huraira:

that he heard Allah's Messenger (ﷺ) saying, "Allah willed to test three Israelis who were a Leper, a blind man and a bald-headed man. So, he sent them an angel who came to the leper and said, 'What thing do you like most?' He replied, "Good color and good skin, for the people have a strong aversion to me.' The angel touched him and his illness was cured, and he was given a good color and beautiful skin. The angel asked him, 'What kind of property do you like best?' He replied, 'Camels (or cows).' (The narrator is in doubt, for either the leper or the bald-headed man demanded camels and the other demanded cows.) So he (i.e. the leper) was given a pregnant she-camei, and the angel said (to him), 'May Allah bless you in it.' The angel then went to the bald-headed man and said, 'What thing do you like most?' He said, 'I like good hair and wish to be cured of this disease, for the people feel repulsion for me.' The angel touched him and his illness was cured, and he was given good hair. The angel asked (him), 'What kind of property do you like bests' He replied, 'Cows,' The angel gave him a pregnant cow and said, 'May Allah bless you in it.' The angel went to the blind man and asked, 'What thing do you like best?' He said, '(I like) that Allah may restore my eye-sight to me so that I may see the people.' The angel touched his eyes and Allah gave him back his eye-sight. The angel asked him, "What kind of property do you like best?' He replied, 'Sheep.' The angel gave him a pregnant sheep. Afterwards, all the three pregnant animals gave birth to young ones, and multiplied and brought forth so much that one of the (three) men had a herd of camels filling a valley, and one had a herd of cows filling a valley, and one had a flock of sheep filling a valley. Then the angel, disguised in the shape and appearance of a leper, went to the leper and said, I am a poor man, who has lost all means of livelihood while on a journey. So none will satisfy my need except Allah and then you. In the Name of Him Who has given you such nice color and beautiful skin, and so much property, I ask you to give me a camel so that I may reach my destination. The man replied, 'I have many obligations (so I cannot give you).' The angel said, 'I think I know you; were you not a leper to whom the people had a strong aversion? Weren't you a poor man, and then Allah gave you (all this property).' He replied, '(This is all wrong), I got this property through inheritance from my fore-fathers' The angel said, 'If you are telling a lie, then let Allah make you as you were before. ' Then the angel, disguised in the shape and appearance of a bald man, went to the bald man and said to him the same as he told the first one, and he too answered the same as the first one did. The angel said, 'If you are telling a lie, then let Allah make you as you were before.' The angel, disguised in

the shape of a blind man, went to the blind man and said, 'I am a poor man and a traveler, whose means of livelihood have been exhausted while on a journey. I have nobody to help me except Allah, and after Him, you yourself. I ask you in the Name of Him Who has given you back your eye-sight to give me a sheep, so that with its help, I may complete my journey' The man said, 'No doubt, I was blind and Allah gave me back my eye-sight; I was poor and Allah made me rich; so take anything you wish from my property. By Allah, I will not stop you for taking anything (you need) of my property which you may take for Allah's sake.' The angel replied, 'Keep your property with you. You (i.e 3 men) have been tested and Allah is pleased with you and is angry with your two companions."

Sahih al-Bukhari 3464 - Book 60, Hadith 131

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "Once three persons (from the previous nations) were traveling, and suddenly it started raining and they took shelter in a cave. The entrance of the cave got closed while they were inside. They said to each other, 'O you! Nothing can save you except the truth, so each of you should ask Allah's Help by referring to such a deed as he thinks he did sincerely (i.e. just for gaining Allah's Pleasure).' So one of them said, 'O Allah! You know that I had a laborer who worked for me for one Faraq (i.e. three Sas) of rice, but he departed, leaving it (i.e. his wages). I sowed that Faraq of rice and with its yield I bought cows (for him). Later on when he came to me asking for his wages, I said (to him), 'Go to those cows and drive them away.' He said to me, 'But you have to pay me only a Faraq of rice,' I said to him, 'Go to those cows and take them, for they are the product of that Faraq (of rice).' So he drove them. O Allah! If you consider that I did that for fear of You, then please remove the rock.' The rock shifted a bit from the mouth of the cave. The second one said, 'O Allah, You know that I had old parents whom I used to provide with the milk of my sheep every night. One night I was delayed and when I came, they had slept, while my wife and children were crying with hunger. I used not to let them (i.e. my family) drink unless my parents had drunk first. So I disliked to wake them up and also disliked that they should sleep without drinking it, I kept on waiting (for them to wake) till it dawned. O Allah! If You consider that I did that for fear of you, then please remove the rock.' So the rock shifted and they could see the sky through it. The (third) one said, 'O Allah! You know that I had a cousin (i.e. my paternal uncle's daughter) who was most beloved to me and I sought to seduce her, but she refused, unless I paid her one-hundred Dinars (i.e. gold pieces). So I collected the amount and brought it to her, and she allowed me to sleep with her. But when I sat between her legs, she said, 'Be afraid of Allah, and do not deflower me but legally. 'I got up and left the hundred Dinars (for her). O Allah! If You consider that I did that for fear of you than please remove the rock. So Allah saved them and they came out (of the cave)."

Sahih al-Bukhari 3465 - Book 60, Hadith 132

Narrated Abu Huraira:

That he heard Allah's Messenger (ﷺ) saying, "While a lady was nursing her child, a rider passed by and she said, 'O Allah! Don't let my child die till he becomes like this (rider).' The child said, 'O Allah! Don't make me like him,' and then returned to her breast (sucking it). (After a while) they passed by a lady who was being pulled and teased (by the people). The child's mother said, 'O Allah! Do not make my child like her.' The child said, 'O Allah! Make me like her.' Then he said, 'As for the rider, he is an infidel, while the lady is accused of illegal sexual intercourse (falsely) and she says: Allah is sufficient for me (He knows the truth).

Sahih al-Bukhari 3466 - Book 60, Hadith 133

Narrated Abu Huraira:

The Prophet (ﷺ) said, "While a dog was going round a well and was about to die of thirst, an Israeli prostitute saw it and took off her shoe and watered it. So Allah forgave her because of that good deed."

Sahih al-Bukhari 3467 - Book 60, Hadith 134

Narrated Humaid bin `Abdur-Rahman:

That he heard Muawiya bin Abi Sufyan (talking) on the pulpit in the year when he performed the Hajj. He took a tuft of hair that was in the hand of an orderly and said, "O people of Medina! Where are your learned men? I heard the Prophet (ﷺ) forbidding such a thing as this (i.e. false hair) and he used to say, 'The Israelis were destroyed when their ladies practiced this habit (of using false hair to lengthen their locks).

Sahih al-Bukhari 3468 - Book 60, Hadith 135

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Amongst the people preceding you there used to be 'Muhaddithun' (i.e. persons who can guess things that come true later on, as if those persons have been inspired by a divine power), and if there are any such persons amongst my followers, it is `Umar bin Al-Khattab."

Sahih al-Bukhari 3469 - Book 60, Hadith 136

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said, "Amongst the men of Bani Israel there was a man who had murdered ninety-nine persons. Then he set out asking (whether his repentance could be accepted or not). He came upon a monk and asked him if his repentance could be accepted. The monk replied in the negative and so the man killed him. He kept on asking till a man advised to go to such and such village. (So he left for it) but death overtook him on the way. While dying, he turned his chest towards that village (where he had hoped his repentance would be accepted), and so the angels of mercy and the angels of punishment quarrelled amongst themselves regarding him. Allah ordered the village (towards which he was going) to come closer to him, and ordered the village (whence he had come), to go far away, and then He ordered the angels to measure the distances between his body and the two villages. So he was found to be one span closer to the village (he was going to). So he was forgiven."

Sahih al-Bukhari 3470 - Book 60, Hadith 137

Narrated Abu Huraira:

Once Allah's Messenger (ﷺ); offered the morning prayer and then faced the people and said, "While a man was driving a cow, he suddenly rode over it and beat it. The cow said, "We have not been created for this, but we have been created for sloughing." On that the people said astonishingly, "Glorified be Allah! A cow speaks!" The Prophet (ﷺ) said, "I believe this, and Abu Bakr and `Umar too, believe it, although neither of them was present there. While a person was amongst his sheep, a wolf attacked and took one of the sheep. The man chased the wolf till he saved it from the wolf, where upon the wolf said, 'You have saved it from me; but who will guard it on the day of the wild beasts when there will be no shepherd to guard them except me (because of riots and afflictions)? ' " The people said surprisingly, "Glorified be Allah! A wolf speaks!" The Prophet (ﷺ) said, "But I believe this, and Abu Bakr and `Umar too, believe this, although neither of them was present there." (See the Foot-note of page No. 10 Vol.5)

Sahih al-Bukhari 3471 - Book 60, Hadith 138

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "A man bought a piece of and from another man, and the buyer found an earthenware jar filled with gold in the land. The buyer said to the seller. 'Take your gold, as I have bought only the land from you, but I have not bought the gold from you.' The (former) owner of the land said, "I have sold you the land with everything in it.' So both of them took their case before a man who asked, 'Do you have children?' One of them said, "I have a boy.' The other said, "I have a girl.' The man said, 'Marry the girl to the boy and spend the money on both of them and give the rest of it in charity.' "

Sahih al-Bukhari 3472 - Book 60, Hadith 139

Narrated Usama bin Zaid:

Allah's Messenger (ﷺ) said, "Plague was a means of torture sent on a group of Israelis (or on some people before you). So if you hear of its spread in a land, don't approach it, and if a plague should appear in a land where you are present, then don't leave that land in order to run away from it (i.e. plague).

Sahih al-Bukhari 3473 - Book 60, Hadith 140

Narrated `Aisha:

(the wife of the Prophet) I asked Allah's Messenger (ﷺ) about the plague. He told me that it was a Punishment sent by Allah on whom he wished, and Allah made it a source of mercy for the believers, for if one in the time of an epidemic plague stays in his country patiently hoping for Allah's Reward and believing that nothing will befall him except what Allah has written for him, he will get the reward of a martyr."

Sahih al-Bukhari 3474 - Book 60, Hadith 141

Narrated `Aisha:

The people of Quraish worried about the lady from Bani Makhzum who had committed theft. They asked, "Who will intercede for her with Allah's Messenger (ﷺ)?" Some said, "No one dare to do so except Usama bin Zaid the beloved one to Allah's Messenger (ﷺ) ." When Usama spoke about that to Allah's Apostle Allah's Messenger (ﷺ) said, (to him), "Do you try to intercede for somebody in a case connected with Allah's Prescribed Punishments?" Then he got up and delivered a sermon saying, "What destroyed the nations preceding you, was that if a noble amongst them stole, they would forgive him, and if a poor person amongst them stole, they would inflict Allah's Legal punishment on him. By Allah, if Fatima, the daughter of Muhammad stole, I would cut off her hand."

Sahih al-Bukhari 3475 - Book 60, Hadith 142

Narrated Ibn Mas`ud:

I heard a person reciting a (Qur'anic) Verse in a certain way, and I had heard the Prophet (ﷺ) reciting the same Verse in a different way. So I took him to the Prophet (ﷺ) and informed him of that but I noticed the sign of disapproval on his face, and then he said, "Both of you are correct, so don't differ, for the nations before you differed, so they were destroyed."

Sahih al-Bukhari 3476 - Book 60, Hadith 143

Narrated `Abdullah:

As if I saw the Prophet (ﷺ) talking about one of the prophets whose nation had beaten him and caused him to bleed, while he was cleaning the blood off his face and saying, "O Allah! Forgive my nation, for they have no knowledge."

Sahih al-Bukhari 3477 - Book 60, Hadith 144

Narrated Abu Sa`id:

The Prophet (ﷺ) said, "Amongst the people preceding your age, there was a man whom Allah had given a lot of money. While he was in his death-bed, he called his sons and said, 'What type of father have I been to you? They replied, 'You have been a good father.' He said, 'I have never done a single good deed; so when I die, burn me, crush my body, and scatter the resulting ashes on a windy day.' His sons did accordingly, but Allah gathered his particles and asked (him), 'What made you do so?' He replied, "Fear of you.' So Allah bestowed His Mercy upon him. (forgave him).

Sahih al-Bukhari 3478 - Book 60, Hadith 145

Narrated Rabi` bin Hirash:

`Uqba said to Hudhaifa, "Won't you narrate to us what you heard from Allah's Messenger (ﷺ) ?" Hudhaifa said, "I heard him saying, 'Death approached a man and when he had no hope of surviving, he said to his family, 'When I die, gather for me much wood and build a fire (to burn me),. When the fire has eaten my flesh and reached my bones, take the bones and grind them and scatter the resulting powder in the sea on a hot (or windy) day.' (That was done.) But Allah collected his particles and asked (him), 'Why did you do so?' He replied, 'For fear of You.' So Allah forgave him." Narrated `Abdu Malik: As above, saying, "On a windy day."

Sahih al-Bukhari 3479 - Book 60, Hadith 146

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "A man used to give loans to the people and used to say to his servant, 'If the debtor is poor, forgive him, so that Allah may forgive us.' So when he met Allah (after his death), Allah forgave him."

Sahih al-Bukhari 3480 - Book 60, Hadith 147

Narrated Abu Huraira:

The Prophet (ﷺ) said, "A man used to do sinful deeds, and when death came to him, he said to his sons, 'After my death, burn me and then crush me, and scatter the powder in the air, for by Allah, if Allah has control over me, He will give me such a punishment as He has never given to anyone else.' When he died, his sons did accordingly. Allah ordered the earth saying, 'Collect what you hold of his particles.' It did so, and behold! There he was (the man) standing. Allah asked (him), 'What made you do what you did?' He replied, 'O my Lord! I was afraid of You.' So Allah forgave him. " Another narrator said "The man said, Fear of You, O Lord!"

Sahih al-Bukhari 3481 - Book 60, Hadith 148

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "A lady was punished because of a cat which she had imprisoned till it died. She entered the (Hell) Fire because of it, for she neither gave it food nor water as she had imprisoned it, nor set it free to eat from the vermin of the earth."

Sahih al-Bukhari 3482 - Book 60, Hadith 149

Narrated Abu Masud `Uqba:

The Prophet (ﷺ) said, "One of the sayings of the prophets which the people have got, is. 'If you do not feel ashamed, then do whatever you like."

Sahih al-Bukhari 3483 - Book 60, Hadith 150

Narrated Abu Mus'ud:

The Prophet (ﷺ) said, "One of the sayings of the prophets which the people have got is, 'If you do not feel ashamed, then do whatever you like."

Sahih al-Bukhari 3484 - Book 60, Hadith 151

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "While a man was walking, dragging his dress with pride, he was caused to be swallowed by the earth and will go on sinking in it till the Day of Resurrection."

Sahih al-Bukhari 3485 - Book 60, Hadith 152

Narrated Abu Huraira:

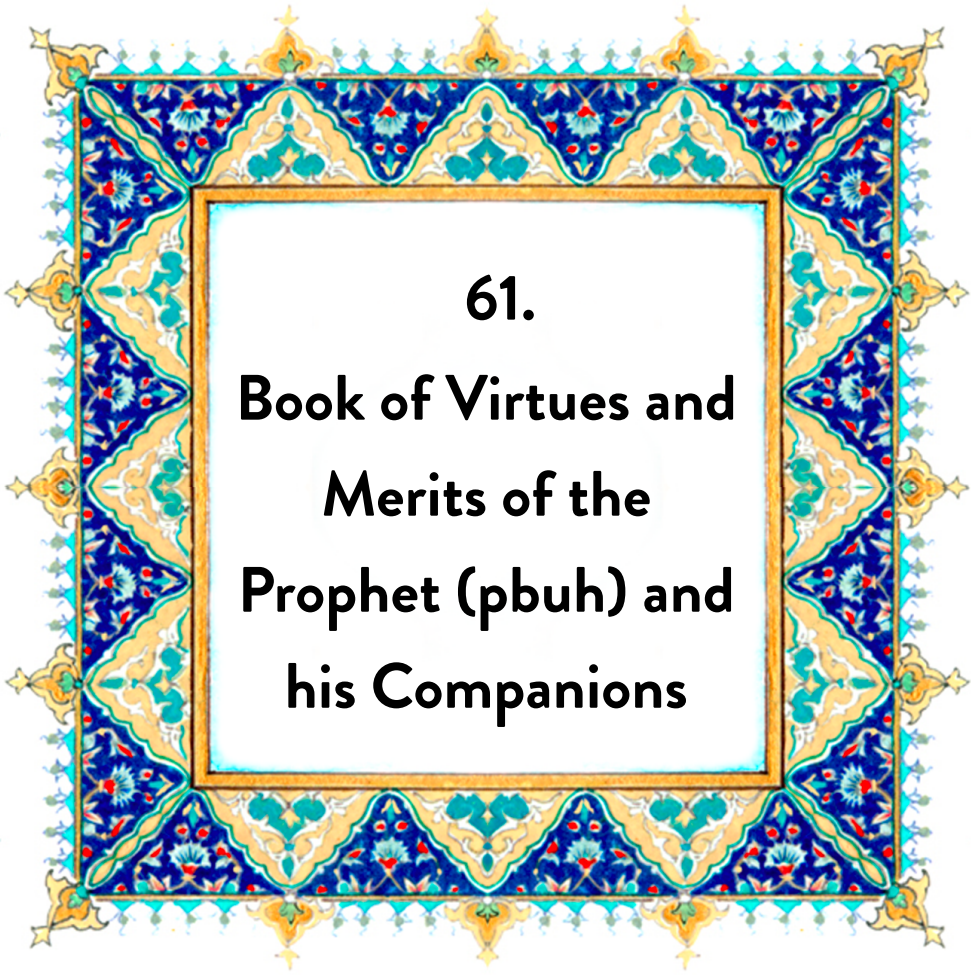
The Prophet (ﷺ) said, "We are the last (to come) but we will be the foremost on the Day of Resurrection, nations were given the Book (i.e. Scripture) before us, and we were given the Holy Book after them. This (i.e. Friday) is the day about which they differed. So the next day (i.e. Saturday) was prescribed for the Jews and the day after it (i.e. Sunday) for the Christians. It is incumbent on every Muslim to wash his head and body on a Day (i.e. Friday) (at least) in every seven days."

Sahih al-Bukhari 3486, 3487 - Book 60, Hadith 153

Narrated Sa`id bin Al-Musaiyab:

When Muawiya bin Abu Sufyan came to Medina for the last time, he delivered a sermon before us. He took out a tuft of hair and said, "I never thought that someone other than the Jews would do such a thing (i.e. use false hair). The Prophet (ﷺ) named such a practice, 'Az-Zur' (i.e. falsehood)," meaning the use of false hair.

Sahih al-Bukhari 3488 - Book 60, Hadith 154



61.
Book of Virtues and Merits of the Prophet (pbuh) and his Companions

Narrated Ibn `Abbas:

Regarding the Verse: 'And (We) made you into Shu'ub and Qabail-- (49.13) that Shu'uib means the big Qabail (i.e. nations) while the Qabail (i.e. tribes) means the branch tribes.

Sahih al-Bukhari 3489 - Book 61, Hadith 1

Narrated Abu Huraira:

Once Allah's Messenger (ﷺ) was asked, "Who is the most honorable amongst the people?" He said, "The most righteous (i.e. Allah-fearing) amongst you." They said, "We do not ask you about this." He said, "Then Joseph, the prophet of Allah."

Sahih al-Bukhari 3490 - Book 61, Hadith 2

Narrated Kulaib bin Wail:

I asked Zainab bint Abi Salama (i.e. daughter of the wife of the Prophet, "Tell me about the Prophet (ﷺ) . Did he belong to the tribe of Mudar?" She replied, "Yes, he belonged to the tribe of Mudar and was from the offspring of An-Nadr bin Kinana."

Sahih al-Bukhari 3491 - Book 61, Hadith 3

Narrated Kulaib:

I was told by the Rabiba (i.e. daughter of the wife of the Prophet) who, I think, was Zainab, that the Prophet (forbade the utensils (of wine called) Ad-Dubba, Al-Hantam, Al-Muqaiyar and Al-Muzaffat. I said to her, 'Tell me as to which tribe the Prophet (ﷺ) belonged; was he from the tribe of Mudar?" She replied, "He belonged to the tribe of Mudar and was from the offspring of An-Nadr bin Kinana. "

Sahih al-Bukhari 3492 - Book 61, Hadith 4

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "You see that the people are of different natures. Those who were the best in the pre-lslamic period, are also the best in Islam if they comprehend religious knowledge. You see that the best amongst the people in this respect (i.e. ambition of ruling) are those who hate it most. And you see that the worst among people is the double faced (person) who appears to these with one face and to the others with another face (i.e a hypocrite).

Sahih al-Bukhari 3493, 3494 - Book 61, Hadith 5

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The tribe of Quraish has precedence over the people in this connection (i.e the right of ruling). The Muslims follow the Muslims amongst them, and the infidels follow the infidels amongst them. People are of different natures: The best amongst them in the pre-lslamic period are the best in Islam provided they comprehend the religious knowledge. You will find that the best amongst the people in this respect (i.e. of ruling) is he who hates it (i.e. the idea of ruling) most, till he is given the pledge of allegiance."

Sahih al-Bukhari 3495, 3496 - Book 61, Hadith 6

Narrated Tawus:

Ibn `Abbas recited the Qur'anic Verse:--'Except to be kind to me for my kin-ship to you--" (42.23) Sa`id bin Jubair said, "(The Verse implies) the kinship of Muhammad." Ibn `Abbas said, "There was not a single house (i.e. sub-tribe) of Quraish but had a kinship to the Prophet (ﷺ) and so the above Verse was revealed in this connection, and its interpretation is: 'O Quraish! You should keep good relation between me (i.e. Muhammad) and you."

Sahih al-Bukhari 3497 - Book 61, Hadith 7

Narrated Abi Mas`ud:

The Prophet (ﷺ) said, "From this side from the east, afflictions will appear. Rudeness and lack of mercy are characteristics of the rural bedouins who are busy with their camels and cows (and pay no attention to religion). Such are the tribes of Rabi`a and Mudar."

Sahih al-Bukhari 3498 - Book 61, Hadith 8

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying, "Pride and arrogance are characteristics of the rural bedouins while calmness is found among the owners of sheep. Belief is Yemenite, and wisdom is also Yemenite i.e. the Yemenites are well-known for their true belief and wisdom)." Abu `Abdullah (Al-Bukhari) said, "Yemen was called so because it is situated to the right of the Ka`ba, and Sham was called so because it is situated to the left of the Ka`ba."

Sahih al-Bukhari 3499 - Book 61, Hadith 9

Narrated Muhammad bin Jubair bin Mut`im:

That while he was with a delegation from Quraish to Muawiya, the latter heard the news that `Abdullah bin `Amr bin Al-`As said that there would be a king from the tribe of Qahtan. On that Muawiya became angry, got up and then praised Allah as He deserved, and said, "Now then, I have heard that some men amongst you narrate things which are neither in the Holy Book, nor have been told by Allah's Messenger (ﷺ). Those men are the ignorant amongst you. Beware of such hopes as make the people go astray, for I heard Allah's Messenger (ﷺ) saying, 'Authority of ruling will remain with Quraish, and whoever bears hostility to them, Allah will destroy him as long as they abide by the laws of the religion.' "

Sahih al-Bukhari 3500 - Book 61, Hadith 10

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "Authority of ruling will remain with Quraish, even if only two of them remained."

Sahih al-Bukhari 3501 - Book 61, Hadith 11

Narrated Jubair bin Mut`im:

`Uthman bin `Affan went (to the Prophet) and said, "O Allah's Messenger (ﷺ)! You gave property to Bani Al-Muttalib and did not give us, although we and they are of the same degree of relationship to you." The Prophet (ﷺ) said, "Only Bani Hashim and Bani Al Muttalib are one thing (as regards family status).

Sahih al-Bukhari 3502 - Book 61, Hadith 12

Narrated `Urwa bin Az-Zubair:

`Abdullah bin Az-Zubair went with some women of the tribe of Bani Zuhra to `Aisha who used to treat them nicely because of their relation to Allah's Messenger (ﷺ).

Sahih al-Bukhari 3503 - Book 61, Hadith 13

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The tribe of Quraish, the Ansar, the (people of the tribe of) Julhaina, Muzaina, Aslam, Ashja', and Ghifar are my disciples and have no protectors except Allah and His Apostle."

Sahih al-Bukhari 3504 - Book 61, Hadith 14

Narrated `Urwa bin Az-Zubair:

`Abdullah bin Az-Zubair was the most beloved person to `Aisha excluding the Prophet (ﷺ) and Abu Bakr, and he in his turn, was the most devoted to her, `Aisha used not to withhold the money given to her by Allah, but she used to spend it in charity. (`Abdullah) bin AzZubair said, " `Aisha should be stopped from doing so." (When `Aisha heard this), she said protestingly, "Shall I be stopped from doing so? I vow that I will never talk to `Abdullah bin Az-Zubair." On that, Ibn Az-Zubair asked some people from Quraish and particularly the two uncles of Allah's Messenger (ﷺ) to intercede with her, but she refused (to talk to him). Az-Zuhriyun, the uncles of the Prophet, including `Abdur-Rahman bin Al-Aswad bin `Abd Yaghuth and Al-Miswar bin Makhrama said to him, "When we ask for the permission to visit her, enter her house along with us (without taking her leave)." He did accordingly (and she accepted their intercession). He sent her ten slaves whom she manumitted as an expiation for (not keeping) her vow. `Aisha manumitted more slaves for the same purpose till she manumitted forty slaves. She said, "I wish I had specified what I would have done in case of not fulfilling my vow when I made the vow, so that I might have done it easily."

Sahih al-Bukhari 3505 - Book 61, Hadith 15

Narrated Anas:

`Uthman called Zaid bin Thabit, `Abdullah bin Az-Zubair, Sa`id bin Al-`As and `AbdurRahman bin Al-Harith bin Hisham, and then they wrote the manuscripts of the Holy Qur'an in the form of book in several copies. `Uthman said to the three Quraishi persons. " If you differ with Zaid bin Thabit on any point of the Qur'an, then write it in the language of Quraish, as the Qur'an was revealed in their language." So they acted accordingly. (Sa`id bin Thabit was an Ansari and not from Quraish).

Sahih al-Bukhari 3506 - Book 61, Hadith 16

Narrated Salama:

Allah's Messenger (ﷺ) passed by some people from the tribe of Aslam practicing archery. He said, "O children of Ishmael! Throw (arrows), for your father was an archer. I am on the side of Bani so-andso," meaning one of the two teams. The other team stopped throwing, whereupon the Prophet (ﷺ) said, "What has happened to them?" They replied, "How shall we throw while you are with Bani so-andso?" He said, "Throw for I am with all of you."

Sahih al-Bukhari 3507 - Book 61, Hadith 17

Narrated Abu Dhar:

The Prophet (ﷺ) said, "If somebody claims to be the son of any other than his real father knowingly, he but disbelieves in Allah, and if somebody claims to belong to some folk to whom he does not belong, let such a person take his place in the (Hell) Fire."

Sahih al-Bukhari 3508 - Book 61, Hadith 18

Narrated Wathila bin Al-Asqa:

Allah's Messenger (ﷺ) said, "Verily, one of the worst lies is to claim falsely to be the son of someone other than one's real father, or to claim to have had a dream one has not had, or to attribute to me what I have not said."

Sahih al-Bukhari 3509 - Book 61, Hadith 19

Narrated Ibn `Abbas:

The delegates of `Abd-ul-Qais came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! We are from the tribe of Rabi`a and the infidels of Mudar tribe stand between us and you, so that we cannot come to you except in the Sacred Months. Therefore we would like you to give us some instructions which we may follow and convey to our people staying behind us." The Prophet (ﷺ) said, "I order you to observe four things and forbid you (to do) four things: (I order you) to believe in Allah testifying that None has the right to be worshipped except Allah; to offer the prayer perfectly; to pay the Zakat; and to give one-fifth of the war booty to Allah. And I forbid you to use Ad-Dubba, Al-Hantam, An-Naqir and Al-Muzaffat." (These are names of utensils in which alcoholic drinks were served.)

Sahih al-Bukhari 3510 - Book 61, Hadith 20

Narrated `Abdullah bin `Umar:

I heard Allah's Messenger (ﷺ) on the pulpit saying, "Verily, afflictions (will start) from here," pointing towards the east, "whence the side of the head of Satan comes out."

Sahih al-Bukhari 3511 - Book 61, Hadith 21

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The tribes of Quraish, Al-Ansar, Juhaina, Muzaina, Aslam, Ghifar and Ashja' are my helpers, and they have no protector (i.e. Master) except Allah and His Apostle."

Sahih al-Bukhari 3512 - Book 61, Hadith 22

Narrated `Abdullah bin `Umar:

While Allah's Messenger (ﷺ) was on the pulpit, he said, "May Allah forgive the tribe of Ghifar! And may Allah save the tribe of Aslam! The tribe of `Usaiya have disobeyed Allah and His Apostle."

Sahih al-Bukhari 3513 - Book 61, Hadith 23

Narrated Abu Huraira:

The Prophet (ﷺ) said, "May Allah save the tribe of Aslam, and may Allah forgive the tribe of Ghifar!"

Sahih al-Bukhari 3514 - Book 61, Hadith 24

Narrated Abu Bakra:

The Prophet (ﷺ) said, "Do you think that the tribes of Juhaina, Muzaina, Aslam and Ghifar are better than the tribes of Bani Tamim, Bani Asad, Bam `Abdullah bin Ghatafan and Bani Amir bin Sasaa?" A man said, "They were unsuccessful and losers." The Prophet (ﷺ) added," (Yes), they are better than the tribes of Bani Tamim, Bani Asad, Bani `Abdullah bin Ghatafan and Bani Amir bin Sasaa."

Sahih al-Bukhari 3515 - Book 61, Hadith 25

Narrated Abu Bakra:

Al-Aqra' bin Habis said to the Prophet (ﷺ) "Nobody gave you the pledge of allegiance but the robbers of the pilgrims (i.e. those who used to rob the pilgrims) from the tribes of Aslam, Ghifar, Muzaina." (Ibn Abi Ya'qub is in doubt whether Al-Aqra' added. 'And Juhaina.') The Prophet (ﷺ) said, "Don't you think that the tribes of Aslam, Ghifar, Muzaina (and also perhaps) Juhaina are better than the tribes of Bani Tamim, Bani Amir, Asad, and Ghatafan?" Somebody said, "They were unsuccessful and losers!" The Prophet said, "Yes, by Him in Whose Hands my life is, they (i.e. the former) are better than they (i.e. the latter).

Sahih al-Bukhari 3516 - Book 61, Hadith 26

Narrated Abu Hurairah (ra):

The Prophet (ﷺ) said, "The hour will not be established unless a man from the tribe of Qahtan appears, driving the people with his stick (ruling them with violence and oppression)."

Sahih al-Bukhari 3517 - Book 61, Hadith 27

Narrated Jabir:

We were in the company of the Prophet (ﷺ) in a Ghazwa. A large number of emigrants joined him and among the emigrants there was a person who used to play jokes (or play with spears); so he (jokingly) stroked an Ansari man on the hip. The Ans-ari got so angry that both of them called their people. The Ansari said, "Help, O Ansar!" And the emigrant said "Help, O emigrants!" The Prophet (ﷺ) came out and said, "What is wrong with the people (as they are calling) this call of the period of Ignorance? "Then he said, "What is the matter with them?" So he was told about the stroke of the emigrant to the Ansari. The Prophet (ﷺ) said, "Stop this (i.e. appeal for help) for it is an evil call. "Abdullah bin Ubai bin Salul (a hypocrite) said, "The emigrants have called and (gathered against us); so when we return to Medina, surely, the more honorable people will expel therefrom the meaner," Upon that `Umar said, "O Allah's Prophet! Shall we not kill this evil person (i.e. `Abdullah bin Ubai bin Salul) ?" The Prophet) said, "(No), lest the people should say that Muhammad used to kill his companions."

Sahih al-Bukhari 3518 - Book 61, Hadith 28

Narrated `Abdullah (bin Mas`ud):

The Prophet (ﷺ) said, "Who-ever slaps his face or tears the bosom of his dress, or calls the calls of the Period of Ignorance, is not from us."

Sahih al-Bukhari 3519 - Book 61, Hadith 29

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "`Amr bin Luhai bin Qam'a bin Khindif was the father of Khuza`a.'

Sahih al-Bukhari 3520 - Book 61, Hadith 30

Narrated Sa`id bin Al-Musaiyab:

Al-Bahira was an animal whose milk was spared for the idols and other dieties, and so nobody was allowed to milk it. As-Saiba was an animal which they (i.e infidels) used to set free in the names of their gods so that it would not be used for carrying anything. Abu Huraira said, "The Prophet (ﷺ) said, 'I saw `Amr bin 'Amir bin Luhai Al-Khuza`i dragging his intestines in the (Hell) Fire, for he was the first man who started the custom of releasing animals (for the sake of false gods).' "

Sahih al-Bukhari 3521 - Book 61, Hadith 31

Narrated Abu Jamra:

Ibn `Abbas said to us, "Shall I tell you the story of Abu Dhar's conversion to Islam?" We said, "Yes." He said, "Abu Dhar said: I was a man from the tribe of Ghifar. We heard that a man had appeared in Mecca, claiming to be a Prophet. ! said to my brother, 'Go to that man and talk to him and bring me his news.' He set out, met him and returned. I asked him, 'What is the news with you?' He said, 'By Allah, I saw a man enjoining what is good and forbidding what is evil.' I said to him, 'You have not satisfied me with this little information.' So, I took a waterskin and a stick and proceeded towards Mecca. Neither did I know him (i.e. the Prophet (ﷺ)), nor did I like to ask anyone about him. I Kept on drinking Zam zam water and staying in the Mosque. Then `Ali passed by me and said, 'It seems you are a stranger?' I said, 'Yes.' He proceeded to his house and I accompanied him. Neither did he ask me anything, nor did I tell him anything. Next morning I went to the Mosque to ask about the Prophet but no-one told me anything about him. `Ali passed by me again and asked, 'Hasn't the man recognized his dwelling place yet' I said, 'No.' He said, 'Come along with me.' He asked me, 'What is your business? What has brought you to this town?' I said to him, 'If you keep my secret, I will tell you.' He said, 'I will do,' I said to him, 'We have heard that a person has appeared here, claiming to be a Prophet. I sent my brother to speak to him and when he returned, he did not bring a satisfactory report; so I thought of meeting him personally.' `Ali said (to Abu Dhar), 'You have reached your goal; I am going to him just now, so follow me, and wherever I enter, enter after me. If I should see someone who may cause you trouble, I will stand near a wall pretending to mend my shoes (as a warning), and you should go away then.' `Ali proceeded and I accompanied him till he entered a place, and I entered with him to the Prophet (ﷺ) to whom I said, 'Present (the principles of) Islam to me.' When he did, I embraced Islam 'immediately. He said to me, 'O Abu Dhar! Keep your conversion as a secret and return to your town; and when you hear of our victory, return to us. ' I said, 'By H him Who has sent you with the Truth, I will announce my conversion to Islam publicly amongst them (i.e. the infidels),' Abu Dhar went to the Mosque, where some people from Quraish were present, and said, 'O folk of Quraish ! I testify that None has the right to be worshipped except Allah, and I (also) testify that Muhammad is Allah's Slave and His Apostle.' (Hearing that) the Quraishi men said, 'Get at this Sabi (i.e. Muslim) !' They got up and beat me nearly to death. Al `Abbas saw me and threw himself over me to protect me. He then faced them and said, 'Woe to you! You want to kill a man from the tribe of Ghifar, although your trade and your communications are through the territory of Ghifar?' They therefore left

me. The next morning I returned (to the Mosque) and said the same as I have said on the previous day. They again said, 'Get at this Sabi!' I was treated in the same way as on the previous day, and again Al-Abbas found me and threw himself over me to protect me and told them the same as he had said the day before.' So, that was the conversion of Abu Dhar (may Allah be Merciful to him) to Islam."

Sahih al-Bukhari 3522 - Book 61, Hadith 32

Narrated Abu Hurairah (ra):

The Prophet (ﷺ) said, (The people of) Aslam, Ghifar and some people of Muzaina and Juhaina or said (some people of Juhaina or Muzaina) are better with Allah or said (on the Day of resurrection) than the tribe of Asad, Tamim, Hawazin and Ghatafan.

Sahih al-Bukhari 3523 - Book 61, Hadith 33

Narrated Ibn `Abbas:

If you wish to know about the ignorance of the Arabs, refer to Surat-al-Anam after Verse No. 130:-- Indeed lost are those who have killed their children From folly without knowledge and have forbidden that which Allah has provided for them, inventing a lie against Allah. They have indeed gone astray and were not guided.' (6.14)

Sahih al-Bukhari 3524 - Book 61, Hadith 34

Narrated Ibn `Abbas:

When the Verse:-- 'And warn your tribe of near kindred.' (26.214) was revealed, the Prophet (ﷺ) started calling (the 'Arab tribes), "O Bani Fihr, O Bani `Adi" mentioning first the various branch tribes of Quraish.

Sahih al-Bukhari 3525 - Book 61, Hadith 35

Narrated Ibn `Abbas:

When the Verse:-- 'And warn your tribe of near kindred' (26.214). was revealed, the Prophet (ﷺ) started calling every tribe by its name.

Sahih al-Bukhari 3526 - Book 61, Hadith 36

Narrated Abu Huraira:

The Prophet (ﷺ) said, "O Bani `Abd Munaf! Buy yourselves from Allah; O Bani `Abdul-Muttalib! Buy yourselves from Allah; O mother of Az-Zubair bin Al-Awwam, the aunt of Allah's Messenger (ﷺ), and O Fatima bint Muhammad! Buy yourselves from Allah, for I cannot defend you before Allah. You (both) can ask me from my property as much as you like. "

Sahih al-Bukhari 3527 - Book 61, Hadith 37

Narrated Anas:

The Prophet (ﷺ) sent for the Ansar (and when they came), he asked, 'Is there any stranger amongst you?" They said, "No except the son of our sister." Allah's Messenger (ﷺ) said, "The son of the sister of some people belongs to them."

Sahih al-Bukhari 3528 - Book 61, Hadith 38

Narrated `Aisha:

That during the Mina days, Abu Bakr came to her, while there where two girls with her, beating drums, and the Prophet (ﷺ) was (lying) covering himself with his garment. Abu Bakr rebuked the two girls, but the Prophet (ﷺ) uncovered his face and said, "O Abu Bakr! Leave them, for these are the days of Id (festival)." Those days were the days of Mina-. `Aisha added, "I was being screened by the Prophet (ﷺ) while I was watching the Ethiopians playing in the Mosque. `Umar rebuked them, but the Prophet (ﷺ) said, "Leave them, O Bani Arfida! Play. (for) you are safe."

Sahih al-Bukhari 3529, 3530 - Book 61, Hadith 39

Narrated `Aisha:

Once Hassan bin Thabit asked the permission of the Prophet (ﷺ) to lampoon (i.e. compose satirical poetry defaming) the infidels. The Prophet (ﷺ) said, "What about the fact that I have common descent with them?" Hassan replied, "I shall take you out of them as a hair is taken out of dough." Narrated `Urwa: I started abusing Hassan in front of `Aisha, whereupon she said. "Don't abuse him, for he used to defend the Prophet (with his poetry).

Sahih al-Bukhari 3531 - Book 61, Hadith 40

Narrated Jubair bin Mut`im:

Allah's Messenger (ﷺ) said, "I have five names: I am Muhammad and Ahmad; I am Al-Mahi through whom Allah will eliminate infidelity; I am Al-Hashir who will be the first to be resurrected, the people being resurrected there after; and I am also Al-`Aqib (i.e. There will be no prophet after me).

Sahih al-Bukhari 3532 - Book 61, Hadith 41

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Doesn't it astonish you how Allah protects me from the Quraish's abusing and cursing? They abuse Mudhammam and curse Mudhammam while I am Muhammad (and not Mudhammam).

Sahih al-Bukhari 3533 - Book 61, Hadith 42

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) said, "My similitude in comparison with the other prophets is that of a man who has built a house completely and excellently except for a place of one brick. When the people enter the house, they admire its beauty and say: 'But for the place of this brick (how splendid the house will be)!"

Sahih al-Bukhari 3534 - Book 61, Hadith 43

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "My similitude in comparison with the other prophets before me, is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go about it and wonder at its beauty, but say: 'Would that this brick be put in its place!' So I am that brick, and I am the last of the Prophets."

Sahih al-Bukhari 3535 - Book 61, Hadith 44

Narrated `Aisha:

The Prophet (ﷺ) died when he was sixty three years old.

Sahih al-Bukhari 3536 - Book 61, Hadith 45

Narrated Anas:

While the Prophet (ﷺ) was in the market, a man called (somebody), "O Abu-l-Qasim!' The Prophet (ﷺ) turned to him and said "Name yourselves after me but do not call yourselves by my Kuniya."

Sahih al-Bukhari 3537 - Book 61, Hadith 46

Narrated Jabir:

The Prophet (ﷺ) said, "Name yourselves after me, but do not call yourselves by my Kuniya."

Sahih al-Bukhari 3538 - Book 61, Hadith 47

Narrated Abu Huraira:

Abu-l-Qasim said, "Name yourselves after me, but do not call yourselves by my Kuniya."

Sahih al-Bukhari 3539 - Book 61, Hadith 48

Narrated Al-Ju'aid bin `Abdur Rahman:

I saw As-Sa'ib bin Yazid when he was ninety-four years old, quite strong and of straight figure. He said, "I know that I enjoyed my hearing and seeing powers only because of the invocation of Allah's Apostle . My aunt took me to him and said, 'O Allah's Messenger (ﷺ)! My nephew is sick; will you invoke Allah for him?' So he invoked (Allah) for me."

Sahih al-Bukhari 3540 - Book 61, Hadith 49

Narrated As- Scab bin Yazid:

My aunt took me to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! My nephew is sick"' The Prophet (ﷺ) passed his hands over my head and blessed me. Then he performed ablution and I drank the remaining water, and standing behind him. A saw the seal in between his shoulders."

Sahih al-Bukhari 3541 - Book 61, Hadith 50

Narrated `Uqba bin Al-Harith:

(Once) Abu Bakr offered the `Asr prayer and then went out walking and saw Al-Hasan playing with the boys. He lifted him on to his shoulders and said, " Let my parents be sacrificed for your sake! (You) resemble the Prophet (ﷺ) and not `Ali," while `Ali was smiling.

Sahih al-Bukhari 3542 - Book 61, Hadith 51

Narrated Abu Juhaifa:

I saw the Prophet, and Al-Hasan resembled him.

Sahih al-Bukhari 3543 - Book 61, Hadith 52

Narrated Isma`il bin Abi Khalid:

I heard Abii Juhaifa saying, "I saw the Prophet, and Al-Hasan bin `Ali resembled him." I said to Abu- Juhaifa, "Describe him for me." He said, "He was white and his beard was black with some white hair. He promised to give us 13 young she-camels, but he expired before we could get them."

Sahih al-Bukhari 3544 - Book 61, Hadith 53

Narrated Wahb Abu Juhaifa As-Sawwai:

I saw the Prophet (ﷺ) and saw some white hair below his lower lip above the chin.

Sahih al-Bukhari 3545 - Book 61, Hadith 54

Narrated Hariz bin `Uthman:

That he asked `Abdullah bin Busr (i.e. the companion of the Prophet), "Did you see the Prophet (ﷺ) when he was old?" He said, "He had a few white hairs between the lower lip and the chin."

Sahih al-Bukhari 3546 - Book 61, Hadith 55

Narrated Rabi`a bin Abi `Abdur-Rahman:

I heard Anas bin Malik describing the Prophet (ﷺ) saying, "He was of medium height amongst the people, neither tall nor short; he had a rosy color, neither absolutely white nor deep brown; his hair was neither completely curly nor quite lank. Divine Inspiration was revealed to him when he was forty years old. He stayed ten years in Mecca receiving the Divine Inspiration, and stayed in Medina for ten more years. When he expired, he had scarcely twenty white hairs in his head and beard." Rabi`a said, "I saw some of his hairs and it was red. When I asked about that, I was told that it turned red because of scent. "

Sahih al-Bukhari 3547 - Book 61, Hadith 56

Narrated Anas:

Allah's Messenger (ﷺ) was neither very tall nor short, neither absolutely white nor deep brown. His hair was neither curly nor lank. Allah sent him (as an Apostle) when he was forty years old. Afterwards he resided in Mecca for ten years and in Medina for ten more years. When Allah took him unto Him, there was scarcely twenty white hairs in his head and beard.

Sahih al-Bukhari 3548 - Book 61, Hadith 57

Narrated Al-Bara:

Allah's Messenger (ﷺ) was the handsomest of all the people, and had the best appearance. He was neither very tall nor short.

Sahih al-Bukhari 3549 - Book 61, Hadith 58

Narrated Qatada:

I asked Anas, "Did the Prophet (ﷺ) use to dye (his) hair?" He said, "No, for there were only a few white hairs on his temples."

Sahih al-Bukhari 3550 - Book 61, Hadith 59

Narrated Al-Bara:

The Prophet (ﷺ) was of moderate height having broad shoulders (long) hair reaching his ear-lobes. Once I saw him in a red cloak and I had never seen a more handsome than him."

Sahih al-Bukhari 3551 - Book 61, Hadith 60

Narrated Abu 'Is-haq:

Al-Bara' was asked, "Was the face of the Prophet (as bright) as a sword?" He said, "No, but (as bright) as a moon."

Sahih al-Bukhari 3552 - Book 61, Hadith 61

Narrated Abu Juhaifa:

Once Allah's Messenger (ﷺ) went to Al-Batha' at noon, performed the ablution and offered' a two rak`at Zuhr prayer and a two-rak`at `Asr prayer while a spearheaded stick was planted before him and the passersby were passing in front of it. (After the prayer), the people got up and held the hands of the Prophet and passed them on their faces. I also took his hand and kept it on my face and noticed that it was colder than ice, and its smell was nicer than musk.

Sahih al-Bukhari 3553 - Book 61, Hadith 62

Narrated Ibn `Abbas:

The Prophet (ﷺ) was the most generous of all the people, and he used to become more generous in Ramadan when Gabriel met him. Gabriel used to meet him every night during Ramadan to revise the Qur'an with him. Allah's Messenger (ﷺ) then used to be more generous than the fast wind.

Sahih al-Bukhari 3554 - Book 61, Hadith 63

Narrated `Aisha:

That Allah's Messenger (ﷺ) came to her in a happy mood with his features glittering with joy, and said, "Have you not heard what the Qaif has said about Zaid and Us-ama? He saw their feet and remarked. These belong to each other." (i.e. They are father and son.)

Sahih al-Bukhari 3555 - Book 61, Hadith 64

Narrated `Abdullah bin Ka`b:

I heard Ka`b bin Malik talking after his failure to join (the Ghazwa of) Tabuk. He said, "When I greeted Allah's Messenger (ﷺ) whose face was glittering with happiness, for whenever Allah's Messenger (ﷺ) was happy, his face used to glitter, as if it was a piece of the moon, and we used to recognize it (i.e. his happiness) from his face."

Sahih al-Bukhari 3556 - Book 61, Hadith 65

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "I have been sent (as an Apostle) in the best of all the generations of Adam's offspring since their Creation."

Sahih al-Bukhari 3557 - Book 61, Hadith 66

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) used to let his hair hang down while the infidels used to part their hair. The people of the Scriptures were used to letting their hair hang down and Allah's Messenger (ﷺ) liked to follow the people of the Scriptures in the matters about which he was not instructed otherwise. Then Allah's Messenger (ﷺ) parted his hair.

Sahih al-Bukhari 3558 - Book 61, Hadith 67

Narrated `Abdullah bin `Amr:

The Prophet (ﷺ) never used bad language neither a "Fahish nor a Mutafahish. He used to say "The best amongst you are those who have the best manners and character." (See Hadith No. 56 (B) Vol. 8)

Sahih al-Bukhari 3559 - Book 61, Hadith 68

Narrated `Aisha:

Whenever Allah's Messenger (ﷺ) was given the choice of one of two matters, he would choose the easier of the two, as long as it was not sinful to do so, but if it was sinful to do so, he would not approach it. Allah's Messenger (ﷺ) never took revenge (over anybody) for his own sake but (he did) only when Allah's Legal Bindings were outraged in which case he would take revenge for Allah's Sake.

Sahih al-Bukhari 3560 - Book 61, Hadith 69

Narrated Anas:

I have never touched silk or Dibaj (i.e. thick silk) softer than the palm of the Prophet (ﷺ) nor have I smelt a perfume nicer than the sweat of the Prophet.

Sahih al-Bukhari 3561 - Book 61, Hadith 70

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) was shier than a veiled virgin girl.

Sahih al-Bukhari 3562 - Book 61, Hadith 71

Narrated Shuba:

A similar Hadith (i e. No. 762) with this addition: And if he (i.e. the Prophet) disliked something, the sign of aversion would appear on his face.

Sahih al-Bukhari 3562 - Book 61, Hadith 72

Narrated Abu Huraira:

The Prophet (ﷺ) never criticized any food (presented him), but he would eat it if he liked it; otherwise, he would leave it (without expressing his dislike).

Sahih al-Bukhari 3563 - Book 61, Hadith 73

Narrated `Abdullah bin Malik bin Buhaina Al-Asdi:

When the Prophet (ﷺ) prostrated, he used to keep his arms so widely apart that we used to see his armpits. (The sub-narrator, Ibn Bukair said, "The whiteness of his armpits.")

Sahih al-Bukhari 3564 - Book 61, Hadith 74

Narrated Anas:

Allah's Messenger (ﷺ) did not use to raise his hands in his invocations except in the Istisqa (i.e. invoking Allah for the rain) in which he used to raise his hands so high that one could see the whiteness of his armpits. (Note: It may be that Anas did not see the prophet (as) raising his hands but it has been narrated that the Prophet (as) used to raise his hands for invocations other than Istisqa. See Hadith No. 612 Vol. 5. and Hadith No. 807 & 808 Vol 2.)

Sahih al-Bukhari 3565 - Book 61, Hadith 75

Narrated Abu Juhaifa:

By chance I went to the Prophet (ﷺ) at noon while he was at Al-Abtah (resting) in a tent. Bilal came out (of the tent) and pronounced the Adhan for the prayer, and entering again, he brought out the water which was left after Allah's Messenger (ﷺ) had performed the ablution. The people rushed to take some of the water. Bilal again went in and brought out a spear-headed stick, and then Allah's Messenger (ﷺ) came out. As if I were now looking at the whiteness of his leg. Bilal fixed the stick and the Prophet (ﷺ) offered a two-rak`at Zuhr prayer and a two-rak`at `Asr prayer, while women and donkeys were passing in front of the Prophet (beyond the stick) .

Sahih al-Bukhari 3566 - Book 61, Hadith 76

Narrated `Aisha:

The Prophet (ﷺ) used to talk so clearly that if somebody wanted to count the number of his words, he could do so. Narrated `Urwa bin Az-Zubair: `Aisha said (to me), "Don't you wonder at Abu so-and-so who came and sat by my dwelling and started relating the traditions of Allah's Messenger (ﷺ) intending to let me hear that, while I was performing an optional prayer. He left before I finished my optional prayer. Had I found him still there. I would have said to him, 'Allah's Messenger (ﷺ) never talked so quickly and vaguely as you do.' "

Sahih al-Bukhari 3567, 3568 - Book 61, Hadith 77

Narrated Abu Salama bin `Abdur-Rahman:

That he asked `Aisha "How was the prayer of Allah's Messenger (ﷺ) in the month of Ramadan?" She replied, "He used not to pray more than eleven rak`at whether in Ramadan or in any other month. He used to offer four rak`at, let alone their beauty and length, and then four rak`at, let alone their beauty and length. Afterwards he would offer three rak`at. I said, 'O Allah's Messenger (ﷺ)! Do you go to bed before offering the witr prayer?' He said, 'My eyes sleep, but my heart does not sleep.'"

Sahih al-Bukhari 3569 - Book 61, Hadith 78

Narrated Sharik bin `Abdullah bin Abi Namr:

I heard Anas bin Malik telling us about the night when the Prophet (ﷺ) was made to travel from the Ka`ba Mosque. Three persons (i.e. angels) came to the Prophet (ﷺ) before he was divinely inspired was an Aspostle), while he was sleeping in Al Masjid-ul-Haram. The first (of the three angels) said, "Which of them is he?" The second said, "He is the best of them." That was all that happened then, and he did not see them till they came at another night and he perceived their presence with his heart, for the eyes of the Prophet (ﷺ) were closed when he was asleep, but his heart was not asleep (not unconscious). This is characteristic of all the prophets: Their eyes sleep but their hearts do not sleep. Then Gabriel took charge of the Prophet (ﷺ) and ascended along with him to the Heaven.

Sahih al-Bukhari 3570 - Book 61, Hadith 79

Narrated `Imran bin Husain:

That they were with the Prophet (ﷺ) on a journey. They travelled the whole night, and when dawn approached, they took a rest and sleep overwhelmed them till the sun rose high in the sky. The first to get up was Abu Bakr. Allah's Messenger (ﷺ)s used not to be awakened from his sleep, but he would wake up by himself. `Umar woke up and then Abu Bakr sat by the side of the Prophet's head and started saying: Allahu-Akbar raising his voice till the Prophet (ﷺ) woke up, (and after traveling for a while) he dismounted and led us in the morning prayer. A man amongst the people failed to join us in the prayer. When the Prophet (ﷺ) had finished the prayer, he asked (the man), "O so-and-so! What prevented you from offering the prayer with us?" He replied, "I am Junub," Alllah's Apostle ordered him to perform Tayammam with clean earth. The man then offered the prayer. Allah's Messenger (ﷺ) ordered me and a few others to go ahead of him. We had become very thirsty. While we were on our way (looking for water), we came across a lady (riding an animal), hanging her legs between two water-skins. We asked her, "Where can we get water?" She replied, "Oh ! There is no water." We asked, "how far is your house from the water?" She replied, "A distance of a day and a night travel." We said, "Come on to Allah's Messenger (ﷺ), "She asked, "What is Allah's Messenger (ﷺ) ?" So we brought her to Allah's Messenger (ﷺ) against her will, and she told him what she had told us before and added that she was the mother of orphans. So the Prophet (ﷺ) ordered that her two water-skins be brought and he rubbed the mouths of the water-skins. As we were thirsty, we drank till we quenched our thirst and we were forty men. We also filled all our waterskins and other utensils with water, but we did not water the camels. The waterskin was so full that it was almost about to burst. The Prophet (ﷺ) then said, "Bring what (foodstuff) you have." So some dates and pieces of bread were collected for the lady, and when she went to her people, she said, "I have met either the greatest magician or a prophet as the people claim." So Allah guided the people of that village through that lady. She embraced Islam and they all embraced Islam.

Sahih al-Bukhari 3571 - Book 61, Hadith 80

Narrated Anas:

A bowl of water was brought to the Prophet (ﷺ) while he was at Az-Zawra. He placed his hand in it and the water started flowing among his fingers. All the people performed ablution (with that water). Qatada asked Anas, "How many people were you?" Anas replied, "Three hundred or nearly three hundred."

Sahih al-Bukhari 3572 - Book 61, Hadith 81

Narrated Anas bin Malik:

I saw Allah's Messenger (ﷺ) at the 'time when the `Asr prayer was due. Then the people were searching for water for ablution but they could not find any. Then some water was brought to Allah's Messenger (ﷺ) and he placed his hand in the pot and ordered the people to perform the ablution with the water. I saw water flowing from underneath his fingers and the people started performing the ablution till all of them did it.

Sahih al-Bukhari 3573 - Book 61, Hadith 82

Narrated Anas bin Malik:

The Prophet (ﷺ) went out on one of his journeys with some of his companions. They went on walking till the time of the prayer became due. They could not find water to perform the ablution. One of them went away and brought a little amount of water in a pot. The Prophet (ﷺ) took it and performed the ablution, and then stretched his four fingers on to the pot and said (to the people), "Get up to perform the ablution." They started performing the ablution till all of them did it, and they were seventy or so persons.

Sahih al-Bukhari 3574 - Book 61, Hadith 83

Narrated Humaid:

Anas bin Malik said, "Once the time of the prayer became due and the people whose houses were close to the Mosque went to their houses to perform ablution, while the others remained (sitting there). A stone pot containing water was brought to the Prophet, who wanted to put his hand in it, but It was too small for him to spread his hand in it, and so he had to bring his fingers together before putting his hand in the pot. Then all the people performed the ablution (with that water)." I asked Anas, "How many persons were they." He replied, "There were eighty men."

Sahih al-Bukhari 3575 - Book 61, Hadith 84

Narrated Salim bin Abi Aj-Jad:

Jabir bin `Abdullah said, "The people became very thirsty on the day of Al-Hudaibiya (Treaty). A small pot containing some water was in front of the Prophet (ﷺ) and when he had finished the ablution, the people rushed towards him. He asked, 'What is wrong with you?' They replied, 'We have no water either for performing ablution or for drinking except what is present in front of you.' So he placed his hand in that pot and the water started flowing among his fingers like springs. We all drank and performed ablution (from it)." I asked Jabir, "How many were you?" he replied, "Even if we had been one-hundred-thousand, it would have been sufficient for us, but we were fifteen-hundred."

Sahih al-Bukhari 3576 - Book 61, Hadith 85

Narrated Al-Bara:

We were one-thousand-and-four-hundred persons on the day of Al-Hudaibiya (Treaty), and (at) Al- Hudaibiya (there) was a well. We drew out its water not leaving even a single drop. The Prophet (ﷺ) sat at the edge of the well and asked for some water with which he rinsed his mouth and then he threw it out into the well. We stayed for a short while and then drew water from the well and quenched our thirst, and even our riding animals drank water to their satisfaction.

Sahih al-Bukhari 3577 - Book 61, Hadith 86

Narrated Anas bin Malik:

Abu Talha said to Um Sulaim, "I have noticed feebleness in the voice of Allah's Messenger (ﷺ) which I think, is caused by hunger. Have you got any food?" She said, "Yes." She brought out some loaves of barley and took out a veil belonging to her, and wrapped the bread in part of it and put it under my arm and wrapped part of the veil round me and sent me to Allah's Messenger (ﷺ). I went carrying it and found Allah's Messenger (ﷺ) in the Mosque sitting with some people. When I stood there, Allah's Messenger (ﷺ) asked, "Has Abu Talha sent you?" I said, "Yes". He asked, "With some food? I said, "Yes" Allah's Apostle then said to the men around him, "Get up!" He set out (accompanied by them) and I went ahead of them till I reached Abu Talha and told him (of the Prophet's visit). Abu Talha said, "O Um Sulaim! Allah's Messenger (ﷺ) is coming with the people and we have no food to feed them." She said, "Allah and His Apostle know better." So Abu Talha went out to receive Allah's Messenger (ﷺ). Allah's Apostle came along with Abu Talha. Allah's Messenger (ﷺ) said, "O Um Sulaim! Bring whatever you have." She brought the bread which Allah's Messenger (ﷺ) ordered to be broken into pieces. Um Sulaim poured on them some butter from an oilskin. Then Allah's Messenger (ﷺ) recited what Allah wished him to recite, and then said, "Let ten persons come (to share the meal)." Ten persons were admitted, ate their fill and went out. Then he again said, "Let another ten do the same." They were admitted, ate their fill and went out. Then he again said, ""Let another ten persons (do the same.)" They were admitted, ate their fill and went out. Then he said, "Let another ten persons come." In short, all of them ate their fill, and they were seventy or eighty men.

Sahih al-Bukhari 3578 - Book 61, Hadith 87

Narrated `Abdullah:

We used to consider miracles as Allah's Blessings, but you people consider them to be a warning. Once we were with Allah's Messenger (ﷺ) on a journey, and we ran short of water. He said, "Bring the water remaining with you." The people brought a utensil containing a little water. He placed his hand in it and said, "Come to the blessed water, and the Blessing is from Allah." I saw the water flowing from among the fingers of Allah's Messenger (ﷺ) , and no doubt, we heard the meal glorifying Allah, when it was being eaten (by him).

Sahih al-Bukhari 3579 - Book 61, Hadith 88

Narrated Jabir:

My father had died in debt. So I came to the Prophet (ﷺ) and said, "My father (died) leaving unpaid debts, and I have nothing except the yield of his date palms; and their yield for many years will not cover his debts. So please come with me, so that the creditors may not misbehave with me." The Prophet (ﷺ) went round one of the heaps of dates and invoked (Allah), and then did the same with another heap and sat on it and said, "Measure (for them)." He paid them their rights and what remained was as much as had been paid to them.

Sahih al-Bukhari 3580 - Book 61, Hadith 89

Narrated `Abdur-Rahman bin Abi Bakr:

The companions of Suffa were poor people. The Prophet (ﷺ) once said, "Whoever has food enough for two persons, should take a third one (from among them), and whoever has food enough for four persons, should take a fifth or a sixth (or said something similar)." Abu Bakr brought three persons while the Prophet (ﷺ) took ten. And Abu Bakr with his three family member (who were I, my father and my mother) (the sub-narrator is in doubt whether `Abdur-Rahman said, "My wife and my servant who was common for both my house and Abu Bakr's house.") Abu Bakr took his supper with the Prophet (ﷺ) and stayed there till he offered the `Isha' prayers. He returned and stayed till Allah's Messenger (ﷺ) took his supper. After a part of the night had passed, he returned to his house. His wife said to him, "What has detained you from your guests?" He said, "Have you served supper to them?" She said, "They refused to take supper until you come. They (i.e. some members of the household) presented the meal to them but they refused (to eat)" I went to hide myself and he said, "O Ghunthar!" He invoked Allah to cause my ears to be cut and he rebuked me. He then said (to them): Please eat!" and added, I will never eat the meal." By Allah, whenever we took a handful of the meal, the meal grew from underneath more than that handful till everybody ate to his satisfaction; yet the remaining food was more than the original meal. Abu Bakr saw that the food was as much or more than the original amount. He called his wife, "O sister of Bani Firas!" She said, "O pleasure of my eyes. The food has been tripled in quantity." Abu Bakr then started eating thereof and said, "It (i.e. my oath not to eat) was because of Sa all." He took a handful from it, and carried the rest to the Prophet. So that food was with the Prophet (ﷺ) . There was a treaty between us and some people, and when the period of that treaty had elapsed, he divided US into twelve groups, each being headed by a man. Allah knows how many men were under the command of each leader. Anyhow, the Prophet (ﷺ) surely sent a leader with each group. Then all of them ate of that meal.

Sahih al-Bukhari 3581 - Book 61, Hadith 90

Narrated Anas:

Once during the lifetime of Allah's Messenger (ﷺ), the people of Medina suffered from drought. So while the Prophet was delivering a sermon on a Friday a man got up saying, "O Allah's Messenger (ﷺ)! The horses and sheep have perished. Will you invoke Allah to bless us with rain?" The Prophet (ﷺ) lifted both his hands and invoked. The sky at that time was as clear as glass. Suddenly a wind blew, raising clouds that gathered together, and it started raining heavily. We came out (of the Mosque) wading through the flowing water till we reached our homes. It went on raining till the next Friday, when the same man or some other man stood up and said, "O Allah's Messenger (ﷺ)! The houses have collapsed; please invoke Allah to withhold the rain." On that the Prophet (ﷺ) smiled and said, "O Allah, (let it rain) around us and not on us." I then looked at the clouds to see them separating forming a sort of a crown round Medina.

Sahih al-Bukhari 3582 - Book 61, Hadith 91

Narrated Ibn `Umar:

The Prophet (ﷺ) used to deliver his sermons while standing beside a trunk of a datepalm. When he had the pulpit made, he used it instead. The trunk started crying and the Prophet (ﷺ) went to it, rubbing his hand over it (to stop its crying).

Sahih al-Bukhari 3583 - Book 61, Hadith 92

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) used to stand by a tree or a date-palm on Friday. Then an Ansari woman or man said. "O Allah's Messenger (ﷺ)! Shall we make a pulpit for you?" He replied, "If you wish." So they made a pulpit for him and when it was Friday, he proceeded towards the pulpit (for delivering the sermon). The datepalm cried like a child! The Prophet (ﷺ) descended (the pulpit) and embraced it while it continued moaning like a child being quietened. The Prophet (ﷺ) said, "It was crying for (missing) what it used to hear of religious knowledge given near to it."

Sahih al-Bukhari 3584 - Book 61, Hadith 93

Narrated Anas bin Malik:

That he heard Jabir bin `Abdullah saying, "The roof of the Mosque was built over trunks of datepalms working as pillars. When the Prophet (ﷺ) delivered a sermon, he used to stand by one of those trunks till the pulpit was made for him, and he used it instead. Then we heard the trunk sending a sound like of a pregnant she-camel till the Prophet (ﷺ) came to it, and put his hand over it, then it became quiet."

Sahih al-Bukhari 3585 - Book 61, Hadith 94

Narrated Hudhaifa:

Once `Umar bin Al-Khattab said, said, "Who amongst you remembers the statement of Allah's Apostle regarding the afflictions?" Hudhaifa replied, "I remember what he said exactly." `Umar said. "Tell (us), you are really a daring man!" Hudhaifa said, "Allah's Messenger (ﷺ) said, 'A man's afflictions (i.e. wrong deeds) concerning his relation to his family, his property and his neighbors are expiated by his prayers, giving in charity and enjoining what is good and forbidding what is evil.' " `Umar said, "I don't mean these afflictions but the afflictions that will be heaving up and down like waves of the sea." Hudhaifa replied, "O chief of the believers! You need not fear those (afflictions) as there is a closed door between you and them." `Umar asked, "Will that door be opened or broken?" Hudhaifa replied, "No, it will be broken." `Umar said, "Then it is very likely that the door will not be closed again." Later on the people asked Hudhaifa, "Did `Umar know what that door meant?" He said. "Yes, `Umar knew it as everyone knows that there will be night before the tomorrow morning. I narrated to `Umar an authentic narration, not lies." We dared not ask Hudhaifa; therefore we requested Masruq who asked him, "What does the door stand for?" He said, "`Umar."

Sahih al-Bukhari 3586 - Book 61, Hadith 95

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The Hour will not be established till you fight a nation wearing hairy shoes, and till you fight the Turks, who will have small eyes, red faces and flat noses; and their faces will be like flat shields. And you will find that the best people are those who hate responsibility of ruling most of all till they are chosen to be the rulers. And the people are of different natures: The best in the pre-lslamic period are the best in Islam. A time will come when any of you will love to see me rather than to have his family and property doubled."

Sahih al-Bukhari 3587, 3588, 3589 - Book 61, Hadith 96

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The Hour will not be established till you fight with the Khudh and the Kirman from among the non-Arabs. They will be of red faces, flat noses and small eyes; their faces will look like flat shields, and their shoes will be of hair."

Sahih al-Bukhari 3590 - Book 61, Hadith 97

Narrated Abu Huraira:

I enjoyed the company of Allah's Messenger (ﷺ) for three years, and during the other years of my life, never was I so anxious to understand the (Prophet's) traditions as I was during those three years. I heard him saying, beckoning with his hand in this way, "Before the Hour you will fight with people who will have hairy shoes and live in Al-Bazir." (Sufyan, the sub-narrator once said, "And they are the people of Al-Bazir.")

Sahih al-Bukhari 3591 - Book 61, Hadith 98

Narrated `Umar bin Taghlib:

I heard Allah's Messenger (ﷺ) saying, "Near the Hour you will fight with people who will wear hairy shoes; and you will also fight people with flat faces like shields."

Sahih al-Bukhari 3592 - Book 61, Hadith 99

Narrated `Abdullah bin `Umar:

I heard Allah's Messenger (ﷺ) saying, "The Jews will fight with you, and you will be given victory over them so that a stone will say, 'O Muslim! There is a Jew behind me; kill him!' "

Sahih al-Bukhari 3593 - Book 61, Hadith 100

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said, "A time will come when the people will wage holy war, and it will be asked, 'Is there any amongst you who has enjoyed the company of Allah's Messenger (ﷺ)?' They will say: 'Yes.' And then victory will be bestowed upon them. They will wage holy war again, and it will be asked: 'Is there any among you who has enjoyed the company of the companions of Allah's Messenger (ﷺ) ?' They will say: 'Yes.' And then victory will be bestowed on them."

Sahih al-Bukhari 3594 - Book 61, Hadith 101

Narrated `Adi bin Hatim:

While I was in the city of the Prophet, a man came and complained to him (the Prophet,) of destitution and poverty. Then another man came and complained of robbery (by highwaymen). The Prophet said, "Adi! Have you been to Al-Hira?" I said, "I haven't been to it, but I was informed about it." He said, "If you should live for a long time, you will certainly see that a lady in a Howdah traveling from Al-Hira will (safely reach Mecca and) perform the Tawaf of the Ka`ba, fearing none but Allah." I said to myself, "What will happen to the robbers of the tribe of Tai who have spread evil through out the country?" The Prophet (ﷺ) further said. "If you should live long, the treasures of Khosrau will be opened (and taken as spoils)." I asked, "You mean Khosrau, son of Hurmuz?" He said, "Khosrau, son of Hurmuz; and if you should live long, you will see that one will carry a handful of gold or silver and go out looking for a person to accept it from him, but will find none to accept it from him. And any of you, when meeting Allah, will meet Him without needing an interpreter between him and Allah to interpret for him, and Allah will say to him: 'Didn't I send a messenger to teach you?' He will say: 'Yes.' Allah will say: 'Didn't I give you wealth and do you favors?' He will say: 'Yes.' Then he will look to his right and see nothing but Hell, and look to his left and see nothing but Hell." `Adi further said: I heard the Prophet (ﷺ) saying, "Save yourself from the (Hell) Fire even with half a date (to be given in charity) and if you do not find a half date, then with a good pleasant word." `Adi added: (later on) I saw a lady in a Howdah traveling from Al-Hira till she performed the Tawaf of the Ka`ba, fearing none but Allah. And I was one of those who opened (conquered) the treasures of Khosrau, son of Hurmuz. If you should live long, you will see what the Prophet (ﷺ) Abu-l-Qasim had said: 'A person will come out with a handful. of gold...etc.

Sahih al-Bukhari 3595 - Book 61, Hadith 102

Narrated `Adi:

as above (i.e. Hadith No. 793).

Sahih al-Bukhari 3595 - Book 61, Hadith 103

Narrated `Uqba bin `Amr:

The Prophet (ﷺ) once came out and offered the funeral prayer for the martyrs of Uhud, and proceeded to the pulpit and said, "I shall be your predecessor and a witness on you, and I am really looking at my sacred Fount now, and no doubt, I have been given the keys of the treasures of the world. By Allah, I am not afraid that you will worship others along with Allah, but I am afraid that you will envy and fight one another for worldly fortunes."

Sahih al-Bukhari 3596 - Book 61, Hadith 104

Narrated Usama:

Once the Prophet (ﷺ) stood on one of the high buildings (of Medina) and said, "Do you see what I see? I see affliction pouring among your hours like raindrops."

Sahih al-Bukhari 3597 - Book 61, Hadith 105

Narrated Zainab bint Jahsh:

That the Prophet (ﷺ) came to her in a state of fear saying, "None has the right to be worshiped but Allah! Woe to the Arabs because of evil that has come near. Today a hole has been made in the wall of Gog and Magog as large as this." pointing with two of his fingers making a circle. Zainab said, "I said, 'O Allah's Messenger (ﷺ)! Shall we be destroyed though amongst us there are pious people? ' He said, 'Yes, if evil increases."

Sahih al-Bukhari 3598 - Book 61, Hadith 106

Um Salama:

The Prophet (ﷺ) woke up and said, "Glorified be Allah: What great (how many) treasures have been sent down, and what great (how many) afflictions have been sent down!"

Sahih al-Bukhari 3599 - Book 61, Hadith 107

Narrated Sasaa:

Abu Sa`id Al-Khudri said to me, "I notice that you like sheep and you keep them; so take care of them and their food, for I have heard Allah's Messenger (ﷺ) saying, 'A time will come upon the people when the best of a Muslim's property will be sheep, which he will take to the tops of mountains and to the places of rain-falls to run away with his religion in order to save it from afflictions.' "

Sahih al-Bukhari 3600 - Book 61, Hadith 108

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "There will be afflictions (and at the time) the sitting person will be better than the standing one, and the standing one will be better than the walking, and the walking will be better than the running. And whoever will look towards those afflictions, they will overtake him, and whoever will find a refuge or a shelter, should take refuge in it." The same narration is reported by Abu Bakr, with the addition, "(The Prophet (ﷺ) said), 'Among the prayers there is a prayer the missing of which will be to one like losing one's family and property."

Sahih al-Bukhari 3601, 3602 - Book 61, Hadith 109

Narrated Ibn Mas`ud:

The Prophet (ﷺ) said, "Soon others will be preferred to you, and there will be things which you will not like." The companions of the Prophet (ﷺ) asked, "O Allah's Messenger (ﷺ)! What do you order us to do (in this case)? " He said, "(I order you) to give the rights that are on you and to ask your rights from Allah."

Sahih al-Bukhari 3603 - Book 61, Hadith 110

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "This branch from Quraish will ruin the people." The companions of the Prophet (ﷺ) asked, "What do you order us to do (then)?" He said, "I would suggest that the people keep away from them."

Sahih al-Bukhari 3604 - Book 61, Hadith 111

Narrated Sa`id Al-Umawi:

I was with Marwan and Abu Huraira and heard Abu Huraira saying, "I heard the trustworthy, truly inspired one (i.e. the Prophet (ﷺ)) saying, 'The destruction of my followers will be brought about by the hands of some youngsters from Quraish." Marwan asked, "Youngsters?" Abu Huraira said, "If you wish, I would name them: They are the children of so-and-so and the children of so-and-so."

Sahih al-Bukhari 3605 - Book 61, Hadith 112

Narrated Hudhaifa bin Al-Yaman:

The people used to ask Allah's Messenger (ﷺ) about good, but I used to ask him about evil for fear that it might overtake me. Once I said, "O Allah's Messenger (ﷺ)! We were in ignorance and in evil and Allah has bestowed upon us the present good; will there by any evil after this good?" He said, "Yes." I asked, "Will there be good after that evil?" He said, "Yes, but it would be tained with Dakhan (i.e. Little evil)." I asked, "What will its Dakhan be?" He said, "There will be some people who will lead (people) according to principles other than my tradition. You will see their actions and disapprove of them." I said, "Will there by any evil after that good?" He said, "Yes, there will be some people who will invite others to the doors of Hell, and whoever accepts their invitation to it will be thrown in it (by them)." I said, "O Allah's Messenger (ﷺ)! Describe those people to us." He said, "They will belong to us and speak our language" I asked, "What do you order me to do if such a thing should take place in my life?" He said, "Adhere to the group of Muslims and their Chief." I asked, "If there is neither a group (of Muslims) nor a chief (what shall I do)?" He said, "Keep away from all those different sects, even if you had to bite (i.e. eat) the root of a tree, till you meet Allah while you are still in that state."

Sahih al-Bukhari 3606 - Book 61, Hadith 113

Narrated Hudhaifa:

My companions learned (something about) good (through asking the Prophet) while I learned (something about) evil.

Sahih al-Bukhari 3607 - Book 61, Hadith 114

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The Day of (Judgment) will not be established till there is a war between two groups whose claims (or religion) will be the same."

Sahih al-Bukhari 3608 - Book 61, Hadith 115

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The Hour will not be established till there is a war between two groups among whom there will be a great number of casualties, though the claims (or religion) of both of them will be one and the same. And the Hour will not be established till there appear about thirty liars, all of whom will be claiming to be the messengers of Allah. "

Sahih al-Bukhari 3609 - Book 61, Hadith 116

Narrated Abu Sa`id Al-Khudri:

While we were with Allah's Messenger (ﷺ) who was distributing (i.e. some property), there came Dhu-l- Khuwaisira, a man from the tribe of Bani Tamim and said, "O Allah's Messenger (ﷺ)! Do Justice." The Prophet said, "Woe to you! Who could do justice if I did not? I would be a desperate loser if I did not do justice." `Umar said, "O Allah's Messenger (ﷺ)! Allow me to chop his head off." The Prophet (ﷺ) said, "Leave him, for he has companions who pray and fast in such a way that you will consider your fasting negligible in comparison to theirs. They recite Qur'an but it does not go beyond their throats (i.e. they do not act on it) and they will desert Islam as an arrow goes through a victim's body, so that the hunter, on looking at the arrow's blade, would see nothing on it; he would look at its Risaf and see nothing: he would look at its Na,di and see nothing, and he would look at its Qudhadh (1) and see nothing (neither meat nor blood), for the arrow has been too fast even for the blood and excretions to smear. The sign by which they will be recognized is that among them there will be a black man, one of whose arms will resemble a woman's breast or a lump of meat moving loosely. Those people will appear when there will be differences amongst the people." I testify that I heard this narration from Allah's Messenger (ﷺ) and I testify that `Ali bin Abi Talib fought with such people, and I was in his company. He ordered that the man (described by the Prophet (ﷺ)) should be looked for. The man was brought and I looked at him and noticed that he looked exactly as the Prophet (ﷺ) had described him.

Sahih al-Bukhari 3610 - Book 61, Hadith 117

Narrated `Ali:

I relate the traditions of Allah's Messenger (ﷺ) to you for I would rather fall from the sky than attribute something to him falsely. But when I tell you a thing which is between you and me, then no doubt, war is guile. I heard Allah's Messenger (ﷺ) saying, "In the last days of this world there will appear some young foolish people who will use (in their claim) the best speech of all people (i.e. the Qur'an) and they will abandon Islam as an arrow going through the game. Their belief will not go beyond their throats (i.e. they will have practically no belief), so wherever you meet them, kill them, for he who kills them shall get a reward on the Day of Resurrection."

Sahih al-Bukhari 3611 - Book 61, Hadith 118

Narrated Khabbab bin Al-Arat:

We complained to Allah's Messenger (ﷺ) (of the persecution inflicted on us by the infidels) while he was sitting in the shade of the Ka`ba, leaning over his Burd (i.e. covering sheet). We said to him, "Would you seek help for us? Would you pray to Allah for us?" He said, "Among the nations before you a (believing) man would be put in a ditch that was dug for him, and a saw would be put over his head and he would be cut into two pieces; yet that (torture) would not make him give up his religion. His body would be combed with iron combs that would remove his flesh from the bones and nerves, yet that would not make him abandon his religion. By Allah, this religion (i.e. Islam) will prevail till a traveler from Sana (in Yemen) to Hadrarmaut will fear none but Allah, or a wolf as regards his sheep, but you (people) are hasty.

Sahih al-Bukhari 3612 - Book 61, Hadith 119

Narrated Anas bin Malik:

The Prophet (ﷺ) noticed the absence of Thabit bin Qais. A man said, "O Allah's Messenger (ﷺ)! I shall bring you his news." So he went to him and saw him sitting in his house drooping his head (sadly). He asked Thabit, "What's the matter?" Thabit replied, "An evil situation: A man used to raise his voice over the voice of the Prophet (ﷺ) and so all his good deeds have been annulled and he is from the people of Hell." The man went back and told the Prophet (ﷺ) that Thabit had said so-and-so. (The sub-narrator, Musa bin Anas said, "The man went to Thabit again with glad tidings)." The Prophet (ﷺ) said to him, "Go and say to Thabit: 'You are not from the people of Fire, but from the people of Paradise."

Sahih al-Bukhari 3613 - Book 61, Hadith 120

Narrated Al-Bara' bin `Azib:

A man recited Surat-al-Kahf (in his prayer) and in the house there was a (riding) animal which got frightened and started jumping. The man finished his prayer with Taslim, but behold! A mist or a cloud hovered over him. He informed the Prophet (ﷺ) of that and the Prophet (ﷺ) said, "O so-and-so! Recite, for this (mist or cloud) was a sign of peace descending for the recitation of Qur'an."

Sahih al-Bukhari 3614 - Book 61, Hadith 121

Narrated Al-Bara' bin `Azib:

Abu Bakr came to my father who was at home and purchased a saddle from him. He said to `Azib. "Tell your son to carry it with me." So I carried it with him and my father followed us so as to take the price (of the saddle). My father said, "O Abu Bakr! Tell me what happened to you on your night journey with Allah's Messenger (ﷺ) (during Migration)." He said, "Yes, we travelled the whole night and also the next day till midday. when nobody could be seen on the way (because of the severe heat) . Then there appeared a long rock having shade beneath it, and the sunshine had not come to it yet. So we dismounted there and I levelled a place and covered it with an animal hide or dry grass for the Prophet (ﷺ) to sleep on (for a while). I then said, 'Sleep, O Allah's Messenger (ﷺ), and I will guard you.' So he slept and I went out to guard him. Suddenly I saw a shepherd coming with his sheep to that rock with the same intention we had when we came to it. I asked (him). 'To whom do you belong, O boy?' He replied, 'I belong to a man from Medina or Mecca.' I said, 'Do your sheep have milk?' He said, 'Yes.' I said, 'Will you milk for us?' He said, 'Yes.' He caught hold of a sheep and I asked him to clean its teat from dust, hairs and dirt. (The sub-narrator said that he saw Al-Bara' striking one of his hands with the other, demonstrating how the shepherd removed the dust.) The shepherd milked a little milk in a wooden container and I had a leather container which I carried for the Prophet (ﷺ) to drink and perform the ablution from. I went to the Prophet, hating to wake him up, but when I reached there, the Prophet (ﷺ) had already awakened; so I poured water over the middle part of the milk container, till the milk was cold. Then I said, 'Drink, O Allah's Messenger (ﷺ)!' He drank till I was pleased. Then he asked, 'Has the time for our departure come?' I said, 'Yes.' So we departed after midday. Suraqa bin Malik followed us and I said, 'We have been discovered, O Allah's Messenger (ﷺ)!' He said, Don't grieve for Allah is with us.' The Prophet (ﷺ) invoked evil on him (i.e. Suraqa) and so the legs of his horse sank into the earth up to its belly. (The subnarrator, Zuhair is not sure whether Abu Bakr said, "(It sank) into solid earth.") Suraqa said, 'I see that you have invoked evil on me. Please invoke good on me, and by Allah, I will cause those who are seeking after you to return.' The Prophet (ﷺ) invoked good on him and he was saved. Then, whenever he met somebody on the way, he would say, 'I have looked for him here in vain.' So he caused whomever he met to return. Thus Suraqa fulfilled his promise."

Sahih al-Bukhari 3615 - Book 61, Hadith 122

Narrated Ibn `Abbas:

The Prophet (ﷺ) paid a visit to a sick bedouin. The Prophet (ﷺ) when visiting a patient used to say, "No harm will befall you! May Allah cure you! May Allah cure you!" So the Prophet (ﷺ) said to the bedouin. "No harm will befall you. May Allah cure you!" The bedouin said, "You say, may Allah cure me? No, for it is a fever which boils in (the body of) an old man, and will lead him to the grave." The Prophet (ﷺ) said, "Yes, then may it be as you say."

Sahih al-Bukhari 3616 - Book 61, Hadith 123

Narrated Anas:

There was a Christian who embraced Islam and read Surat-al-Baqara and Al-`Imran, and he used to write (the revelations) for the Prophet. Later on he returned to Christianity again and he used to say: "Muhammad knows nothing but what I have written for him." Then Allah caused him to die, and the people buried him, but in the morning they saw that the earth had thrown his body out. They said, "This is the act of Muhammad and his companions. They dug the grave of our companion and took his body out of it because he had run away from them." They again dug the grave deeply for him, but in the morning they again saw that the earth had thrown his body out. They said, "This is an act of Muhammad and his companions. They dug the grave of our companion and threw his body outside it, for he had run away from them." They dug the grave for him as deep as they could, but in the morning they again saw that the earth had thrown his body out. So they believed that what had befallen him was not done by human beings and had to leave him thrown (on the ground).

Sahih al-Bukhari 3617 - Book 61, Hadith 124

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "When Khosrau perishes, there will be no (more) Khosrau after him, and when Caesar perishes, there will be no more Caesar after him. By Him in Whose Hands Muhammad's life is, you will spend the treasures of both of them in Allah's Cause."

Sahih al-Bukhari 3618 - Book 61, Hadith 125

Narrated Jabir bin Samura:

The Prophet (ﷺ) said, "When Khosrau perishes, there will be no more Khosrau a after him, and when Caesar perishes, there will be no more Caesar after him," The Prophet (ﷺ) also said, "You will spend the treasures of both of them in Allah's Cause."

Sahih al-Bukhari 3619 - Book 61, Hadith 126

Narrated Ibn `Abbas:

Musailama-al-Kadhdhab (i.e. the liar) came in the life-time of Allah's Messenger (ﷺ) with many of his people (to Medina) and said, "If Muhammad makes me his successor, I will follow him." Allah's Messenger (ﷺ) went up to him with Thabit bin Qais bin Shams; and Allah's Messenger (ﷺ) was carrying a piece of a datepalm leaf in his hand. He stood before Musailama (and his companions) and said, "If you asked me even this piece (of a leaf), I would not give it to you. You cannot avoid the fate you are destined to, by Allah. If you reject Islam, Allah will destroy you. I think that you are most probably the same person whom I have seen in the dream." Abu Huraira told me that Allah's Messenger (ﷺ); said, "While I was sleeping, I saw (in a dream) two gold bracelets round my arm, and that worried me too much. Then I was instructed divinely in my dream, to blow them off and so I blew them off, and they flew away. I interpreted the two bracelets as symbols of two liars who would appear after me. And so one of them was Al-Ansi and the other was Musailama Al-Kadhdhab from Al-Yamama."

Sahih al-Bukhari 3620, 3621 - Book 61, Hadith 127

Narrated Abu Musa:

The Prophet (ﷺ) said, "In a dream I saw myself migrating from Mecca to a place having plenty of date trees. I thought that it was Al-Yamama or Hajar, but it came to be Medina i.e. Yathrib. In the same dream I saw myself moving a sword and its blade got broken. It came to symbolize the defeat which the Muslims suffered from, on the Day of Uhud. I moved the sword again, and it became normal as before, and that was the symbol of the victory Allah bestowed upon Muslims and their gathering together. I saw cows in my dream, and by Allah, that was a blessing, and they symbolized the believers on the Day of Uhud. And the blessing was the good Allah bestowed upon us and the reward of true belief which Allah gave us after the day of Badr.

Sahih al-Bukhari 3622 - Book 61, Hadith 128

Narrated `Aisha:

Once Fatima came walking and her gait resembled the gait of the Prophet (ﷺ) . The Prophet (ﷺ) said, "Welcome, O my daughter!" Then he made her sit on his right or on his left side, and then he told her a secret and she started weeping. I asked her, "Why are you weeping?" He again told her a secret and she started laughing. I said, "I never saw happiness so near to sadness as I saw today." I asked her what the Prophet (ﷺ) had told her. She said, "I would never disclose the secret of Allah's Messenger (ﷺ) ." When the Prophet (ﷺ) died, I asked her about it. She replied. "The Prophet (ﷺ) said.) 'Every year Gabriel used to revise the Qur'an with me once only, but this year he has done so twice. I think this portends my death, and you will be the first of my family to follow me.' So I started weeping. Then he said. 'Don't you like to be the mistress of all the ladies of Paradise or the mistress of all the lady believers? So I laughed for that."

Sahih al-Bukhari 3623, 3624 - Book 61, Hadith 129

Narrated `Aisha:

The Prophet (ﷺ) in his fatal illness, called his daughter Fatima and told her a secret because of which she started weeping. Then he called her and told her another secret, and she started laughing. When I asked her about that, she replied, The Prophet (ﷺ) told me that he would die in his fatal illness, and so I wept, but then he secretly told me that from amongst his family, I would be the first to join him, and so I laughed."

Sahih al-Bukhari 3625, 3626 - Book 61, Hadith 130

Narrated Sa`id bin Jubair:

About Ibn `Abbas: `Umar bin Al-Khattab used to treat Ibn `Abbas very favorably `Abdur Rahman bin `Auf said to him. "We also have sons that are equal to him (but you are partial to him.)" `Umar said, "It is because of his knowledge." Then `Umar asked Ibn `Abbas about the interpretation of the Verse:- 'When come the Help of Allah and the conquest (of Mecca) (110.1) Ibn `Abbas said. "It portended the death of Allah's Messenger (ﷺ), which Allah had informed him of." `Umar said, "I do not know from this Verse but what you know."

Sahih al-Bukhari 3627 - Book 61, Hadith 131

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) in his fatal illness came out, wrapped with a sheet, and his head was wrapped with an oiled bandage. He sat on the pulpit, and praising and glorifying Allah, he said, "Now then, people will increase but the Ansar will decrease in number, so much so that they, compared with the people, will be just like the salt in the meals. So, if any of you should take over the authority by which he can either benefit some people or harm some others, he should accept the goodness of their good people (i.e. Ansar) and excuse the faults of their wrong-doers." That was the last gathering which the Prophet (ﷺ) attended.

Sahih al-Bukhari 3628 - Book 61, Hadith 132

Narrated Abu Bakra:

Once the Prophet (ﷺ) brought out Al-Hasan and took him up the pulpit along with him and said, "This son of mine is a Saiyid (i.e. chief) and I hope that Allah will help him bring about reconciliation between two Muslim groups."

Sahih al-Bukhari 3629 - Book 61, Hadith 133

Narrated Anas bin Malik:

The Prophet (ﷺ) had informed us of the death of Ja`far and Zaid before the news of their death reached us, and his eyes were shedding tears.

Sahih al-Bukhari 3630 - Book 61, Hadith 134

Narrated Jabir:

(Once) the Prophet (ﷺ) said, "Have you got carpets?" I replied, "Whence can we get carpets?" He said, "But you shall soon have carpets." I used to say to my wife, "Remove your carpets from my sight," but she would say, "Didn't the Prophet (ﷺ) tell you that you would soon have carpets?" So I would give up my request.

Sahih al-Bukhari 3631 - Book 61, Hadith 135

Narrated `Abdullah bin Mas`ud:

Sa`d bin Mu`adh came to Mecca with the intention of performing `Umra, and stayed at the house of Umaiya bin Khalaf Abi Safwan, for Umaiya himself used to stay at Sa`d's house when he passed by Medina on his way to Sham. Umaiya said to Sa`d, "Will you wait till midday when the people are (at their homes), then you may go and perform the Tawaf round the Ka`ba?" So, while Sa`d was going around the Ka`ba, Abu Jahl came and asked, "Who is that who is performing Tawaf?" Sa`d replied, "I am Sa`d." Abu Jahl said, "Are you circumambulating the Ka`ba safely although you have given refuge to Muhammad and his companions?" Sa`d said, "Yes," and they started quarreling. Umaiya said to Sa`d, "Don't shout at Abi-l-Hakam (i.e. Abu Jahl), for he is chief of the valley (of Mecca)." Sa`d then said (to Abu Jahl). 'By Allah, if you prevent me from performing the Tawaf of the Ka`ba, I will spoil your trade with Sham." Umaiya kept on saying to Sa`d, "Don't raise your voice." and kept on taking hold of him. Sa`d became furious and said, (to Umaiya), "Be away from me, for I have heard Muhammad saying that he will kill you." Umaiiya said, "Will he kill me?" Sa`d said, "Yes,." Umaiya said, "By Allah! When Muhammad says a thing, he never tells a lie." Umaiya went to his wife and said to her, "Do you know what my brother from Yathrib (i.e. Medina) has said to me?" She said, "What has he said?" He said, "He claims that he has heard Muhammad claiming that he will kill me." She said, By Allah! Muhammad never tells a lie." So when the infidels started to proceed for Badr (Battle) and declared war (against the Muslims), his wife said to him, "Don't you remember what your brother from Yathrib told you?" Umaiya decided not to go but Abu Jahl said to him, "You are from the nobles of the valley (of Mecca), so you should accompany us for a day or two." He went with them and thus Allah got him killed.

Sahih al-Bukhari 3632 - Book 61, Hadith 136

Narrated Abu `Uthman:

I got the news that Gabriel came to the Prophet (ﷺ) while Um Salama was present. Gabriel started talking (to the Prophet (ﷺ) and then left. The Prophet (ﷺ) said to Um Salama, "(Do you know) who it was?" (or a similar question). She said, "It was Dihya (a handsome person amongst the companions of the Prophet (ﷺ))." Later on Um Salama said, "By Allah! I thought he was none but Dihya, till I heard the Prophet (ﷺ) talking about Gabriel in his sermon." (The Sub-narrator asked Abu `Uthman, "From where have you heard this narration?" He replied, "From Usama bin Zaid.")

Sahih al-Bukhari 3634 - Book 61, Hadith 137

Narrated `Abdullah:

Allah's Messenger (ﷺ) said, "I saw (in a dream) the people assembled in a gathering, and then Abu Bakr got up and drew one or two buckets of water (from a well) but there was weakness in his drawing. May Allah forgive him. Then `Umar took the bucket and in his hands it turned into a very large bucket. I had never seen anyone amongst: the people who could draw the water as strongly as `Umar till all the people drank their fill and watered their camels that knelt down there.

Sahih al-Bukhari 3633 - Book 61, Hadith 138

Narrated `Abdullah bin `Umar:

The Jews came to Allah's Messenger (ﷺ) and told him that a man and a woman from amongst them had committed illegal sexual intercourse. Allah's Messenger (ﷺ) said to them, "What do you find in the Torah (old Testament) about the legal punishment of Ar-Rajm (stoning)?" They replied, (But) we announce their crime and lash them." `Abdullah bin Salam said, "You are telling a lie; Torah contains the order of Rajm." They brought and opened the Torah and one of them solaced his hand on the Verse of Rajm and read the verses preceding and following it. `Abdullah bin Salam said to him, "Lift your hand." When he lifted his hand, the Verse of Rajm was written there. They said, "Muhammad has told the truth; the Torah has the Verse of Rajm. The Prophet (ﷺ) then gave the order that both of them should be stoned to death. (`Abdullah bin `Umar said, "I saw the man leaning over the woman to shelter her from the stones."

Sahih al-Bukhari 3635 - Book 61, Hadith 139

Narrated `Abdullah bin Masud:

During the lifetime of the Prophet (ﷺ) the moon was split into two parts and on that the Prophet (ﷺ) said, "Bear witness (to thus).

Sahih al-Bukhari 3636 - Book 61, Hadith 140

Narrated Anas:

That the Meccan people requested Allah's Messenger (ﷺ) to show them a miracle, and so he showed them the splitting of the moon.

Sahih al-Bukhari 3637 - Book 61, Hadith 141

Narrated Ibn `Abbas:

The moon was split into two parts during the lifetime of the Prophet.

Sahih al-Bukhari 3638 - Book 61, Hadith 142

Narrated Anas:

Once two men from the companions of Allah's Messenger (ﷺ) went out of the house of the Prophet (ﷺ) on a very dark night. They were accompanied by two things that resembled two lamps lighting the way in front of them, and when they parted, each of them was accompanied by one of those two things (lamps) till they reached their homes.

Sahih al-Bukhari 3639 - Book 61, Hadith 143

Narrated Al-Mughira bin Shu`ba:

The Prophet (ﷺ) said, "Some of my followers will remain victorious (and on the right path) till the Last Day comes, and they will still be victorious."

Sahih al-Bukhari 3640 - Book 61, Hadith 144

Narrated Muawiya:

I heard the Prophet (ﷺ) saying, "A group of people amongst my followers will remain obedient to Allah's orders and they will not be harmed by anyone who will not help them or who will oppose them, till Allah's Order (the Last Day) comes upon them while they are still on the right path."

Sahih al-Bukhari 3641 - Book 61, Hadith 145

Narrated `Urwa:

That the Prophet (ﷺ) gave him one Dinar so as to buy a sheep for him. `Urwa bought two sheep for him with the money. Then he sold one of the sheep for one Dinar, and brought one Dinar and a sheep to the Prophet. On that, the Prophet (ﷺ) invoked Allah to bless him in his deals. So `Urwa used to gain (from any deal) even if he bought dust. (In another narration) `Urwa said, "I heard Allah's Messenger (ﷺ) saying, "There is always goodness in horses till the Day of Resurrection." (The subnarrator added, "I saw 70 horses in `Urwa's house.') (Sufyan said, "The Prophet (ﷺ) asked `Urwa to buy a sheep for him as a sacrifice.")

Sahih al-Bukhari 3642, 3643 - Book 61, Hadith 146

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "There is always goodness in horses till the Day of Resurrection. "

Sahih al-Bukhari 3644 - Book 61, Hadith 147

Narrated Anas:

The Prophet (ﷺ) said, "There is always goodness in horses."

Sahih al-Bukhari 3645 - Book 61, Hadith 148

Narrated Abu Huraira:

The Prophet (ﷺ) said, "A horse may be kept for one of three purposes: for a man it may be a source of reward; for another it may be a means of living; and for a third it may be a burden (a source of committing sins). As for the one for whom it is a source of reward, he is the one who keeps his horse for the sake of Jihad in Allah's Cause; he ties it with a long rope on a pasture or in a garden. So whatever its rope allows it to eat, will be regarded as good rewardable deeds (for its owner). And if it breaks off its rope and jumps over one or two hillocks, even its dung will be considered amongst his good deeds. And if it passes by a river and drinks water from it, that will be considered as good deeds for his benefit) even if he has had no intention of watering it. A horse is a shelter for the one who keeps it so that he may earn his living honestly and takes it as a refuge to keep him from following illegal ways (of gaining money), and does not forget the rights of Allah (i.e. paying the Zakat and allowing others to use it for Allah's Sake). But a horse is a burden (and a source of committing sins for him who keeps it out of pride and pretense and with the intention of harming the Muslims." The Prophet (ﷺ) was asked about donkeys. He replied, "Nothing has been revealed to be concerning them except this comprehensive Verse (which covers everything) :--'Then whosoever has done good equal to the weight of an atom (or a small ant), Shall see it (its reward) And whosoever has done evil equal to the weight of an atom (or a small) ant), Shall see it (Its punishment)." (99.7-8)

Sahih al-Bukhari 3646 - Book 61, Hadith 149

Narrated Anas bin Malik:

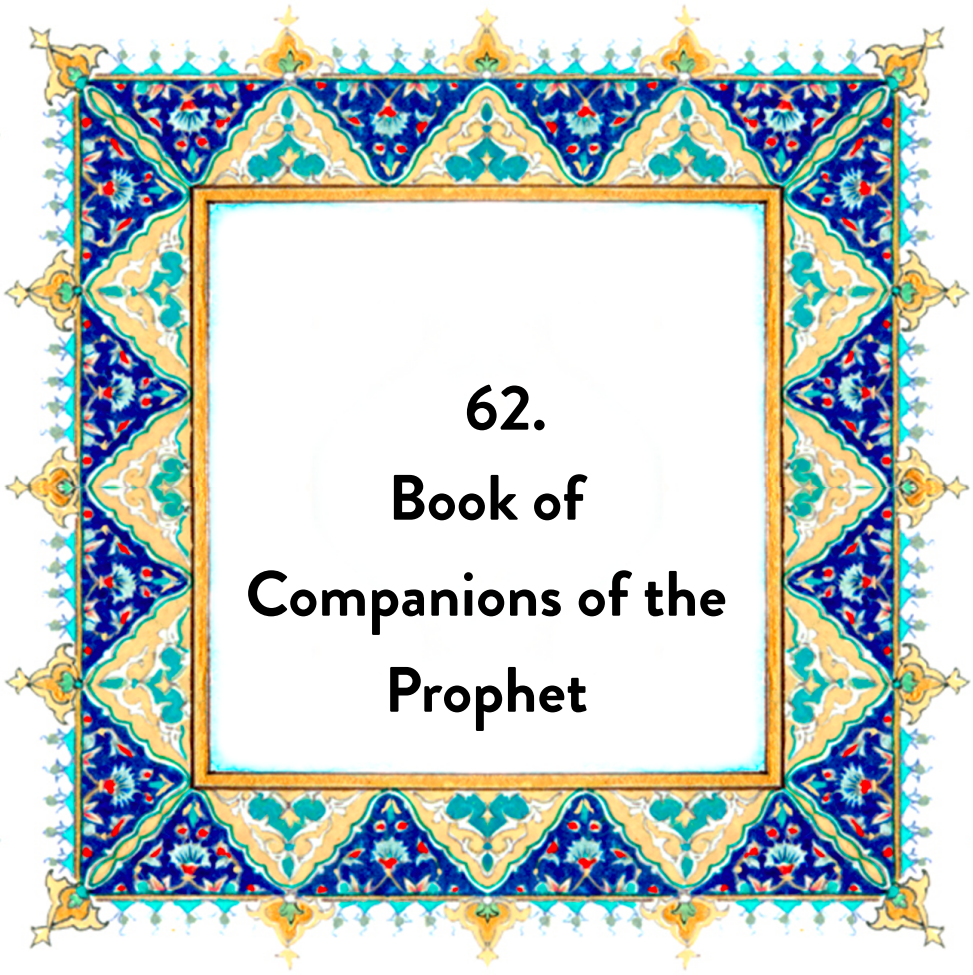
Allah's Messenger (ﷺ) reached Khaibar in the early morning and the people of Khaibar came out with their spades, and when they saw the Prophet (ﷺ) they said, "Muhammad and his army!" and returned hurriedly to take refuge in the fort. The Prophet (ﷺ) raised his hands and said, "Allah is Greater! Khaibar is ruined ! If we approach a nation, then miserable is the morning of those who are warned."

Sahih al-Bukhari 3647 - Book 61, Hadith 150

Narrated Abu Huraira:

I said, "O Allah's Messenger (ﷺ)! I hear many narrations from you but I forget them." He said, "Spread your covering sheet." I spread my sheet and he moved both his hands as if scooping something and emptied them in the sheet and said, "Wrap it." I wrapped it round my body, and since then I have never forgotten.

Sahih al-Bukhari 3648 - Book 61, Hadith 151



62.
Book of Companions of the Prophet

Narrated Abu Sa`id Al-Khudri:

"Allah's Messenger (ﷺ) said, "A time will come upon the people, when a group of people will wage a holy war and it will be said, 'Is there amongst you anyone who has accompanied Allah's Messenger (ﷺ)?' They will say, 'Yes.' And so victory will be bestowed on them. Then a time will come upon the people when a group of people will wage a holy war, and it will be said, "Is there amongst you anynone who has accompanied the companions of Allah's Messenger (ﷺ)?' They will say, 'Yes.' And so victory will be bestowed on them. Then a time will come upon the people when a group of people will wage a holy war, and it will be said, "Is there amongst you anyone who has been in the company of the companions of the companions of Allah's Messenger (ﷺ) ?' They will say, 'Yes.' And victory will be bestowed on them."

Sahih al-Bukhari 3649 - Book 62, Hadith 1

Narrated `Imran bin Husain:

"Allah's Messenger (ﷺ) said, 'The best of my followers are those living in my generation (i.e. my contemporaries). and then those who will follow the latter" `Imran added, "I do not remember whether he mentioned two or three generations after his generation, then the Prophet (ﷺ) added, 'There will come after you, people who will bear witness without being asked to do so, and will be treacherous and untrustworthy, and they will vow and never fulfill their vows, and fatness will appear among them."

Sahih al-Bukhari 3650 - Book 62, Hadith 2

Narrated `Abdullah:

The Prophet (ﷺ) said, "The best people are those living in my generation, and then those who will follow them, and then those who will follow the latter. Then there will come some people who will bear witness before taking oaths, and take oaths before bearing witness." (Ibrahim, a sub-narrator said, "They used to beat us for witnesses and covenants when we were still children.")

Sahih al-Bukhari 3651 - Book 62, Hadith 3

Narrated Al-Bara:

Abu Bakr bought a (camel) saddle from `Azib for thirteen Dirhams. Abu Bakr said to `Azib, "Tell Al- Bara' to carry the saddle for me." `Azib said, "No, unless you relate to me what happened to you and Allah 's Apostle when you left Mecca while the pagans were in search of you." Abu Bakr said, "We left Mecca and we travel led continuously for that night and the following day till it was midday. I looked (around) searching for shade to take as shelter, and suddenly I came across a rock, and found a little shade there. So I cleaned the place and spread a bed for the Prophet (ﷺ) in the shade and said to him, 'Lie down, O Allah's Messenger (ﷺ).' So the Prophet (ﷺ) lay down and I went out, looking around to see if there was any person pursuing us. Suddenly I saw a shepherd driving his sheep towards the rock, seeking what we had already sought from it. I asked him, 'To whom do you belong, O boy?' He said, 'I belong to a man from Quraish.' He named the man and I recognized him. I asked him, 'Is there any milk with your sheep?' He said, 'Yes.' I said, 'Will you then milk (some) for us?' He said, 'Yes.' Then I asked him to tie the legs of one of the sheep and clean its udder, and then ordered him to clean his hands from dust. Then the shepherd cleaned his hands by striking his hands against one another. After doing so, he milked a small amount of milk. I used to keep for Allah's Messenger (ﷺ) a leather water-container, the mouth of which was covered with a piece of cloth. I poured water on the milk container till its lower part was cold. Then I took the milk to the Prophet (ﷺ) whom I found awake. I said to him, 'Drink, O Allah's Messenger (ﷺ).' So he drank till I became pleased. Then I said, 'It is time for us to move, O Allahs Apostle!' He said, 'Yes.' So we set out while the people (i.e. Quraish pagans) were searching for us, but none found us except Suraiqa bin Malik bin Jushum who was riding his horse. I said, 'These are our pursuers who have found us. O Allah's Messenger (ﷺ)!' He said, 'Do not grieve, for Allah is with us."

Sahih al-Bukhari 3652 - Book 62, Hadith 4

Narrated Abu Bakr:

I said to the Prophet (ﷺ) while I was in the Cave. "If any of them should look under his feet, he would see us." He said, "O Abu Bakr! What do you think of two (persons) the third of whom is Allah?"

Sahih al-Bukhari 3653 - Book 62, Hadith 5

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) addressed the people saying, "Allah has given option to a slave to choose this world or what is with Him. The slave has chosen what is with Allah." Abu Bakr wept, and we were astonished at his weeping caused by what the Prophet (ﷺ) mentioned as to a Slave (of Allah) who had been offered a choice, (we learned later on) that Allah's Messenger (ﷺ) himself was the person who was given the choice, and that Abu Bakr knew best of all of us. Allah's Messenger (ﷺ) added, "The person who has favored me most of all both with his company and wealth, is Abu Bakr. If I were to take a Khalil other than my Lord, I would have taken Abu Bakr as such, but (what relates us) is the Islamic brotherhood and friendliness. All the gates of the Mosque should be closed except the gate of Abu Bakr."

Sahih al-Bukhari 3654 - Book 62, Hadith 6

Narrated Ibn `Umar:

We used to compare the people as to who was better during the lifetime of Allah's Messenger (ﷺ) . We used to regard Abu Bakr as the best, then `Umar, and then `Uthman .

Sahih al-Bukhari 3655 - Book 62, Hadith 7

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "If I were to take a Khalil, I would have taken Abu Bakr, but he is my brother and my companion (in Islam).

Sahih al-Bukhari 3656 - Book 62, Hadith 8

Narrated Aiyub:

The Prophet (ﷺ) said, "If I were to take a Khalil, I would have taken him (i.e. Abu Bakr) as a Khalil, but the Islamic brotherhood is better."

Sahih al-Bukhari 3657 - Book 62, Hadith 9

Narrated `Abdullah bin Abi Mulaika:

The people of Kufa sent a letter to Ibn Az-Zubair, asking about (the inheritance of) (paternal) grandfather. He replied that the right of the inheritance of (paternal) grandfather is the same as that of father if the father is dead) and added, "Allah's Messenger (ﷺ) said, ' If I were to take a Khalil from this nation, I would have taken him (i.e. Abu Bakr).

Sahih al-Bukhari 3658 - Book 62, Hadith 10

Narrated Jubair bin Mut`im:

A woman came to the Prophet (ﷺ) who ordered her to return to him again. She said, "What if I came and did not find you?" as if she wanted to say, "If I found you dead?" The Prophet (ﷺ) said, "If you should not find me, go to Abu Bakr."

Sahih al-Bukhari 3659 - Book 62, Hadith 11

Narrated `Ammar:

I saw Allah's Messenger (ﷺ) and there was none with him but five slaves, two women and Abu Bakr (i.e. those were the only converts to Islam then).

Sahih al-Bukhari 3660 - Book 62, Hadith 12

Narrated Abu Ad-Darda:

While I was sitting with the Prophet, Abu Bakr came, lifting up one corner of his garment uncovering his knee. The Prophet (ﷺ) said, "Your companion has had a quarrel." Abu Bakr greeted (the Prophet (ﷺ)) and said, "O Allah's Messenger (ﷺ)! There was something (i.e. quarrel) between me and the Son of Al-Khattab. I talked to him harshly and then regretted that, and requested him to forgive me, but he refused. This is why I have come to you." The Prophet (ﷺ) said thrice, "O Abu Bakr! May Allah forgive you." In the meanwhile, `Umar regretted (his refusal of Abu Bakr's excuse) and went to Abu Bakr's house and asked if Abu Bakr was there. They replied in the negative. So he came to the Prophet (ﷺ) and greeted him, but signs of displeasure appeared on the face of the Prophet (ﷺ) till Abu Bakr pitied (`Umar), so he knelt and said twice, "O Allah's Messenger (ﷺ)! By Allah! I was more unjust to him (than he to me)." The Prophet (ﷺ) said, "Allah sent me (as a Prophet) to you (people) but you said (to me), 'You are telling a lie,' while Abu Bakr said, 'He has said the truth,' and consoled me with himself and his money." He then said twice, "Won't you then give up harming my companion?" After that nobody harmed Abu Bakr.

Sahih al-Bukhari 3661 - Book 62, Hadith 13

Narrated `Amr bin Al-As:

The Prophet (ﷺ) deputed me to read the Army of Dhat-as-Salasil. I came to him and said, "Who is the most beloved person to you?" He said, " `Aisha." I asked, "Among the men?" He said, "Her father." I said, "Who then?" He said, "Then `Umar bin Al-Khattab." He then named other men.

Sahih al-Bukhari 3662 - Book 62, Hadith 14

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying, "While a shepherd was amongst his sheep, a wolf attacked them and took away one sheep. When the shepherd chased the wolf, the wolf turned towards him and said, 'Who will be its guard on the day of wild animals when nobody except I will be its shepherd. And while a man was driving a cow with a load on it, it turned towards him and spoke to him saying, 'I have not been created for this purpose, but for ploughing." The people said, "Glorified be Allah." The Prophet said, "But I believe in it and so does Abu Bakr end `Umar."

Sahih al-Bukhari 3663 - Book 62, Hadith 15

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying, "While I was sleeping, I saw myself standing at a well, on it there was a bucket. I drew water from the well as much as Allah wished. Then Ibn Abi Quhafa (i.e. Abu Bakr) took the bucket from me and brought out one or two buckets (of water) and there was weakness in his drawing the water. May Allah forgive his weakness for him. Then the bucket turned into a very big one and Ibn Al-Khattab took it over and I had never seen such a mighty person amongst the people as him in performing such hard work, till the people drank to their satisfaction and watered their camels that knelt down there."

Sahih al-Bukhari 3664 - Book 62, Hadith 16

Narrated `Abdullah bin `Umar:

That Allah's Messenger (ﷺ) said, "Allah will not look on the Day of Judgment at him who drags his robe (behind him) out of pride." Abu Bakr said "One side of my robe slacks down unless I get very cautious about it." Allah's Messenger (ﷺ) said, "But you do not do that with a pride."

Sahih al-Bukhari 3665 - Book 62, Hadith 17

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying, "Anybody who spends a pair of something in Allah's Cause will be called from all the gates of Paradise, "O Allah's slave! This is good.' He who is amongst those who pray will be called from the gate of the prayer (in Paradise) and he who is from the people of Jihad will be called from the gate of Jihad, and he who is from those' who give in charity (i.e. Zakat) will be called from the gate of charity, and he who is amongst those who observe fast will be called from the gate of fasting, the gate of Raiyan." Abu Bakr said, "He who is called from all those gates will need nothing," He added, "Will anyone be called from all those gates, O Allah's Messenger (ﷺ)?" He said, "Yes, and I hope you will be among those, O Abu Bakr."

Sahih al-Bukhari 3666 - Book 62, Hadith 18

Narrated 'Aisha:

(the wife of the Prophet) Allah's Messenger (ﷺ) died while Abu Bakr was at a place called As-Sunah (Al-'Aliya) 'Umar stood up and said, "By Allah! Allah's Messenger (ﷺ) is not dead!" 'Umar (later on) said, "By Allah! Nothing occurred to my mind except that." He said, "Verily! Allah will resurrect him and he will cut the hands and legs of some men." Then Abu Bakr came and uncovered the face of Allah's Messenger (ﷺ), kissed him and said, "Let my mother and father be sacrificed for you, (O Allah's Messenger (ﷺ)), you are good in life and in death. By Allah in Whose Hands my life is, Allah will never make you taste death twice." Then he went out and said, "O oath-taker! Don't be hasty." When Abu Bakr spoke, 'Umar sat down. Abu Bakr praised and glorified Allah and said, No doubt! Whoever worshipped Muhammad, then Muhammad is dead, but whoever worshipped Allah, then Allah is Alive and shall never die." Then he recited Allah's Statement.:-- "(O Muhammad) Verily you will die, and they also will die." (39.30) He also recited:-- "Muhammad is no more than an Apostle; and indeed many Apostles have passed away, before him, If he dies Or is killed, will you then Turn back on your heels? And he who turns back On his heels, not the least Harm will he do to Allah And Allah will give reward to those Who are grateful." (3.144) The people wept loudly, and the Ansar were assembled with Sad bin 'Ubada in the shed of Bani Saida. They said (to the emigrants). "There should be one 'Amir from us and one from you." Then Abu Bakr, Umar bin Al-Khattab and Abu 'baida bin Al-Jarrah went to them. 'Umar wanted to speak but Abu Bakr stopped him. 'Umar later on used to say, "By Allah, I intended only to say something that appealed to me and I was afraid that Abu Bakr would not speak so well. Then Abu Bakr spoke and his speech was very eloquent. He said in his statement, "We are the rulers and you (Ansars) are the ministers (i.e. advisers)," Hubab bin Al-Mundhir said, "No, by Allah we won't accept this. But there must be a ruler from us and a ruler from you." Abu Bakr said, "No, we will be the rulers and you will be the ministers, for they (i.e. Quarish) are the best family amongst the 'Arabs and of best origin. So you should elect either 'Umar or Abu 'Ubaida bin Al-Jarrah as your ruler." 'Umar said (to Abu Bakr), "No but we elect you, for you are our chief and the best amongst us and the most beloved of all of us to Allah's Messenger (ﷺ)." So 'Umar took Abu Bakr's hand and gave the pledge of allegiance and the people too gave the pledge of allegiance to Abu Bakr. Someone said, "You have killed Sad bin Ubada." 'Umar said, "Allah has killed him."

Sahih al-Bukhari 3667, 3668 - Book 62, Hadith 19

'Aisha said (in another narration), ("When the Prophet (ﷺ) was on his death-bed) he looked up and said thrice, (Amongst) the Highest Companion (See Qur'an 4.69)' Aisha said, Allah benefited the people by their two speeches. 'Umar frightened the people some of whom were hypocrites whom Allah caused to abandon Islam because of 'Umar's speech. Then Abu Bakr led the people to True Guidance and acquainted them with the right path they were to follow so that they went out reciting:

-- "Muhammad is no more than an Apostle and indeed many Apostles have passed away before him.." (3.144)

Sahih al-Bukhari 3669, 3670 - Book 62, Hadith 20

Narrated Muhammad bin Al-Hanafiya:

I asked my father (`Ali bin Abi Talib), "Who are the best people after Allah's Messenger (ﷺ) ?" He said, "Abu Bakr." I asked, "Who then?" He said, "Then `Umar. " I was afraid he would say "Uthman, so I said, "Then you?" He said, "I am only an ordinary person.

Sahih al-Bukhari 3671 - Book 62, Hadith 21

Narrated `Aisha:

We went out with Allah's Messenger (ﷺ) on one of his journeys till we reached Al-Baida or Dhatul-Jaish where my necklace got broken (and lost). Allah's Messenger (ﷺ) stopped to search for it and the people too stopped with him. There was no water at that place and they had no water with them. So they went to Abu Bakr and said, "Don't you see what `Aisha has done? She has made Allah's Messenger (ﷺ) and the people stop where there is no water and they have no water with them. Abu Bakr came while Allah's Apostle was sleeping with his head on my thigh and said, "You detained Allah Apostle and the people where there is no water and they have no water." He then admonished me and said what Allah wished and pinched me at my flanks with his hands, but I did not move because the head of Allah's Messenger (ﷺ) was on my thigh . Allah's Messenger (ﷺ) kept on sleeping till be got up in the morning and found no water. Then Allah revealed the Divine Verse of Tayammum, and the people performed Tayammum. Usaid bin AlHudair said. "O family of Abu Bakr! This is not the first blessings of yours." We urged the camel on which I was sitting to get up from its place and the necklace was found under it.

Sahih al-Bukhari 3672 - Book 62, Hadith 22

Narrated Abu Sa`id:

The Prophet (ﷺ) said, "Do not abuse my companions for if any one of you spent gold equal to Uhud (in Allah's Cause) it would not be equal to a Mud or even a half Mud spent by one of them."

Sahih al-Bukhari 3673 - Book 62, Hadith 23

Narrated Abu Musa Al-Ash`ari:

I performed ablution in my house and then went out and said, "Today I shall stick to Allah's Messenger (ﷺ) and stay with him all this day of mine (in his service)." I went to the Mosque and asked about the Prophet . They said, "He had gone in this direction." So I followed his way, asking about him till he entered a place called Bir Aris. I sat at its gate that was made of date-palm leaves till the Prophet (ﷺ) finished answering the call of nature and performed ablution. Then I went up to him to see him sitting at the well of Aris at the middle of its edge with his legs uncovered, hanging in the well. I greeted him and went back and sat at the gate. I said, "Today I will be the gatekeeper of the Prophet." Abu Bakr came and pushed the gate. I asked, "Who is it?" He said, "Abu Bakr." I told him to wait, went in and said, "O Allah's Messenger (ﷺ)! Abu Bakr asks for permission to enter." He said, "Admit him and give him the glad tidings that he will be in Paradise." So I went out and said to Abu Bakr, "Come in, and Allah's Messenger (ﷺ) gives you the glad tidings that you will be in Paradise" Abu Bakr entered and sat on the right side of Allah's Messenger (ﷺ) on the built edge of the well and hung his legs n the well as the Prophet (ﷺ) did and uncovered his legs. I then returned and sat (at the gate). I had left my brother performing ablution and he intended to follow me. So I said (to myself). "If Allah wants good for so-and-so (i.e. my brother) He will bring him here." Suddenly somebody moved the door. I asked, "Who is it?" He said, "`Umar bin Al-Khattab." I asked him to wait, went to Allah's Messenger (ﷺ), greeted him and said, `Umar bin Al-Khattab asks the permission to enter." He said, "Admit him, and give him the glad tidings that he will be in Paradise." I went to "`Umar and said "Come in, and Allah's Messenger (ﷺ), gives you the glad tidings that you will be in Paradise." So he entered and sat beside Allah's Messenger (ﷺ) on the built edge of the well on the left side and hung his legs in the well. I returned and sat (at the gate) and said, (to myself), "If Allah wants good for so-and-so, He will bring him here." Somebody came and moved the door. I asked "Who is it?" He replied, "Uthman bin `Affan." I asked him to wait and went to the Prophet (ﷺ) and informed him. He said, "Admit him, and give him the glad tidings of entering Paradise, I asked him to wait and went to the Prophet (ﷺ) and informed him. He said, "Adult him, and give him the glad tidings of entering Paradise after a calamity that will befall him." So I went up to him and said to him, "Come in; Allah's Apostle gives you the glad tidings of entering Paradise after a calamity that will befall you. "Uthman then came in and found that the built edge of the well was occupied, so he sat opposite to the Prophet (ﷺ) on the other side. Sa`id bin Al-Musaiyab said, "I interpret this (narration)

in terms of their graves."

Sahih al-Bukhari 3674 - Book 62, Hadith 24

Narrated Anas bin Malik:

The Prophet (ﷺ) once climbed the mountain of Uhud with Abu Bakr, `Umar and `Uthman. The mountain shook with them. The Prophet (ﷺ) said (to the mountain), "Be firm, O Uhud! For on you there are no more than a Prophet, a Siddiq and two martyrs.

Sahih al-Bukhari 3675 - Book 62, Hadith 25

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said. "While (in a dream), I was standing by a well, drawing water from it. Abu Bakr and `Umar came to me. Abu Bakr took the bucket (from me) and drew one or two buckets of water, and there was some weakness in his drawing. May Allah forgive him. Then Ibn Al-Khattab took the bucket from Abu Bakr, and the bucket turned into a very large one in his hands. I had never seen such a mighty person amongst the people as him in performing such hard work. He drew so much water that the people drank to their satisfaction and watered their camels." (Wahab, a sub-narrator said, "till their camels drank and knelt down.")

Sahih al-Bukhari 3676 - Book 62, Hadith 26

Narrated Ibn `Abbas:

While I was standing amongst the people who were invoking Allah for `Umar bin Al-Khattab who was lying (dead) on his bed, a man behind me rested his elbows on my shoulder and said, "(O `Umar!) May Allah bestow His Mercy on you. I always hoped that Allah will keep you with your two companions, for I often heard Allah's Messenger (ﷺ) saying, "I, Abu Bakr and `Umar were (somewhere). I, Abu Bakr and `Umar did (something). I, Abu Bakr and `Umar set out.' So I hoped that Allah will keep you with both of them." I turned back to see that the speaker was `Ali bin Abi Talib.

Sahih al-Bukhari 3677 - Book 62, Hadith 27

Narrated `Urwa bin Az-Zubair:

I asked `Abdullah bin `Amr, "What was the worst thing the pagans did to Allah's Messenger (ﷺ)?" He said, "I saw `Uqba bin Abi Mu'ait coming to the Prophet (ﷺ) while he was praying.' `Uqba put his sheet round the Prophet's neck and squeezed it very severely. Abu Bakr came and pulled `Uqba away from the Prophet and said, "Do you intend to kill a man just because he says: 'My Lord is Allah, and he has brought forth to you the Evident Signs from your Lord?"

Sahih al-Bukhari 3678 - Book 62, Hadith 28

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) said, "I saw myself (in a dream) entering Paradise, and behold! I saw Ar-Rumaisa', Abu Talha's wife. I heard footsteps. I asked, Who is it? Somebody said, 'It is Bilal ' Then I saw a palace and a lady sitting in its courtyard. I asked, 'For whom is this palace?' Somebody replied, 'It is for `Umar.' I intended to enter it and see it, but I thought of your (`Umar's) Ghira (and gave up the attempt)." `Umar said, "Let my parents be sacrificed for you, O Allah's Messenger (ﷺ)! How dare I think of my Ghira (self-respect) being offended by you?

Sahih al-Bukhari 3679 - Book 62, Hadith 29

Narrated Abu Huraira:

While we were with Allah's Messenger (ﷺ) he said, "While I was sleeping, I saw myself in Paradise, and suddenly I saw a woman performing ablution beside a palace. I asked, 'For whom is this palace?' They replied, 'It is for `Umar.' Then I remembered `Umar's Ghira (self-respect) and went away quickly." `Umar wept and said, O Allah's Messenger (ﷺ)! How dare I think of my ghira (self-respect) being offended by you?

Sahih al-Bukhari 3680 - Book 62, Hadith 30

Narrated Hamza's father:

Allah's Messenger (ﷺ) said, "While I was sleeping, I saw myself drinking (i.e. milk), and I was so contented that I saw the milk flowing through my nails. Then I gave (the milk) to `Umar." They (i.e. the companions of the Prophet) asked, "What do you interpret it?" He said, "Knowledge."

Sahih al-Bukhari 3681 - Book 62, Hadith 31

Narrated `Abdullah bin `Umar:

The Prophet (ﷺ) said, "In a dream I saw myself drawing water from a well with a bucket. Abu Bakr came and drew a bucket or two weakly. May Allah forgive him. Then `Umar bin Al-Khattab came and the bucket turned into a very large one in his hands. I had never seen such a mighty person as he in doing such hard work till all the people drank to their satisfaction and watered their camels that knelt down there.

Sahih al-Bukhari 3682 - Book 62, Hadith 32

Narrated Sa`d bin Abi Waqqas:

`Umar bin Al-Khattab asked the permission of Allah's Messenger (ﷺ) to see him while some Quraishi women were sitting with him, talking to him and asking him for more expenses, raising their voices above the voice of Allah's Messenger (ﷺ). When `Umar asked for the permission to enter, the women quickly put on their veils. Allah'sf Apostle allowed him to enter and `Umar came in while Allah's Messenger (ﷺ) was smiling, `Umar said "O Allah's Apostle! May Allah always keep you smiling." The Prophet (ﷺ) said, "These women who have been here, roused my wonder, for as soon as they heard your voice, they quickly put on their veils. "`Umar said, "O Allah's Messenger (ﷺ)! You have more right to be feared by them than I." Then `Umar addressed the women saying, "O enemies of yourselves! You fear me more than you do Allah's Messenger (ﷺ) ?" They said, "Yes, for you are harsher and sterner than Allah's Messenger (ﷺ)." Then Allah's Messenger (ﷺ) said, "O Ibn Al-Khattab! By Him in Whose Hands my life is! Never does Satan find you going on a way, but he takes another way other than yours."

Sahih al-Bukhari 3683 - Book 62, Hadith 33

Narrated `Abdullah:

We have been powerful since `Umar embraced Islam.

Sahih al-Bukhari 3684 - Book 62, Hadith 34

Narrated Ibn `Abbas:

When (the dead body of) `Umar was put on his deathbed, the people gathered around him and invoked (Allah) and prayed for him before the body was taken away, and I was amongst them. Suddenly I felt somebody taking hold of my shoulder and found out that he was `Ali bin Abi Talib. `Ali invoked Allah's Mercy for `Umar and said, "O `Umar! You have not left behind you a person whose deeds I like to imitate and meet Allah with more than I like your deeds. By Allah! I always thought that Allah would keep you with your two companions, for very often I used to hear the Prophet (ﷺ) saying, 'I, Abu Bakr and `Umar went (somewhere); I, Abu Bakr and `Umar entered (somewhere); and I, Abu Bakr and `Umar went out.'"

Sahih al-Bukhari 3685 - Book 62, Hadith 35

Narrated Anas bin Malik:

The Prophet (ﷺ) ascended the mountain of Uhud and he was accompanied by Abu Bakr, `Umar and `Uthman. The mountain shook beneath them. The Prophet (ﷺ) hit it with his foot and said, "O Uhud ! Be firm, for on you there is none but a Prophet, a Siddiq and a martyr (i.e. and two martyrs).

Sahih al-Bukhari 3686 - Book 62, Hadith 36

Narrated Aslam:

Ibn `Umar asked me about some matters concerning `Umar. He said, "Since Allah's Messenger (ﷺ) died. I have never seen anybody more serious, hard working and generous than `Umar bin Al-Khattab (till the end of his life."

Sahih al-Bukhari 3687 - Book 62, Hadith 37

Narrated Anas:

A man asked the Prophet (ﷺ) about the Hour (i.e. Day of Judgment) saying, "When will the Hour be?" The Prophet (ﷺ) said, "What have you prepared for it?" The man said, "Nothing, except that I love Allah and His Apostle." The Prophet (ﷺ) said, "You will be with those whom you love." We had never been so glad as we were on hearing that saying of the Prophet (i.e., "You will be with those whom you love.") Therefore, I love the Prophet, Abu Bakr and `Umar, and I hope that I will be with them because of my love for them though my deeds are not similar to theirs.

Sahih al-Bukhari 3688 - Book 62, Hadith 38

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Among the nations before you there used to be people who were inspired (though they were not prophets). And if there is any of such a persons amongst my followers, it is 'Umar."

Sahih al-Bukhari 3689 - Book 62, Hadith 39

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Among the nation of Bani Israel who lived before you, there were men who used to be inspired with guidance though they were not prophets, and if there is any of such persons amongst my followers, it is 'Umar."

Sahih al-Bukhari 3689 - Book 62, Hadith 40

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Whilst a shepherd was amongst his sheep, a wolf attacked them and took away a sheep. The shepherd chased it and got that sheep freed from the wolf. The wolf turned towards the shepherd and said, 'Who will guard the sheep on the day of wild animals when it will have no shepherd except myself?" The people said, "Glorified be Allah." The Prophet (ﷺ) said, "But I believe in it and so do Abu Bakr and `Umar although Abu Bakr and `Umar were not present there (at the place of the event).

Sahih al-Bukhari 3690 - Book 62, Hadith 41

Narrated Abu Sa`id Al-Khudri:

I heard Allah's Messenger (ﷺ) saying, "While I was sleeping, the people were presented to me (in a dream). They were wearing shirts, some of which were merely covering their (chests). and some were a bit longer. `Umar was presented before me and his shirt was so long that he was dragging it." They asked, "How have you interpreted it, O Allah's Messenger (ﷺ)?" He said, "Religion."

Sahih al-Bukhari 3691 - Book 62, Hadith 42

Narrated Al-Miswar bin Makhrama:

When `Umar was stabbed, he showed signs of agony. Ibn `Abbas, as if intending to encourage `Umar, said to him, "O Chief of the believers! Never mind what has happened to you, for you have been in the company of Allah's Messenger (ﷺ) and you kept good relations with him and you parted with him while he was pleased with you. Then you were in the company of Abu Bakr and kept good relations with him and you parted with him (i.e. he died) while he was pleased with you. Then you were in the company of the Muslims, and you kept good relations with them, and if you leave them, you will leave them while they are pleased with you." `Umar said, (to Ibn "Abbas), "As for what you have said about the company of Allah's Messenger (ﷺ) and his being pleased with me, it is a favor, Allah did to me; and as for what you have said about the company of Abu Bakr and his being pleased with me, it is a favor Allah did to me; and concerning my impatience which you see, is because of you and your companions. By Allah! If (at all) I had gold equal to the earth, I would have ransomed myself with it from the Punishment of Allah before I meet Him."

Sahih al-Bukhari 3692 - Book 62, Hadith 43

Narrated Abu Musa:

While I was with the Prophet (ﷺ) in one of the gardens of Medina, a man came and asked me to open the gate. The Prophet (ﷺ) said to me, "Open the gate for him and give him the glad tidings that he will enter Paradise." I opened (the gate) for him, and behold! It was Abu Bakr. I informed him of the glad tidings the Prophet (ﷺ) had said, and he praised Allah. Then another man came and asked me to open the gate. The Prophet (ﷺ) said to me "Open (the gate) and give him the glad tidings of entering Paradise." I opened (the gate) for him, and behold! It was `Umar. I informed him of what the Prophet (ﷺ) had said, and he praised Allah. Then another man came and asked me to open the gate. The Prophet (ﷺ) said to me. "Open (the gate) for him and inform him of the glad tidings, of entering Paradise with a calamity which will befall him. " Behold ! It was `Uthman, I informed him of what Allah's Messenger (ﷺ) had said. He praised Allah and said, "I seek Allah's Aid."

Sahih al-Bukhari 3693 - Book 62, Hadith 44

Narrated `Abdullah bin Hisham:

We were with the Prophet (ﷺ) while he was holding `Umar bin Al-Khattab by the hand.

Sahih al-Bukhari 3694 - Book 62, Hadith 45

Narrated Abu Musa:

The Prophet (ﷺ) entered a garden and ordered me to guard its gate. A man came and asked permission to enter. The Prophet (ﷺ) said, "Admit him and give him the glad tidings of entering Paradise." Behold! It was Abu Bakr. Another man came and asked the permission to enter. The Prophet (ﷺ) said, "Admit him and give him the glad tidings of entering Paradise." Behold! It was `Umar. Then another man came, asking the permission to enter. The Prophet (ﷺ) kept silent for a short while and then said, "Admit him and give him the glad tidings of entering Paradise with a calamity which will befall him." Behold! It was `Uthman bin `Affan. `Asim, in another narration, said that the Prophet (ﷺ) was sitting in a place where there was water, and he was uncovering both his knees or his knee, and when `Uthman entered, he covered them (or it).

Sahih al-Bukhari 3695 - Book 62, Hadith 46

Narrated 'Ubaidullah bin `Adi bin Al-Khiyar:

Al-Miswar bin Makhrama and `Abdur-Rahman bin Al-Aswad bin 'Abu Yaghuth said (to me), "What forbids you to talk to `Uthman about his brother Al-Walid because people have talked much about him?" So I went to `Uthman and when he went out for prayer I said (to him), "I have something to say to you and it is a piece of advice for you " `Uthman said, "O man, from you." (`Umar said: I see that he said, "I seek Refuge with Allah from you.") So I left him and went to them. Then the messenger of `Uthman came and I went to him (i.e. `Uthman), `Uthman asked, "What is your advice?" I replied, "Allah sent Muhammad with the Truth, and revealed the Divine Book (i.e. Qur'an) to him; and you were amongst those who followed Allah and His Apostle, and you participated in the two migrations (to Ethiopia and to Medina) and enjoyed the company of Allah's Messenger (ﷺ) and saw his way. No doubt, the people are talking much about Al-Walid." `Uthman said, "Did you receive your knowledge directly from Allah's Messenger (ﷺ) ?" I said, "No, but his knowledge did reach me and it reached (even) to a virgin in her seclusion." `Uthman said, "And then Allah sent Muhammad with the Truth and I was amongst those who followed Allah and His Apostle and I believed in what ever he (i.e. the Prophet) was sent with, and participated in two migrations, as you have said, and I enjoyed the company of Allah's Messenger (ﷺ) and gave the pledge of allegiance him. By Allah! I never disobeyed him, nor did I cheat him till Allah took him unto Him. Then I treated Abu Bakr and then `Umar similarly and then I was made Caliph. So, don't I have rights similar to theirs?" I said, "Yes." He said, "Then what are these talks reaching me from you people? Now, concerning what you mentioned about the question of Al-Walid, Allah willing, I shall deal with him according to what is right." Then he called `Ali and ordered him to flog him, and `Ali flogged him (i.e. Al-Walid) eighty lashes.

Sahih al-Bukhari 3696 - Book 62, Hadith 47

Narrated Ibn `Umar:

During the lifetime of the Prophet (ﷺ) we considered Abu Bakr as peerless and then `Umar and then `Uthman (coming next to him in superiority) and then we used not to differentiate between the companions of the Prophet.

Sahih al-Bukhari 3697 - Book 62, Hadith 48

Narrated `Uthman:

(the son of Muhib) An Egyptian who came and performed the Hajj to the Ka`ba saw some people sitting. He enquire, "Who are these people?" Somebody said, "They are the tribe of Quraish." He said, "Who is the old man sitting amongst them?" The people replied, "He is `Abdullah bin `Umar." He said, "O Ibn `Umar! I want to ask you about something; please tell me about it. Do you know that `Uthman fled away on the day (of the battle) of Uhud?" Ibn `Umar said, "Yes." The (Egyptian) man said, "Do you know that `Uthman was absent on the day (of the battle) of Badr and did not join it?" Ibn `Umar said, "Yes." The man said, "Do you know that he failed to attend the Ar Ridwan pledge and did not witness it (i.e. Hudaibiya pledge of allegiance)?" Ibn `Umar said, "Yes." The man said, "Allahu Akbar!" Ibn `Umar said, "Let me explain to you (all these three things). As for his flight on the day of Uhud, I testify that Allah has excused him and forgiven him; and as for his absence from the battle of Badr, it was due to the fact that the daughter of Allah's Messenger (ﷺ) was his wife and she was sick then. Allah's Messenger (ﷺ) said to him, "You will receive the same reward and share (of the booty) as anyone of those who participated in the battle of Badr (if you stay with her).' As for his absence from the Ar-Ridwan pledge of allegiance, had there been any person in Mecca more respectable than `Uthman (to be sent as a representative). Allah's Messenger (ﷺ) would have sent him instead of him. No doubt, Allah's Messenger (ﷺ) had sent him, and the incident of the Ar-Ridwan pledge of Allegiance happened after `Uthman had gone to Mecca. Allah's Messenger (ﷺ) held out his right hand saying, 'This is `Uthman's hand.' He stroke his (other) hand with it saying, 'This (pledge of allegiance) is on the behalf of `Uthman.' Then Ibn `Umar said to the man, 'Bear (these) excuses in mind with you.'

Sahih al-Bukhari 3698 - Book 62, Hadith 49

Narrated Anas:

The Prophet (ﷺ) ascended the mountain of Uhud and Abu Bakr, `Umar and `Uthman were accompanying him. The mountain gave a shake (i.e. trembled underneath them) . The Prophet (ﷺ) said, "O Uhud ! Be calm." I think that the Prophet (ﷺ) hit it with his foot, adding, "For upon you there are none but a Prophet, a Siddiq and two martyrs."

Sahih al-Bukhari 3699 - Book 62, Hadith 50

Narrated `Amr bin Maimun:

I saw `Umar bin Al-Khattab a few days before he was stabbed in Medina. He was standing with Hudhaifa bin Al-Yaman and `Uthman bin Hunaif to whom he said, "What have you done? Do you think that you have imposed more taxation on the land (of As-Swad i.e. 'Iraq) than it can bear?" They replied, "We have imposed on it what it can bear because of its great yield." `Umar again said, "Check whether you have imposed on the land what it can not bear." They said, "No, (we haven't)." `Umar added, "If Allah should keep me alive I will let the widows of Iraq need no men to support them after me." But only four days had elapsed when he was stabbed (to death). The day he was stabbed, I was standing and there was nobody between me and him (i.e. `Umar) except `Abdullah bin `Abbas. Whenever `Umar passed between the two rows, he would say, "Stand in straight lines." When he saw no defect (in the rows), he would go forward and start the prayer with Takbir. He would recite Surat Yusuf or An-Nahl or the like in the first rak`a so that the people may have the time to Join the prayer. As soon as he said Takbir, I heard him saying, "The dog has killed or eaten me," at the time he (i.e. the murderer) stabbed him. A non-Arab infidel proceeded on carrying a double-edged knife and stabbing all the persons he passed by on the right and left (till) he stabbed thirteen persons out of whom seven died. When one of the Muslims saw that, he threw a cloak on him. Realizing that he had been captured, the non-Arab infidel killed himself, `Umar held the hand of `Abdur-Rahman bin `Auf and let him lead the prayer. Those who were standing by the side of `Umar saw what I saw, but the people who were in the other parts of the Mosque did not see anything, but they lost the voice of `Umar and they were saying, "Subhan Allah! Subhan Allah! (i.e. Glorified be Allah)." `Abdur-Rahman bin `Auf led the people a short prayer. When they finished the prayer, `Umar said, "O Ibn `Abbas! Find out who attacked me." Ibn `Abbas kept on looking here and there for a short time and came to say. "The slave of Al Mughira." On that `Umar said, "The craftsman?" Ibn `Abbas said, "Yes." `Umar said, "May Allah curse him. I did not treat him unjustly. All the Praises are for Allah Who has not caused me to die at the hand of a man who claims himself to be a Muslim. No doubt, you and your father (Abbas) used to love to have more non-Arab infidels in Medina." Al-Abbas had the greatest number of slaves. Ibn `Abbas said to `Umar. "If you wish, we will do." He meant, "If you wish we will kill them." `Umar said, "You are mistaken (for you can't kill them) after they have spoken your language, prayed towards your Qibla, and performed Hajj like yours." Then `Umar was carried to his house, and we went along with him, and the people were as if they had never

suffered a calamity before. Some said, "Do not worry (he will be Alright soon)." Some said, "We are afraid (that he will die)." Then an infusion of dates was brought to him and he drank it but it came out (of the wound) of his belly. Then milk was brought to him and he drank it, and it also came out of his belly. The people realized that he would die. We went to him, and the people came, praising him. A young man came saying, "O chief of the believers! Receive the glad tidings from Allah to you due to your company with Allah's Messenger (ﷺ) and your superiority in Islam which you know. Then you became the ruler (i.e. Caliph) and you ruled with justice and finally you have been martyred." `Umar said, "I wish that all these privileges will counterbalance (my shortcomings) so that I will neither lose nor gain anything." When the young man turned back to leave, his clothes seemed to be touching the ground. `Umar said, "Call the young man back to me." (When he came back) `Umar said, "O son of my brother! Lift your clothes, for this will keep your clothes clean and save you from the Punishment of your Lord." `Umar further said, "O `Abdullah bin `Umar! See how much I am in debt to others." When the debt was checked, it amounted to approximately eighty-six thousand. `Umar said, "If the property of `Umar's family covers the debt, then pay the debt thereof; otherwise request it from Bani `Adi bin Ka`b, and if that too is not sufficient, ask for it from Quraish tribe, and do not ask for it from any one else, and pay this debt on my behalf." `Umar then said (to `Abdullah), "Go to `Aisha (the mother of the believers) and say: "`Umar is paying his salutation to you. But don't say: 'The chief of the believers,' because today I am not the chief of the believers. And say: "`Umar bin Al-Khattab asks the permission to be buried with his two companions (i.e. the Prophet, and Abu Bakr)." `Abdullah greeted `Aisha and asked for the permission for entering, and then entered to her and found her sitting and weeping. He said to her, "`Umar bin Al-Khattab is paying his salutations to you, and asks the permission to be buried with his two companions." She said, "I had the idea of having this place for myself, but today I prefer `Umar to myself." When he returned it was said (to `Umar), "`Abdullah bin `Umar has come." `Umar said, "Make me sit up." Somebody supported him against his body and `Umar asked (`Abdullah), "What news do you have?" He said, "O chief of the believers! It is as you wish. She has given the permission." `Umar said, "Praise be to Allah, there was nothing more important to me than this. So when I die, take me, and greet `Aisha and say: "`Umar bin Al-Khattab asks the permission (to be buried with the Prophet (ﷺ)), and if she gives the permission, bury me there, and if she refuses, then take me to the grave-yard of the Muslims." Then Hafsa (the mother of the believers) came with many other women walking with her. When we saw her, we went away. She went in

(to `Umar) and wept there for sometime. When the men asked for permission to enter, she went into another place, and we heard her weeping inside. The people said (to `Umar), "O chief of the believers! Appoint a successor." `Umar said, "I do not find anyone more suitable for the job than the following persons or group whom Allah's Messenger (ﷺ) had been pleased with before he died." Then `Umar mentioned `Ali, `Uthman, AzZubair, Talha, Sa`d and `Abdur-Rahman (bin `Auf) and said, "Abdullah bin `Umar will be a witness to you, but he will have no share in the rule. His being a witness will compensate him for not sharing the right of ruling. If Sa`d becomes the ruler, it will be alright: otherwise, whoever becomes the ruler should seek his help, as I have not dismissed him because of disability or dishonesty." `Umar added, "I recommend that my successor takes care of the early emigrants; to know their rights and protect their honor and sacred things. I also recommend that he be kind to the Ansar who had lived in Medina before the emigrants and Belief had entered their hearts before them. I recommend that the (ruler) should accept the good of the righteous among them and excuse their wrong-doers, and I recommend that he should do good to all the people of the towns (Al-Ansar), as they are the protectors of Islam and the source of wealth and the source of annoyance to the enemy. I also recommend that nothing be taken from them except from their surplus with their consent. I also recommend that he do good to the 'Arab bedouin, as they are the origin of the 'Arabs and the material of Islam. He should take from what is inferior, amongst their properties and distribute that to the poor amongst them. I also recommend him concerning Allah's and His Apostle's protectees (i.e. Dhimmis) to fulfill their contracts and to fight for them and not to overburden them with what is beyond their ability." So when `Umar expired, we carried him out and set out walking. `Abdullah bin `Umar greeted (`Aisha) and said, "`Umar bin Al-Khattab asks for the permission." `Aisha said, "Bring him in." He was brought in and buried beside his two companions. When he was buried, the group (recommended by `Umar) held a meeting. Then `Abdur-Rahman said, " Reduce the candidates for rulership to three of you." Az-Zubair said, "I give up my right to `Ali." Talha said, "I give up my right to `Uthman," Sa`d, 'I give up my right to `Abdur-Rahman bin `Auf." `Abdur-Rahman then said (to `Uthman and `Ali), "Now which of you is willing to give up his right of candidacy to that he may choose the better of the (remaining) two, bearing in mind that Allah and Islam will be his witnesses." So both the sheiks (i.e. `Uthman and `Ali) kept silent. `Abdur-Rahman said, "Will you both leave this matter to me, and I take Allah as my Witness that I will not choose but the better of you?" They said, "Yes." So `Abdur-Rahman took the hand of one of them (i.e. `Ali) and said, "You are related

to Allah's Messenger (ﷺ) and one of the earliest Muslims as you know well. So I ask you by Allah to promise that if I select you as a ruler you will do justice, and if I select `Uthman as a ruler you will listen to him and obey him." Then he took the other (i.e. `Uthman) aside and said the same to him. When `Abdur-Rahman secured (their agreement to) this covenant, he said, "O `Uthman! Raise your hand." So he (i.e. `Abdur-Rahman) gave him (i.e. `Uthman) the solemn pledge, and then `Ali gave him the pledge of allegiance and then all the (Medina) people gave him the pledge of allegiance.

Sahih al-Bukhari 3700 - Book 62, Hadith 51

Narrated Sahl bin Sa`d:

Allah's Messenger (ﷺ) said, "Tomorrow I will give the flag to a man with whose leadership Allah will grant (the Muslim) victory." So the people kept on thinking the whole night as to who would be given the flag. The next morning the people went to Allah's Messenger (ﷺ) and every one of them hoped that he would be given the flag. The Prophet (ﷺ) said, "Where is `Ali bin Abi Talib?" The people replied, "He is suffering from eye trouble, O Allah's Messenger (ﷺ)." He said, "Send for him and bring him to me." So when `Ali came, the Prophet (ﷺ) spat in his eyes and invoked good on him, and be became alright as if he had no ailment. The Prophet (ﷺ) then gave him the flag. `Ali said, "O Allah's Messenger (ﷺ)! Shall I fight them (i.e. enemy) till they become like us?" The Prophet (ﷺ) said, "Proceed to them steadily till you approach near to them and then invite them to Islam and inform them of their duties towards Allah which Islam prescribes for them, for by Allah, if one man is guided on the right path (i.e. converted to Islam) through you, it would be better for you than (a great number of) red camels."

Sahih al-Bukhari 3701 - Book 62, Hadith 52

Narrated Salama:

`Ali happened to stay behind the Prophet (ﷺ) and (did not join him) during the battle of Khaibar for he was having eye trouble. Then he said, "How could I remain behind Allah's Messenger (ﷺ)?" So `Ali set out following the Prophet (ﷺ) , When it was the eve of the day in the morning of which Allah helped (the Muslims) to conquer it, Allah's Messenger (ﷺ) said, "I will give the flag (to a man), or tomorrow a man whom Allah and His Apostle love will take the flag," or said, "A man who loves Allah and His Apostle; and Allah will grant victory under his leadership." Suddenly came `Ali whom we did not expect. The people said, "This is `Ali." Allah's Messenger (ﷺ) gave him the flag and Allah granted victory under his leadership.

Sahih al-Bukhari 3702 - Book 62, Hadith 53

Narrated Abu Hazim:

A man came to Sahl bin Sa`d and said, "This is so-and-so," meaning the Governor of Medina, "He is calling `Ali bad names near the pulpit." Sahl asked, "What is he saying?" He (i.e. the man) replied, "He calls him (i.e. `Ali) Abu Turab." Sahl laughed and said, "By Allah, none but the Prophet (ﷺ) called him by this name and no name was dearer to `Ali than this." So I asked Sahl to tell me more, saying, "O Abu `Abbas! How (was this name given to `Ali)?" Sahl said, "`Ali went to Fatima and then came out and slept in the Mosque. The Prophet (ﷺ) asked Fatima, "Where is your cousin?" She said, "In the Mosque." The Prophet (ﷺ) went to him and found that his (i.e. `Ali's) covering sheet had slipped of his back and dust had soiled his back. The Prophet (ﷺ) started wiping the dust off his back and said twice, "Get up! O Abu Turab (i.e. O. man with the dust).

Sahih al-Bukhari 3703 - Book 62, Hadith 54

Narrated Sa`d bin 'Ubaida:

A man came to Ibn `Umar and asked about `Uthman and Ibn `Umar mentioned his good deeds and said to the questioner. "Perhaps these facts annoy you?" The other said, "Yes." Ibn `Umar said, "May Allah stick your nose in the dust (i.e. degrade you)!' Then the man asked him about `Ali. Ibn `Umar mentioned his good deeds and said, "It is all true, and that is his house in the midst of the houses of the Prophet. Perhaps these facts have hurt you?" The questioner said, "Yes." Ibn `Umar said, "May Allah stick your nose in the dust (i.e. degrade you or make you do things which you hate) ! Go away and do whatever you can against me."

Sahih al-Bukhari 3704 - Book 62, Hadith 55

Narrated `Ali:

Fatima complained of the suffering caused to her by the hand mill. Some Captives were brought to the Prophet, she came to him but did not find him at home `Aisha was present there to whom she told (of her desire for a servant). When the Prophet (ﷺ) came, Aisha informed him about Fatima's visit. `Ali added "So the Prophet (ﷺ) came to us, while we had gone to our bed I wanted to get up but the Prophet (ﷺ) said, "Remain at your place". Then he sat down between us till I found the coolness of his feet on my chest. Then he said, "Shall I teach you a thing which is better than what you have asked me? When you go to bed, say, 'Allahu-Akbar' thirty-four times, and 'Subhan Allah thirty-three times, and 'Al hamdu-li l-lah thirty-three times for that is better for you both than a servant."

Sahih al-Bukhari 3705 - Book 62, Hadith 56

And narrated Sad that the Prophet (ﷺ) said to 'Ali, "Will you not be pleased from this that you are to me like Aaron was to Moses?"

Sahih al-Bukhari 3706 - Book 62, Hadith 57

Narrated Ubaida:

Ali said (to the people of 'Iraq), "Judge as you used to judge, for I hate differences (and I do my best) till the people unite as one group, or I die as my companions have died."

Sahih al-Bukhari 3707 - Book 62, Hadith 58

Narrated Abu Huraira:

The people used to say, "Abu Huraira narrates too many narrations." In fact I used to keep close to Allah's Messenger (ﷺ) and was satisfied with what filled my stomach. I ate no leavened bread and dressed no decorated striped clothes, and never did a man or a woman serve me, and I often used to press my belly against gravel because of hunger, and I used to ask a man to recite a Qur'anic Verse to me although I knew it, so that he would take me to his home and feed me. And the most generous of all the people to the poor was Ja`far bin Abi Talib. He used to take us to his home and offer us what was available therein. He would even offer us an empty folded leather container (of butter) which we would split and lick whatever was in it.

Sahih al-Bukhari 3708 - Book 62, Hadith 59

Narrated Ash-Shu`bi:

Whenever Ibn `Umar greeted Ibn Jafar, he used to say: "As-salamu-'Alaika (i.e. Peace be on you) O son of Dhu-l-Janahain (son of the two-winged person).

Sahih al-Bukhari 3709 - Book 62, Hadith 60

Narrated Anas:

Whenever there was drought, `Umar bin Al-Khattab used to ask Allah for rain through Al-`Abbas bin `Abdul Muttalib, saying, "O Allah! We used to request our Prophet to ask You for rain, and You would give us. Now we request the uncle of our Prophet to ask You for rain, so give us rain." And they would be given rain."

Sahih al-Bukhari 3710 - Book 62, Hadith 61

Narrated 'Aisha:

Fatima sent somebody to Abu Bakr asking him to give her her inheritance from the Prophet (ﷺ) from what Allah had given to His Apostle through Fai (i.e. booty gained without fighting). She asked for the Sadaqa (i.e. wealth assigned for charitable purposes) of the Prophet (ﷺ) at Medina, and Fadak, and what remained of the Khumus (i.e., one-fifth) of the Khaibar booty. Abu Bakr said, "Allah's Messenger (ﷺ) said, 'We (Prophets), our property is not inherited, and whatever we leave is Sadaqa, but Muhammad's Family can eat from this property, i.e. Allah's property, but they have no right to take more than the food they need.' By Allah! I will not bring any change in dealing with the Sadaqa of the Prophet (and will keep them) as they used to be observed in his (i.e. the Prophet's) life-time, and I will dispose with it as Allah's Messenger (ﷺ) used to do," Then 'Ali said, "I testify that None has the right to be worshipped but Allah, and that Muhammad is His Apostle," and added, "O Abu Bakr! We acknowledge your superiority." Then he (i.e. 'Ali) mentioned their own relationship to Allah's Apostle and their right. Abu Bakr then spoke saying, "By Allah in Whose Hands my life is. I love to do good to the relatives of Allah's Apostle rather than to my own relatives"

Sahih al-Bukhari 3711, 3712 - Book 62, Hadith 62

Abu Bakr:

Look at Muhammad through his family (i.e. if you are no good to his family you are not good to him).

Sahih al-Bukhari 3713 - Book 62, Hadith 63

Narrated Al-Miswar bin Makhrama:

Allah's Messenger (ﷺ) said, "Fatima is a part of me, and he who makes her angry, makes me angry."

Sahih al-Bukhari 3714 - Book 62, Hadith 64

Narrated `Aisha:

The Prophet (ﷺ) called his daughter Fatima during his illness in which he died, and told her a secret whereupon she wept. Then he called her again and told her a secret whereupon she laughed. When I asked her about that, she replied, "The Prophet (ﷺ) spoke to me in secret and informed me that he would die in the course of the illness during which he died, so I wept. He again spoke to me in secret and informed me that I would be the first of his family to follow him (after his death) and on that I laughed."

Sahih al-Bukhari 3715, 3716 - Book 62, Hadith 65

Narrated Marwan bin Al-Hakam:

`Uthman bin `Affan was afflicted with severe nose-bleeding in the year when such illness was prevelant and that prevented him from performing Hajj, and (because of it) he made his will. A man from Quraish came to him and said, "Appoint your successor." `Uthman asked, "Did the people name him? (i.e. the successor) the man said, "Yes." `Uthman asked, "Who is that?" The man remained silent. Another man came to `Uthman and I think it was Al-Harith. He also said, "Appoint your successor." `Uthman asked, "Did the people name him?" The man replied "Yes." `Uthman said, "Who is that?" The man remained silent. `Uthman said, "Perhaps they have mentioned Az-Zubair?" The man said, "Yes." `Uthman said, "By Him in Whose Hands my life is, he is the best of them as I know, and the dearest of them to Allah's Messenger (ﷺ) ."

Sahih al-Bukhari 3717 - Book 62, Hadith 66

Narrated Marwan bin Al-Hakam:

While I was with `Uthman, a man came to him and said, "Appoint your successor." `Uthman said, "Has such successor been named?" He replied, "Yes, Az-Zubair." `Uthman said, thrice, "By Allah! Indeed you know that he is the best of you."

Sahih al-Bukhari 3718 - Book 62, Hadith 67

Narrated Jabir:

The Prophet (ﷺ) said, "Every prophet used to have a Hawari (i.e. disciple), and my Hawari is Az-Zubair bin Al-`Awwam."

Sahih al-Bukhari 3719 - Book 62, Hadith 68

Narrated `Abdullah bin Az-Zubair:

During the battle of Al-Ahzab, I and `Umar bin Abi-Salama were kept behind with the women. Behold! I saw (my father) Az-Zubair riding his horse, going to and coming from Bani Quraiza twice or thrice. So when I came back I said, "O my father! I saw you going to and coming from Bani Quraiza?" He said, "Did you really see me, O my son?" I said, "Yes." He said, "Allah's Messenger (ﷺ) said, 'Who will go to Bani Quraiza and bring me their news?' So I went, and when I came back, Allah's Apostle mentioned for me both his parents saying, "Let my father and mother be sacrificed for you."'

Sahih al-Bukhari 3720 - Book 62, Hadith 69

Narrated `Urwa:

On the day of the battle of Al-Yarmuk, the companions of the Prophet (ﷺ) said to Az-Zubair, "Will you attack the enemy vigorously so that we may attack them along with you?" So Az-Zubair attacked them, and they inflicted two wounds over his shoulder, and in between these two wounds there was an old scar he had received on the day of the battle of Badr When I was a child, I used to insert my fingers into those scars in play.

Sahih al-Bukhari 3721 - Book 62, Hadith 70

Narrated Abu `Uthman:

During one of the Ghazawat in which Allah's Messenger (ﷺ) was fighting, none remained with the Prophet (ﷺ) but Talha and Sa`d.

Sahih al-Bukhari 3722 - Book 62, Hadith 71

Narrated Qais bin Abi Hazim:

I saw Talha's paralyzed hand with which he had protected the Prophet (from an arrow) .

Sahih al-Bukhari 3724 - Book 62, Hadith 72

Narrated Sa`d:

On the day of the battle of Uhud the Prophet (ﷺ) mentioned for me both his parents (i.e. saying, "Let my parents be sacrificed for you.").

Sahih al-Bukhari 3725 - Book 62, Hadith 73

Narrated Sa`d:

No doubt, (for some time) I stood for one-third of the Muslims.

Sahih al-Bukhari 3726 - Book 62, Hadith 74

Narrated Sa`d bin Abi Waqqas:

No man embraced Islam before the day on which I embraced Islam, and no doubt, I remained for seven days as one third of the then extant Muslims.

Sahih al-Bukhari 3727 - Book 62, Hadith 75

Narrated Qais:

I heard Sa`d saying, "I was the first amongst the 'Arabs who shot an arrow for Allah's Cause. We used to fight along with the Prophets, while we had nothing to eat except the leaves of trees so that one's excrete would look like the excrete balls of camel or a sheep, containing nothing to mix them together. Today Banu Asad tribe blame me for not having understood Islam. I would be a loser if my deeds were in vain." Those people complained about Sa`d to `Umar, claiming that he did not offer his prayers perfectly.

Sahih al-Bukhari 3728 - Book 62, Hadith 76

Narrated Al-Miswar bin Makhrama:

`Ali demanded the hand of the daughter of Abu Jahl. Fatima heard of this and went to Allah's Messenger (ﷺ) saying, "Your people think that you do not become angry for the sake of your daughters as `Ali is now going to marry the daughter of Abu Jahl. "On that Allah's Messenger (ﷺ) got up and after his recitation of Tashah-hud. I heard him saying, "Then after! I married one of my daughters to Abu Al-`As bin Al- Rabi` (the husband of Zainab, the daughter of the Prophet (ﷺ)) before Islam and he proved truthful in whatever he said to me. No doubt, Fatima is a part of me, I hate to see her being troubled. By Allah, the daughter of Allah's Messenger (ﷺ) and the daughter of Allah's Enemy cannot be the wives of one man." So `Ali gave up that engagement. 'Al-Miswar further said: I heard the Prophet (ﷺ) talking and he mentioned a son-in-law of his belonging to the tribe of Bani `Abd-Shams. He highly praised him concerning that relationship and said (whenever) he spoke to me, he spoke the truth, and whenever he promised me, he fulfilled his promise."

Sahih al-Bukhari 3729 - Book 62, Hadith 77

Narrated `Abdullah bin `Umar:

The Prophet (ﷺ) sent an army under the command of Usama bin Zaid. When some people criticized his leadership, the Prophet (ﷺ) said, "If you are criticizing Usama's leadership, you used to criticize his father's leadership before. By Allah! He was worthy of leadership and was one of the dearest persons to me, and (now) this (i.e. Usama) is one of the dearest to me after him (i.e. Zaid).

Sahih al-Bukhari 3730 - Book 62, Hadith 78

Narrated `Urwa:

Aisha said, "A Qaif (i.e. one skilled in recognizing the lineage of a person through Physiognomy and through examining the body parts of an infant) came to me while the Prophet (ﷺ) was present, and Usama bin Zaid and Zaid bin Haritha were Lying asleep. The Qa'if said. These feet (of Usama and his father) are of persons belonging to the same lineage.' " The Prophet (ﷺ) was pleased with that saying which won his admiration, and he told `Aisha of it.

Sahih al-Bukhari 3731 - Book 62, Hadith 79

Narrated 'Aisha:

The people of the Quraish tribe were worried about the Makhzumiya woman. They said. "Nobody dare speak to him (i.e. the Prophet (ﷺ)) except Usama bin Zaid as he is the most beloved to Allah's Messenger (ﷺ)."

Sahih al-Bukhari 3732 - Book 62, Hadith 80

Aisha said, "A woman from Bani Makhzumiya committed a theft and the people said, 'Who can intercede with the Prophet (ﷺ) for her?' So nobody dared speak to him (i.e. the Prophet) but Usama bin Zaid spoke to him. The Prophet said, 'If a reputable man amongst the children of Bani Israel committed a theft, they used to forgive him, but if a poor man committed a theft, they would cut his hand. But I would cut even the hand of Fatima (i.e. the daughter of the Prophet) if she committed a theft."

Sahih al-Bukhari 3733 - Book 62, Hadith 81

Narrated `Abdullah bin Dinar:

One day Ibn `Umar, while in the Mosque, looked at a man who was dragging his clothes while walking in one of the corners of the Mosque He said, "See who is that. I wish he was near to me." Somebody then said (to Ibn `Umar), "Don't you know him, O Abu `Abdur-Rahman? He is Muhammad bin Usama." On that Ibn `Umar bowed his head and dug the earth with his hands and then, said, "If Allah's Messenger (ﷺ) saw him, he would have loved him."

Sahih al-Bukhari 3734 - Book 62, Hadith 82

Narrated Usama bin Zaid:

That the Prophet (ﷺ) used to take him (i.e. Usama) and Al-Hassan (in his lap) and say: "O Allah! Love them, as I love them."

Sahih al-Bukhari 3735 - Book 62, Hadith 83

The freed slave of Usama bin Zaid said, "Al-Hajjaj bin Aiman bin Um Aiman and Aiman Ibn Um Aiman was Usama's brother from the maternal side, and he was one of the Ansar. He was seen by Ibn 'Umar not performing his bowing and prostrations in a perfect manner. So Ibn 'Umar told him to repeat his prayer.

Sahih al-Bukhari 3736 - Book 62, Hadith 84

Harmala, the freed slave of Usama bin Zaid said that while he was in the company of 'Abdullah bin 'Umar, Al-Hajjaj bin Aiman came in and (while praying) he did not perform his bowing and prostrations properly. So Ibn 'Umar told him to repeat his prayer. When he went away, Ibn 'Umar asked me, "Who is he?" I said, "Al-Hajjaj bin Um Aiman." Ibn 'Umar said, "If Allah's Messenger (ﷺ) saw him, he would have loved him." Then Ibn 'Umar mentioned the love of the Prophet (ﷺ) for the children of Um Aiman. Sulaiman said that Um Aiman was one of the nurses of the Prophet.

Sahih al-Bukhari 3737 - Book 62, Hadith 85

The merits of `Abdullah bin `Umar bin Al-Khattab.:

Sahih al-Bukhari 3738 - Book 62, Hadith 86

Narrated Ibn `Umar:

If a man saw a dream during the lifetime of the Prophet (ﷺ) he would narrate it to the Prophet. Once I wished to see a dream and narrate it to the Prophet (ﷺ) I was young, unmarried, and used to sleep in the Mosque during the lifetime of the Prophet. I dreamt that two angels took me and went away with me towards the (Hell) Fire which looked like a well with the inside walls built up, and had two side-walls like those of a well. There I saw some people in it whom I knew. I started saying, "I seek Refuge with Allah from the (Hell) Fire, I seek Refuge with Allah from the (Hell) Fire." Then another angel met the other two and said to me, "Do not be afraid." I narrated my dream to Hafsa who, in her turn, narrated it to the Prophet. He said, "What an excellent man `Abdullah is if he only observes the night prayer." (Salem, a sub-narrator said, "Abdullah used not to sleep at night but very little hence forward."

Sahih al-Bukhari 3739 - Book 62, Hadith 87

Narrated Ibn `Umar from Hafsa his sister:

That the Prophet (ﷺ) had said to her, "`Abdullah is a pious man."

Sahih al-Bukhari 3740 - Book 62, Hadith 88

Narrated 'Alqama:

I went to Sham and offered a two-rak`at prayer and then said, "O Allah! Bless me with a good pious companion." So I went to some people and sat with them. An old man came and sat by my side. I asked, "Who is he?" They replied, "(He is) Abu-Ad-Darda.' I said (to him), "I prayed to Allah to bless me with a pious companion and He sent you to me." He asked me, "From where are you?" I replied, "From the people of Al-Kufa." He said, "Isn't there amongst you Ibn Um `Abd, the one who used to carry the shoes, the cushion(or pillow) and the water for ablution? Is there amongst you the one whom Allah gave Refuge from Satan through the request of His Prophet. Is there amongst you the one who keeps the secrets of the Prophet (ﷺ) which nobody knows except him?" Abu Darda further asked, "How does `Abdullah (bin Mas`ud) recite the Sura starting with, 'By the Night as it conceals (the light)." (92.1) Then I recited before him: 'By the Night as it envelops: And by the Day as it appears in brightness; And by male and female.' (91.1-3) On this Abu Ad-Darda' said, "By Allah, the Prophet (ﷺ) made me recite the Sura in this way while I was listening to him (reciting it).

Sahih al-Bukhari 3742 - Book 62, Hadith 89

Narrated Ibrahim:

'Alqama went to Sham and when he entered the mosque, he said, "O Allah ! Bless me with a pious companion." So he sat with Abu Ad-Darda. Abu Ad-Darda' asked him, "Where are you from?" 'Alqama replied, "From the people of Kufa." Abu Ad-Darda said, "Isn't there amongst you the Keeper of the secret which nobody else knows i.e. Hudhaifa?" Al-qama said, "Yes." Then Abu Ad-Darda further said, "Isn't there amongst you the person whom Allah gave Refuge from Satan through the invocation of His Prophet namely `Ammar?" Alqama replied in the affirmative Abu Ad-Darda said, "Isn't there amongst you the person who carries the Siwak (or the Secret) (i.e. of the Prophet (ﷺ) namely `Abdullah bin Massud)?" Alqama said, "Yes." Then Abu Ad-Darda asked, "How (Abdullah bin Masud) used to recite the Sura starting with: "By the night as it envelopes; By the day as it appears in brightness?" (92.1-2). Alqama said "And by male and female." Abu Ad-Darda then said, "These people (of Sham) tried hard to make me accept something other than what I had heard from the Prophet."

Sahih al-Bukhari 3743 - Book 62, Hadith 90

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said, " Every nation has an extremely trustworthy man, and the trustworthy man of this (i.e. Muslim) nation is Abu 'Ubaida bin Al-Jarrah."

Sahih al-Bukhari 3744 - Book 62, Hadith 91

Narrated Hudhaifa:

The Prophet (ﷺ) said to the people of Nijran, "I will send you the most trustworthy man." (Every one of) the companions of the Prophet (ﷺ) was looking forward (to be that person). He then sent Abu 'Ubaida.

Sahih al-Bukhari 3745 - Book 62, Hadith 92

Narrated Abu Bakra:

I heard the Prophet (ﷺ) talking at the pulpit while Al-Hasan was sitting beside him, and he (i.e. the Prophet) was once looking at the people and at another time Al-Hasan, and saying, "This son of mine is a Saiyid (i.e. chief) and perhaps Allah will bring about an agreement between two sects of the Muslims through him."

Sahih al-Bukhari 3746 - Book 62, Hadith 93

Narrated Usama bin Zaid:

That the Prophet (ﷺ) used to take him and Al-Hasan, and used to say, "O Allah! I love them, so please love them," or said something similar.

Sahih al-Bukhari 3747 - Book 62, Hadith 94

Narrated Muhammad:

Anas bin Malik said, "The head of Al-Husain was brought to 'Ubaidullah bin Ziyad and was put in a tray, and then Ibn Ziyad started playing with a stick at the nose and mouth of Al-Husain's head and saying something about his handsome features." Anas then said (to him), "Al-Husain resembled the Prophet more than the others did." Anas added, "His (i.e. Al-Husain's) hair was dyed with Wasma (i.e. a kind of plant used as a dye).

Sahih al-Bukhari 3748 - Book 62, Hadith 95

Narrated Al-Bara:

I saw the Prophet (ﷺ) carrying Al-Hasan on his shoulder an saying, "O Allah! I love him, so please love him."

Sahih al-Bukhari 3749 - Book 62, Hadith 96

Narrated `Uqba bin Al-Harith:

I saw Abu Bakr carrying Al-Hasan and saying, "Let my father be sacrificed for you; you resemble the Prophet and not `Ali," while `Ali was laughing at this.

Sahih al-Bukhari 3750 - Book 62, Hadith 97

Narrated Ibn `Umar:

Abu Bakr used to say, "Please Muhammad (i.e. the Prophet) by doing good to his family."

Sahih al-Bukhari 3751 - Book 62, Hadith 98

Narrated Anas:

None resembled the Prophet (ﷺ) more than Al-Hasan bin `Ali did.

Sahih al-Bukhari 3752 - Book 62, Hadith 99

Narrated Ibn Abi Nu'm:

A person asked `Abdullah bin `Umar whether a Muslim could kill flies. I heard him saying (in reply). "The people of Iraq are asking about the killing of flies while they themselves murdered the son of the daughter of Allah's Messenger (ﷺ) . The Prophet (ﷺ) said, They (i.e. Hasan and Husain) are my two sweet basils in this world."

Sahih al-Bukhari 3753 - Book 62, Hadith 100

Narrated Jabir bin `Abdullah:

`Umar used to say, "Abu Bakr is our chief, and he manumitted our chief," meaning Bilal.

Sahih al-Bukhari 3754 - Book 62, Hadith 101

Narrated Qais:

Bilal said to Abu Bakr, "If you have bought me for yourself then keep me (for yourself), but if you have bought me for Allah's Sake, then leave me for Allah's Work."

Sahih al-Bukhari 3755 - Book 62, Hadith 102

Narrated Ibn `Abbas:

Once the Prophet (ﷺ) embraced me (pressed me to his chest) and said, "O Allah, teach him wisdom (i.e. the understanding of the knowledge of Qur'an).

Sahih al-Bukhari 3756 - Book 62, Hadith 103

Narrated 'Abdul Warith:

The same but said, "O Allah, teach him (Ibn Abbas) the Book (i.e. the understanding of the knowledge of Qur'an)." Narrated Khalid: As above.

Sahih al-Bukhari 3756 - Book 62, Hadith 104

Narrated Anas:

The Prophet (ﷺ) had informed the people about the death of Zaid, Ja`far and Ibn Rawaha before the news of their death reached them. He said with his eyes flowing with tears, "Zaid took the flag and was martyred; then Ja`far took the flag and was martyred, and then Ibn Rawaha took the flag and was martyred. Finally the flag was taken by one of Allah's Swords (i.e. Khalid bin Al-Walid) and Allah gave them (i.e. the Muslims) victory."

Sahih al-Bukhari 3757 - Book 62, Hadith 105

Narrated Masruq:

`Abdullah (bin Mas`ud) was mentioned before `Abdullah bin `Amr. The latter said, "That is a man I continue to love because I heard Allah's Messenger (ﷺ) saying, ' Learn the recitation of the Qur'an from (any of these) four persons: `Abdullah bin Masud, Salim the freed slave of Abu Hudhaifa, Ubai bin Ka`b, and Mu`adh bin Jabal." I do not remember whether he mentioned Ubai first or Mu`adh.

Sahih al-Bukhari 3758 - Book 62, Hadith 106

Narrated `Abdullah bin `Amr:

Allah's Messenger (ﷺ) neither talked in an insulting manner nor did he ever speak evil intentionally. He used to say, "The most beloved to me amongst you is the one who has the best character and manners." He added, " Learn the Qur'an from (any of these) four persons. `Abdullah bin Mas`ud, Salim the freed slave of Abu Hudhaifa, Ubai bin Ka`b, and Mu`adh bin Jabal."

Sahih al-Bukhari 3759, 3760 - Book 62, Hadith 107

Narrated Alqama:

I went to Sham and was offering a two-rak`at prayer; I said, "O Allah! Bless me with a (pious) companion." Then I saw an old man coming towards me, and when he came near I said, (to myself), "I hope Allah has given me my request." The man asked (me), "Where are you from?" I replied, "I am from the people of Kufa." He said, "Weren't there amongst you the Carrier of the (Prophet's) shoes, Siwak and the ablution water container? Weren't there amongst you the man who was given Allah's Refuge from the Satan? And weren't there amongst you the man who used to keep the (Prophet's) secrets which nobody else knew? How did Ibn Um `Abd (i.e. `Abdullah bin Mas`ud) use to recite Surat-al-lail (the Night:92)?" I recited:-- "By the Night as it envelops By the Day as it appears in brightness. And by male and female." (92.1- 3) On that, Abu Darda said, "By Allah, the Prophet (ﷺ) made me read the Verse in this way after listening to him, but these people (of Sham) tried their best to let me say something different."

Sahih al-Bukhari 3761 - Book 62, Hadith 108

Narrated `Abdur-Rahman bin Yazid:

We asked Hudhaifa to tell us of a person resembling (to some extent) the Prophet (ﷺ) in good appearance and straight forward behavior so that we may learn from him (good manners and acceptable conduct). Hudhaifa replied, "I do not know anybody resembling the Prophet (to some extent) in appearance and conduct more than Ibn Um `Abd.

Sahih al-Bukhari 3762 - Book 62, Hadith 109

Narrated Abu Musa Al-Ash`ari:

My brother and I came from Yemen, and for some time we continued to consider `Abdullah bin Mas`ud as one of the members of the family of the Prophet (ﷺ) because we used to see him and his mother going in the house of the Prophet (ﷺ) very often.

Sahih al-Bukhari 3763 - Book 62, Hadith 110

Narrated Ibn Abu Mulaika:

Muawiya offered one rak`a witr prayer after the `Isha prayer, and at that time a freed slave of Ibn `Abbas was present. He (i.e. the slave) went to Ibn `Abbas (and told him that Muawiya offered one rak`a witr prayer). Ibn `Abbas said, "Leave him, for he was in the company of Allah's Messenger (ﷺ)."

Sahih al-Bukhari 3764 - Book 62, Hadith 111

Narrated Ibn Abi Mulaika:

Somebody said to Ibn `Abbas, "Can you speak to the chief of the believers Muwaiya, as he does not pray except one rak`a as witr?" Ibn `Abbas replied, "He is a Faqih (i.e. a learned man who can give religious verdicts)."

Sahih al-Bukhari 3765 - Book 62, Hadith 112

Narrated Humran bin Aban:

Muawiya said (to the people), "You offer a prayer which we, who were the companions of the Prophet (ﷺ) never saw the Prophet (ﷺ) offering, and he forbade its offering," i.e. the two rak`at after the compulsory `Asr prayer.

Sahih al-Bukhari 3766 - Book 62, Hadith 113

Narrated Al-Miswar bin Makhrama:

Allah's Messenger (ﷺ) said, "Fatima is a part of me, and whoever makes her angry, makes me angry."

Sahih al-Bukhari 3767 - Book 62, Hadith 114

Narrated Abu Salama:

`Aisha said, "Once Allah's Messenger (ﷺ) said (to me), 'O Aish (`Aisha)! This is Gabriel greeting you.' I said, 'Peace and Allah's Mercy and Blessings be on him, you see what I don't see' " She was addressing Allah 's Apostle.

Sahih al-Bukhari 3768 - Book 62, Hadith 115

Narrated Abu Musa Al-Ash`ari:

Allah's Messenger (ﷺ) said, "Many amongst men attained perfection but amongst women none attained the perfection except Mary, the daughter of `Imran and Asiya, the wife of Pharaoh. And the superiority of `Aisha to other women is like the superiority of Tharid (i.e. an Arabic dish) to other meals."

Sahih al-Bukhari 3769 - Book 62, Hadith 116

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said, "The superiority of `Aisha over other women is like the superiority of Tharid to other meals."

Sahih al-Bukhari 3770 - Book 62, Hadith 117

Narrated Al-Qasim bin Muhammad:

Once `Aisha became sick and Ibn `Abbas went to see her and said, "O mother of the believers! You are leaving for truthful fore-runners i.e. for Allah's Messenger (ﷺ) and Abu Bakr.

Sahih al-Bukhari 3771 - Book 62, Hadith 118

Narrated Abu Wail:

When `Ali sent `Ammar and Al-Hasan to (the people of) Kufa to urge them to fight, `Ammar addressed them saying, "I know that she (i.e. `Aisha) is the wife of the Prophet (ﷺ) in this world and in the Hereafter (world to come), but Allah has put you to test, whether you will follow Him (i.e. Allah) or her."

Sahih al-Bukhari 3772 - Book 62, Hadith 119

Narrated `Aisha:

That she borrowed a necklace from Asma' and it was lost. Allah's Messenger (ﷺ) sent some of his companions to look for it. During their journey the time of prayer was due and they prayed without ablution. When they returned to the Prophet (ﷺ) they complained about it. So the Divine Verse of Tayammum was revealed. Usaid bin Hudair said (to `Aisha), "May Allah reward you handsomely. By Allah, whenever you have a difficulty, Allah took you out of it and brought with it, a Blessing for the Muslims."

Sahih al-Bukhari 3773 - Book 62, Hadith 120

Narrated Hisham's father:

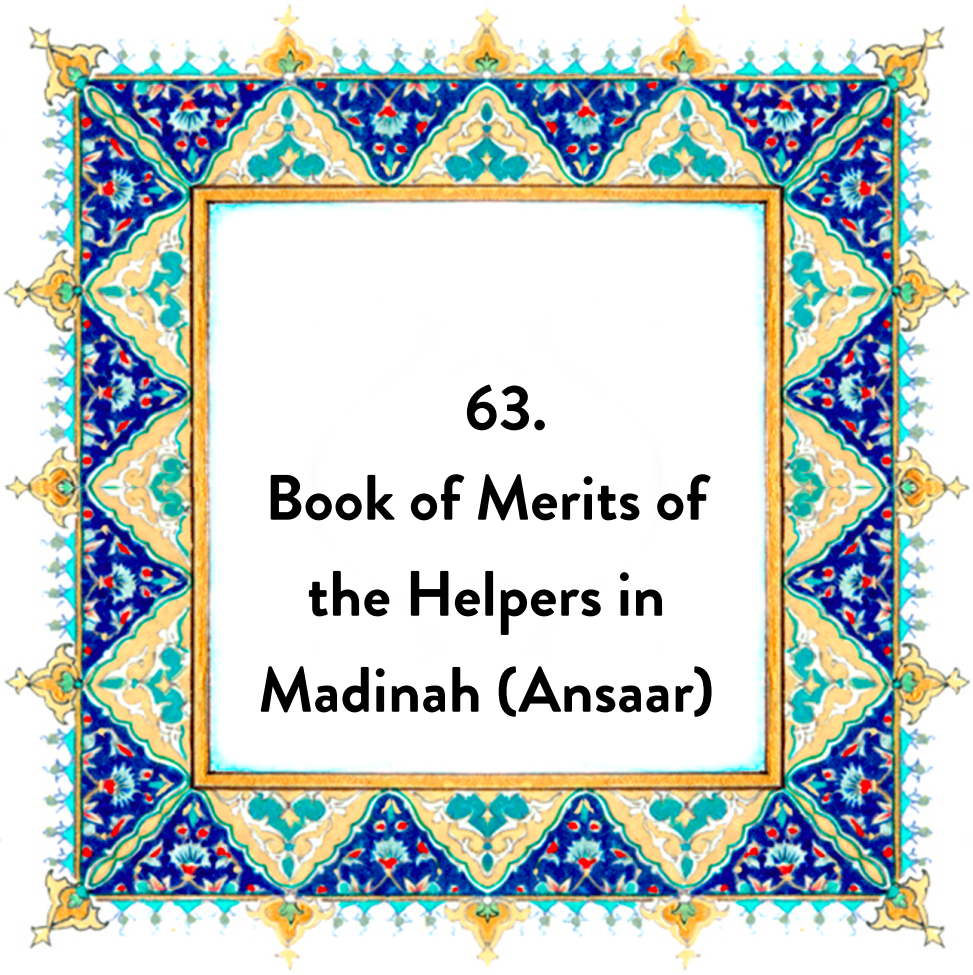
When Allah's Messenger (ﷺ) was in his fatal illness, he started visiting his wives and saying, "Where will I be tomorrow?" He was anxious to be in `Aisha's home. `Aisha said, "So when it was my day, the Prophet became silent (no longer asked the question).

Sahih al-Bukhari 3774 - Book 62, Hadith 121

Narrated Hisham's father:

The people used to send presents to the Prophet (ﷺ) on the day of `Aisha's turn. `Aisha said, "My companions (i.e. the other wives of the Prophet) gathered in the house of Um Salama and said, "O Um Salama! By Allah, the people choose to send presents on the day of `Aisha's turn and we too, love the good (i.e. presents etc.) as `Aisha does. You should tell Allah's Messenger (ﷺ) to tell the people to send their presents to him wherever he may be, or wherever his turn may be." Um Salama said that to the Prophet and he turned away from her, and when the Prophet (ﷺ) returned to her (i.e. Um Salama), she repeated the same, and the Prophet (ﷺ) again turned away, and when she told him the same for the third time, the Prophet (ﷺ) said, "O Um Salama! Don't trouble me by harming `Aisha, for by Allah, the Divine Inspiration never came to me while I was under the blanket of any woman amongst you except her."

Sahih al-Bukhari 3775 - Book 62, Hadith 122



63.
Book of Merits of the Helpers in Madinah (Ansaar)

Narrated Ghailan bin Jarir:

I asked Anas, "Tell me about the name 'Al-Ansar.; Did you call yourselves by it or did Allah call you by it?" He said, "Allah called us by it." We used to visit Anas (at Basra) and he used to narrate to us the virtues and deeds of the Ansar, and he used to address me or a person from the tribe of Al-Azd and say, "Your tribe did so-and-so on such-and-such a day."

Sahih al-Bukhari 3776 - Book 63, Hadith 1

Narrated `Aisha:

The day of Bu'ath (i.e. Day of fighting between the two tribes of the Ansar, the Aus and Khazraj) was brought about by Allah for the good of His Apostle so that when Allah's Messenger (ﷺ) reached (Medina), the tribes of Medina had already divided and their chiefs had been killed and wounded. So Allah had brought about the battle for the good of H is Apostle in order that they (i.e. the Ansar) might embrace Islam.

Sahih al-Bukhari 3777 - Book 63, Hadith 2

Narrated Anas:

On the day of the Conquest of Mecca, when the Prophet (ﷺ) had given (from the booty) the Quraish, the Ansar said, "By Allah, this is indeed very strange: While our swords are still dribbling with the blood of Quraish, our war booty are distributed amongst them." When this news reached the Prophet (ﷺ) he called the Ansar and said, "What is this news that has reached me from you?" They used not to tell lies, so they replied, "What has reached you is true." He said, "Doesn't it please you that the people take the booty to their homes and you take Allah's Messenger (ﷺ) to your homes? If the Ansar took their way through a valley or a mountain pass, I would take the Ansar's valley or a mountain pass."

Sahih al-Bukhari 3778 - Book 63, Hadith 3

Narrated Abu Huraira:

The Prophet (ﷺ) or Abul-Qasim said, "If the Ansar took their way through a valley or a mountain pass, I would take Ansar's valley. And but for the migration, I would have been one of the Ansar." Abu Huraira used to say, "The Prophet (ﷺ) is not unjust (by saying so). May my parents be sacrificed for him, for the Ansar sheltered and helped him," or said a similar sentence.

Sahih al-Bukhari 3779 - Book 63, Hadith 4

Narrated Sa`d's father:

When the emigrants reached Medina. Allah's Messenger (ﷺ) established the bond of fraternity between `Abdur-Rahman and Sa`d bin Ar-Rabi. Sa`d said to `Abdur-Rahman, "I am the richest of all the Ansar, so I want to divide my property (between us), and I have two wives, so see which of the two you like and tell me, so that I may divorce her, and when she finishes her prescribed period (i.e. 'Idda) of divorce, then marry her." `Abdur-Rahman said, "May Allah bless your family and property for you; where is your market?" So they showed him the Qainuqa' market. (He went there and) returned with a profit in the form of dried yogurt and butter. He continued going (to the market) till one day he came, bearing the traces of yellow scent. The Prophet (ﷺ) asked, "What is this (scent)?" He replied, "I got married." The Prophet (ﷺ) asked, "How much Mahr did you give her?" He replied, "I gave her a datestone of gold or a gold piece equal to the weight of a date-stone." (The narrator, Ibrahim, is in doubt as to which is correct.)

Sahih al-Bukhari 3780 - Book 63, Hadith 5

Narrated Anas:

When `Abdur-Rahman bin `Auf came to us, Allah's Messenger (ﷺ) made a bond of fraternity between him and Sa`d bin Ar-Rabi` who was a rich man, Sa`d said, "The Ansar know that I am the richest of all of them, so I will divide my property into two parts between me and you, and I have two wives; see which of the two you like so that I may divorce her and you can marry her after she becomes lawful to you by her passing the prescribed period (i.e. 'Idda) of divorce. `Abdur Rahman said, "May Allah bless you your family (i.e. wives) for you." (But `Abdur-Rahman went to the market) and did not return on that day except with some gain of dried yogurt and butter. He went on trading just a few days till he came to Allah's Messenger (ﷺ) bearing the traces of yellow scent over his clothes. Allah's Messenger (ﷺ) asked him, "What is this scent?" He replied, "I have married a woman from the Ansar." Allah's Apostle asked, "How much Mahr have you given?" He said, "A date-stone weight of gold or a golden date-stone." The Prophet (ﷺ) said, "Arrange a marriage banquet even with a sheep."

Sahih al-Bukhari 3781 - Book 63, Hadith 6

Narrated Abu Huraira:

The Ansar said (to the Prophet (ﷺ)), "Please divide the date-palm trees between us and them (i.e. emigrants)." The Prophet (ﷺ) said, "No." The Ansar said, "Let them (i.e. the emigrants) do the labor for us in the gardens and share the date-fruits with us." The emigrants said, "We accepted this."

Sahih al-Bukhari 3782 - Book 63, Hadith 7

Narrated Al-Bara:

I heard the Prophet (ﷺ) saying (or the Prophet (ﷺ) said), "None loves the Ansar but a believer, and none hates them but a hypocrite. So Allah will love him who loves them, and He will hate him who hates them."

Sahih al-Bukhari 3783 - Book 63, Hadith 8

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "The sign of Belief is to love the Ansar, and the sign of hypocrisy is to hate the Ansar."

Sahih al-Bukhari 3784 - Book 63, Hadith 9

Narrated Anas:

The Prophet (ﷺ) saw the women and children (of the Ansar) coming forward. (The sub-narrator said, "I think that Anas said, 'They were returning from a wedding party.") The Prophet (ﷺ) stood up and said thrice, "By Allah! You are from the most beloved people to me."

Sahih al-Bukhari 3785 - Book 63, Hadith 10

Narrated Anas bin Malik:

Once an Ansari woman, accompanied by a son of hers, came to Allah's Messenger (ﷺ). Allah's Messenger (ﷺ) spoke to her and said twice, "By Him in Whose Hand my life is, you are the most beloved people to me."

Sahih al-Bukhari 3786 - Book 63, Hadith 11

Narrated Zaid bin Al-Arqam:

The Annwar said, "O Allah's Messenger (ﷺ)! Every prophet has his own followers and we have followed you. So will you invoke Allah to let our followers be considered from us (as Ansar too)?" So he invoked Allah accordingly.

Sahih al-Bukhari 3787 - Book 63, Hadith 12

Narrated Abu Hamza:

(A man from the Ansar) The Ansar said, "Every nation has followers and (O Prophet) we have followed you, so invoke Allah to let our followers be considered from us (as Ansar like ourselves)." So the Prophet (ﷺ) said, "O Allah! Let their followers be considered as Ansar like themselves."

Sahih al-Bukhari 3788 - Book 63, Hadith 13

Narrated Abu Usaid:

The Prophet (ﷺ) said, "The best of the Ansar's families (homes) are those of Banu An-Najjar and then (those of) Banu `Abdul Ash-hal, then (those of) Banu Al-Harith bin Al-Khazraj and then (those of) Banu Sa`ida; nevertheless, there is good in all the families (houses) of the Ansar." On this, Sa`d (bin Ubada) said, "I see that the Prophet (ﷺ) has preferred some people to us." Somebody said (to him), "No, but he has given you superiority to many."

Sahih al-Bukhari 3789 - Book 63, Hadith 14

(Hadith similar to above with a different chain)

Sahih al-Bukhari 3789 - Book 63, Hadith 15

Narrated Abu Usaid:

That he heard the Prophet (ﷺ) saying, "The best of the Ansar, or the best of the Ansar families (homes) are Banu An-Najjar, Bani `Abdul Ash-hal, Banu Al-Harith and Banu Sai'da."

Sahih al-Bukhari 3790 - Book 63, Hadith 16

Narrated Abu Humaid:

The Prophet (ﷺ) said, "The best of the Ansar families (homes) are the families (homes) of Banu An- Najjar, and then that of Banu `Abdul Ash-hal, and then that of Banu Al-Harith, and then that of Banu Saida; and there is good in all the families (homes) of the Ansar." Sa`d bin 'Ubada followed us and said, "O Abu Usaid ! Don't you see that the Prophet (ﷺ) compared the Ansar and made us the last of them in superiority? Then Sa`d met the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! In comparing the Ansar's families (homes) as to the degree of superiority, you have made us the last of them." Allah's Messenger (ﷺ) replied, "Isn't it sufficient that you are regarded amongst the best?"

Sahih al-Bukhari 3791 - Book 63, Hadith 17

Narrated Usaid bin Hudair:

A man from the Ansar said, "O Allah's Messenger (ﷺ)! Will you appoint me as you have appointed so-andso?" The Prophet (ﷺ) said, "After me you will see others given preference to you; so be patient till you meet me at the Tank (i.e. Lake of Kauthar). (on the Day of Resurrection).

Sahih al-Bukhari 3792 - Book 63, Hadith 18

Narrated Anas bin Malik:

The Prophet (ﷺ) said to the Ansar, "After me you will see others given preference to you; so be patient till you meet me, and your promised place (of meeting) will be the Tank (i.e. Lake of Kauthar).

Sahih al-Bukhari 3793 - Book 63, Hadith 19

Narrated Yahya bin Sa`id:

That he heard Anas bin Malik when he went with him to Al-Walid, saying, "Once the Prophet (ﷺ) called the Ansar in order to give them the territory of Bahrain they said, 'No, unless you give to our emigrant brethren a similar share.' On that he said 'If you do not agree to it, then be patient till you meet me, for after me others will be given preference to you.'"

Sahih al-Bukhari 3794 - Book 63, Hadith 20

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said, "There is no life except the life of the Hereafter; so, O Allah! Improve the state of the Ansar and the Muhajirun." And Anas added that the Prophet (ﷺ) also said, "O Allah! Forgive the Ansar."

Sahih al-Bukhari 3795 - Book 63, Hadith 21

Narrated Anas bin Malik:

On the day of the battle of the Trench (i.e. Ghazwat-ul-Khandaq) the Ansar used to say, "We are those who have given the pledge of allegiance to Muhammad for Jihad (i.e. holy fighting) as long as we live." The Prophet (ﷺ) , replied to them, "O Allah! There is no life except the life of the Hereafter; so please honor the Ansar and the Emigrants."

Sahih al-Bukhari 3796 - Book 63, Hadith 22

Narrated Sahl:

Allah's Messenger (ﷺ) came to us while we were digging the trench and carrying out the earth on our backs. Allah's Messenger (ﷺ) then said, "O Allah ! There is no life except the life of the Hereafter, so please forgive the Emigrants and the Ansar."

Sahih al-Bukhari 3797 - Book 63, Hadith 23

Narrated Abu Huraira:

A man came to the Prophet. The Prophet (ﷺ) sent a messenger to his wives (to bring something for that man to eat) but they said that they had nothing except water. Then Allah's Messenger (ﷺ) said, "Who will take this (person) or entertain him as a guest?" An Ansar man said, "I." So he took him to his wife and said to her, "Entertain generously the guest of Allah's Messenger (ﷺ) " She said, "We have got nothing except the meals of my children." He said, "Prepare your meal, light your lamp and let your children sleep if they ask for supper." So she prepared her meal, lighted her lamp and made her children sleep, and then stood up pretending to mend her lamp, but she put it off. Then both of them pretended to be eating, but they really went to bed hungry. In the morning the Ansari went to Allah's Messenger (ﷺ) who said, "Tonight Allah laughed or wondered at your action." Then Allah revealed: "But give them (emigrants) preference over themselves even though they were in need of that And whosoever is saved from the covetousness Such are they who will be successful." (59.9)

Sahih al-Bukhari 3798 - Book 63, Hadith 24

Narrated Anas bin Malik:

Abu Bakr and Al-`Abbas passed by one of the gatherings of the Ansar who were weeping then. He (i.e. Abu Bakr or Al-`Abbas) asked, "Why are you weeping?" They replied, "We are weeping because we remember the gathering of the Prophet (ﷺ) with us." So Abu Bakr went to the Prophet (ﷺ) and told him of that. The Prophet (ﷺ) came out, tying his head with a piece of the hem of a sheet. He ascended the pulpit which he never ascended after that day. He glorified and praised Allah and then said, "I request you to take care of the Ansar as they are my near companions to whom I confided my private secrets. They have fulfilled their obligations and rights which were enjoined on them but there remains what is for them. So, accept the good of the good-doers amongst them and excuse the wrongdoers amongst them."

Sahih al-Bukhari 3799 - Book 63, Hadith 25

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) (in his fatal illness) came out wrapped in a sheet covering his shoulders and his head was tied with an oily tape of cloth till he sat on the pulpit, and after praising and glorifying Allah, he said, "Then-after, O people! The people will go on increasing, but the Ansar will go on decreasing till they become just like salt in a meal. So whoever amongst you will be the ruler and have the power to harm or benefit others, should accept the good of the good-doers amongst them and excuse the wrongdoers amongst them."

Sahih al-Bukhari 3800 - Book 63, Hadith 26

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "The Ansar are my near companions to whom I confided my private secrets, People will go on increasing but the Ansar will go on decreasing; so accept the good of the good-doers amongst them and excuse the wrong-doers amongst them. "

Sahih al-Bukhari 3801 - Book 63, Hadith 27

Narrated Al-Bara:

A silken cloth was given as a present to the Prophet (ﷺ) . His companions started touching it and admiring its softness. The Prophet (ﷺ) said, "Are you admiring its softness? The handkerchiefs of Sa`d bin Mu`adh (in Paradise) are better and softer than it."

Sahih al-Bukhari 3802 - Book 63, Hadith 28

Narrated Jabir:

I heard the Prophet (ﷺ) saying, "The Throne (of Allah) shook at the death of Sa`d bin Mu`adh." Through another group of narrators, Jabir added, "I heard the Prophet (ﷺ) : saying, 'The Throne of the Beneficent shook because of the death of Sa`d bin Mu`adh."

Sahih al-Bukhari 3803 - Book 63, Hadith 29

Narrated Abu Sa`id Al-Khudri:

Some people (i.e. the Jews of Bani bin Quraiza) agreed to accept the verdict of Sa`d bin Mu`adh so the Prophet (ﷺ) sent for him (i.e. Sa`d bin Mu`adh). He came riding a donkey, and when he approached the Mosque, the Prophet (ﷺ) said, "Get up for the best amongst you." or said, "Get up for your chief." Then the Prophet (ﷺ) said, "O Sa`d! These people have agreed to accept your verdict." Sa`d said, "I judge that their warriors should be killed and their children and women should be taken as captives." The Prophet said, "You have given a judgment similar to Allah's Judgment (or the King's judgment).

Sahih al-Bukhari 3804 - Book 63, Hadith 30

Narrated Anas:

Two men left the Prophet (ﷺ) on a very dark night. Suddenly a light came in front of them, and when they separated, the light also separated along with them.

Sahih al-Bukhari 3805 - Book 63, Hadith 31

Narrated `Abdullah bin `Amr:

I heard the Prophet (ﷺ) saying, "Learn the recitation of Qur'an from four persons: Ibn Mas`ud, Salim, the freed slave of Abu Hudhaifa, Ubai and Mu`adh bin Jabal."

Sahih al-Bukhari 3806 - Book 63, Hadith 32

Narrated Abu Usaid:

Allah's Messenger (ﷺ) said, "The best of the Ansar's houses are those of Bani An-Najjar, then those of Bani `Abdul Ash-hal, then those of Bani Al-Harith bin Al-Khazraj, then those of Bani Saida; but there is goodness in all the houses of the Ansar." Sa`d bin Ubada who was one of those who embraced Islam early, said, "I see that Allah's Messenger (ﷺ) is giving others superiority above us." Some people said to him, "But he has given you superiority above many other people."

Sahih al-Bukhari 3807 - Book 63, Hadith 33

Narrated Masruq:

`Abdullah bin Masud was mentioned before `Abdullah bin `Amr who said, "That is a man I still love, as I heard the Prophet (ﷺ) saying 'Learn the recitation of Qur'an from four from `Abdullah bin Mas`ud -- he started with him--Salim, the freed slave of Abu Hudaifa, Mu`adh bin Jabal and Ubai bin Ka`b."

Sahih al-Bukhari 3808 - Book 63, Hadith 34

Narrated Anas bin Malik:

The Prophet (ﷺ) said to Ubai, "Allah has ordered me to recite to you: 'Those who disbelieve (Surat-al- Bayina 98).' " Ubai said, "Has He mentioned my name?" The Prophet (ﷺ) said, "Yes." On hearing this, Ubai started weeping.

Sahih al-Bukhari 3809 - Book 63, Hadith 35

Narrated Qatada:

Anas said, "The Qur'an was collected in the lifetime of the Prophet (ﷺ) by four (men), all of whom were from the Ansar: Ubai, Mu`adh bin Jabal, Abu Zaid and Zaid bin Thabit." I asked Anas, "Who is Abu Zaid?" He said, "One of my uncles."

Sahih al-Bukhari 3810 - Book 63, Hadith 36

Narrated Anas:

On the day of the battle of Uhud, the people ran away, leaving the Prophet (ﷺ) , but Abu- Talha was shielding the Prophet (ﷺ) with his shield in front of him. Abu Talha was a strong, experienced archer who used to keep his arrow bow strong and well stretched. On that day he broke two or three arrow bows. If any man passed by carrying a quiver full of arrows, the Prophet (ﷺ) would say to him, "Empty it in front of Abu Talha." When the Prophet (ﷺ) stated looking at the enemy by raising his head, Abu Talha said, "O Allah's Prophet! Let my parents be sacrificed for your sake! Please don't raise your head and make it visible, lest an arrow of the enemy should hit you. Let my neck and chest be wounded instead of yours." (On that day) I saw `Aisha, the daughter of Abu Bakr and Um Sulaim both lifting their dresses up so that I was able to see the ornaments of their legs, and they were carrying the water skins of their arms to pour the water into the mouths of the thirsty people and then go back and fill them and come to pour the water into the mouths of the people again. (On that day) Abu Talha's sword fell from his hand twice or thrice.

Sahih al-Bukhari 3811 - Book 63, Hadith 37

Narrated Sa`d bin Abi Waqqas:

I have never heard the Prophet (ﷺ) saying about anybody walking on the earth that he is from the people of Paradise except `Abdullah bin Salam. The following Verse was revealed concerning him: "And a witness from the children of Israel testifies that this Qur'an is true" (46.10)

Sahih al-Bukhari 3812 - Book 63, Hadith 38

Narrated Qais bin Ubad:

While I was sitting in the Mosque of Medina, there entered a man (Abdullah bin Salam) with signs of solemnity over his face. The people said, "He is one of the people of Paradise." He prayed two light rak`at and then left. I followed him and said, "When you entered the Mosque, the people said, 'He is one of the people of Paradise.' " He said, "By Allah, one ought not say what he does not know; and I will tell you why. In the lifetime of the Prophet (ﷺ) I had a dream which I narrated to him. I saw as if I were in a garden." He then described its extension and greenery. He added: In its center there was an iron pillar whose lower end was fixed in the earth and the upper end was in the sky, and at its upper end there was a (ring-shaped) hand-hold. I was told to climb it. I said, "I can't." "Then a servant came to me and lifted my clothes from behind and I climbed till I reached the top (of the pillar). Then I got hold of the hand-hold, and I was told to hold it tightly, then I woke up and (the effect of) the handhold was in my hand. I narrated al I that to the Prophet (ﷺ) who said, 'The garden is Islam, and the handhold is the Most Truth-worthy Hand-Hold. So you will remain as a Muslim till you die." The narrator added: "The man was `Abdullah bin Salam."

Sahih al-Bukhari 3813 - Book 63, Hadith 39

Narrated Abu Burda:

When I came to Medina. I met `Abdullah bin Salam. He said, "Will you come to me so that I may serve you with Sawiq (i.e. powdered barley) and dates, and let you enter a (blessed) house that in which the Prophet (ﷺ) entered?" Then he added, "You are In a country where the practice of Riba (i.e. usury) is prevalent; so if somebody owe you something and he sends you a present of a load of chopped straw or a load of barley or a load of provender then do not take it, as it is Riba."

Sahih al-Bukhari 3814 - Book 63, Hadith 40

Narrated `Ali:

I heard Allah's Messenger (ﷺ) saying (as below) Narrated `Ali: The Prophet (ﷺ) said, "The best of the world's women is Mary (at her lifetime), and the best of the world's women is Khadija (at her lifetime).

Sahih al-Bukhari 3815 - Book 63, Hadith 41

Narrated `Aisha:

I did not feel jealous of any of the wives of the Prophet (ﷺ) as much as I did of Khadija (although) she died before he married me, for I often heard him mentioning her, and Allah had told him to give her the good tidings that she would have a palace of Qasab (i.e. pipes of precious stones and pearls in Paradise), and whenever he slaughtered a sheep, he would send her women-friends a good share of it.

Sahih al-Bukhari 3816 - Book 63, Hadith 42

Narrated `Aisha:

I did not feel jealous of any woman as much as I did of Khadija because Allah's Messenger (ﷺ) used to mention her very often. He married me after three years of her death, and his Lord (or Gabriel) ordered him to give her the good news of having a palace of Qasab in Paradise.

Sahih al-Bukhari 3817 - Book 63, Hadith 43

Narrated `Aisha:

I did not feel jealous of any of the wives of the Prophet (ﷺ) as much as I did of Khadija though I did not see her, but the Prophet (ﷺ) used to mention her very often, and when ever he slaughtered a sheep, he would cut its parts and send them to the women friends of Khadija. When I sometimes said to him, "(You treat Khadija in such a way) as if there is no woman on earth except Khadija," he would say, "Khadija was such-and-such, and from her I had children."

Sahih al-Bukhari 3818 - Book 63, Hadith 44

Narrated Isma`il:

I asked `Abdullah bin Abi `Aufa, "Did the Prophet (ﷺ) give glad tidings to Khadija?" He said, "Yes, of a palace of Qasab (in Paradise) where there will be neither any noise nor any fatigue."

Sahih al-Bukhari 3819 - Book 63, Hadith 45

Narrated Abu Huraira:

Gabriel came to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! This is Khadija coming to you with a dish having meat soup (or some food or drink). When she reaches you, greet her on behalf of her Lord (i.e. Allah) and on my behalf, and give her the glad tidings of having a Qasab palace in Paradise wherein there will be neither any noise nor any fatigue (trouble) . "

Sahih al-Bukhari 3820 - Book 63, Hadith 46

Narrated 'Aisha:

Once Hala bint Khuwailid, Khadija's sister, asked the permission of the Prophet (ﷺ) to enter. On that, the Prophet (ﷺ) remembered the way Khadija used to ask permission, and that upset him. He said, "O Allah! Hala!" So I became jealous and said, "What makes you remember an old woman amongst the old women of Quraish an old woman (with a teethless mouth) of red gums who died long ago, and in whose place Allah has given you somebody better than her?"

Sahih al-Bukhari 3821 - Book 63, Hadith 47

Narrated Jarir bin 'Abdullah:

Allah's Messenger (ﷺ) has never refused to admit me since I embraced Islam, and whenever he saw me, he would smile.

Sahih al-Bukhari 3822 - Book 63, Hadith 48

Jarir bin 'Abdullah narrated:

There was a house called Dhul-Khalasa in the Pre-lslamic Period and it was also called Al-Ka'ba Al-Yamaniya or Al-Ka'ba Ash-Shamiya. Allah's Messenger (ﷺ) said to me, "Will you relieve me from Dhul-Khalasa?" So I left for it with 150 cavalrymen from the tribe of Ahmas and then we destroyed it and killed whoever we found there. Then we came to the Prophet (ﷺ) and informed him about it. He invoked good upon us and upon the tribe of Ahmas.

Sahih al-Bukhari 3823 - Book 63, Hadith 49

Narrated `Aisha:

On the day of the battle of Uhud the pagans were defeated completely. Then Satan shouted loudly, "O Allah's slaves! Beware the ones behind you!" So the front files attacked the back ones. Then Hudhaifa looked and saw his father, and said loudly, "O Allah's slaves! My father! My father!" By Allah, they did not stop till they killed him (i.e. Hudaifa's father). Hudhaifa said, "May Allah forgive you!" The sub-narrator said, "By Allah, because of what Hudhaifa said, he remained in a good state till he met Allah (i.e. died).

Sahih al-Bukhari 3824 - Book 63, Hadith 50

Narrated 'Aishah (ra):

Hind bint 'Utba came and said, "O Allah's Messenger! (Before I embraced Islam) there was no family on the surface of the earth I wished to see in degradation more than I did your family, but today there is no family on the surface of the earth I wish to see honored more than I did yours." The Prophet (ﷺ) said, "I thought similarly, by Him in whose Hand my soul is!" She further said, "O Allah's Messenger ! Abu Sufyan is a miser, so, is it sinful of me to feed my children from his property ?" He said, "I do not allow it unless you take for your needs what is just and reasonable."

Sahih al-Bukhari 3825 - Book 63, Hadith 51

Narrated 'Abdullah bin 'Umar:

The Prophet (ﷺ) met Zaid bin 'Amr bin Nufail in the bottom of (the valley of) Baldah before any Divine Inspiration came to the Prophet. A meal was presented to the Prophet (ﷺ) but he refused to eat from it. (Then it was presented to Zaid) who said, "I do not eat anything which you slaughter in the name of your stone idols. I eat none but those things on which Allah's Name has been mentioned at the time of slaughtering." Zaid bin 'Amr used to criticize the way Quraish used to slaughter their animals, and used to say, "Allah has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the earth; yet you slaughter it in other than the Name of Allah. He used to say so, for he rejected that practice and considered it as something abominable.

Sahih al-Bukhari 3826 - Book 63, Hadith 52

Narrated Ibn 'Umar:

Zaid bin 'Amr bin Nufail went to Sham, inquiring about a true religion to follow. He met a Jewish religious scholar and asked him about their religion. He said, "I intend to embrace your religion, so tell me some thing about it." The Jew said, "You will not embrace our religion unless you receive your share of Allah's Anger." Zaid said, "'I do not run except from Allah's Anger, and I will never bear a bit of it if I have the power to avoid it. Can you tell me of some other religion?" He said, "I do not know any other religion except the Hanif." Zaid enquired, "What is Hanif?" He said, "Hanif is the religion of (the prophet) Abraham who was neither a Jew nor a Christian, and he used to worship None but Allah (Alone)" Then Zaid went out and met a Christian religious scholar and told him the same as before. The Christian said, "You will not embrace our religion unless you get a share of Allah's Curse." Zaid replied, "I do not run except from Allah's Curse, and I will never bear any of Allah's Curse and His Anger if I have the power to avoid them. Will you tell me of some other religion?" He replied, "I do not know any other religion except Hanif." Zaid enquired, "What is Hanif?" He replied, Hanif is the religion of (the prophet) Abraham who was neither a Jew nor a Christian and he used to worship None but Allah (Alone)" When Zaid heard their Statement about (the religion of) Abraham, he left that place, and when he came out, he raised both his hands and said, "O Allah! I make You my Witness that I am on the religion of Abraham."

Sahih al-Bukhari 3827 - Book 63, Hadith 53

Narrated Asma bint Abi Bakr:

I saw Zaid bin Amr bin Nufail standing with his back against the Ka'ba and saying, "O people of Quraish! By Allah, none amongst you is on the religion of Abraham except me." He used to preserve the lives of little girls: If somebody wanted to kill his daughter he would say to him, "Do not kill her for I will feed her on your behalf." So he would take her, and when she grew up nicely, he would say to her father, "Now if you want her, I will give her to you, and if you wish, I will feed her on your behalf."

Sahih al-Bukhari 3828 - Book 63, Hadith 54

Narrated Jabir bin `Abdullah:

When the Ka`ba was rebuilt, the Prophet (ﷺ) and `Abbas went to carry stones. `Abbas said to the Prophet (ﷺ) "(Take off and) put your waist sheet over your neck so that the stones may not hurt you." (But as soon as he took off his waist sheet) he fell unconscious on the ground with both his eyes towards the sky. When he came to his senses, he said, "My waist sheet! My waist sheet!" Then he tied his waist sheet (round his waist).

Sahih al-Bukhari 3829 - Book 63, Hadith 55

Narrated `Amr bin Dinar and 'Ubaidullah bin Abi Yazid:

In the lifetime of the Prophet (ﷺ) there was no wall around the Ka`ba and the people used to pray around the Ka`ba till `Umar became the Caliph and he built the wall around it. 'Ubaidullah further said, "Its wall was low, so Ibn Az-Zubair built it."

Sahih al-Bukhari 3830 - Book 63, Hadith 56

Narrated `Aisha:

'Ashura' (i.e. the tenth of Muharram) was a day on which the tribe of Quraish used to fast in the prelslamic period of ignorance. The Prophet (ﷺ) also used to fast on this day. So when he migrated to Medina, he fasted on it and ordered (the Muslims) to fast on it. When the fasting of Ramadan was enjoined, it became optional for the people to fast or not to fast on the day of Ashura.

Sahih al-Bukhari 3831 - Book 63, Hadith 57

Narrated Ibn `Abbas:

The people used to consider the performance of `Umra in the months of Hajj an evil deed on the earth, and they used to call the month of Muharram as Safar and used to say, "When (the wounds over) the backs (of the camels) have healed and the foot-marks (of the camels) have vanished (after coming from Hajj), then `Umra becomes legal for the one who wants to perform `Umra." Allah's Messenger (ﷺ) and his companions reached Mecca assuming Ihram for Hajj on the fourth of Dhul-Hijja. The Prophet (ﷺ) ordered his companions to perform `Umra (with that lhram instead of Hajj). They asked, "O Allah's Apostle! What kind of finishing of Ihram?" The Prophet (ﷺ) said, "Finish the Ihram completely.'

Sahih al-Bukhari 3832 - Book 63, Hadith 58

Narrated Sa`id bin Al-Musaiyab's grand-father:

In the pre-lslamic period of ignorance a flood of rain came and filled the valley in between the two mountains (around the Ka`ba).

Sahih al-Bukhari 3833 - Book 63, Hadith 59

Narrated Qais bin Abi Hazim:

Abu Bakr went to a lady from the Ahmas tribe called Zainab bint Al-Muhajir and found that she refused to speak. He asked, "Why does she not speak." The people said, "She has intended to perform Hajj without speaking." He said to her, "Speak, for it is illegal not to speak, as it is an action of the pre-islamic period of ignorance. So she spoke and said, "Who are you?" He said, "A man from the Emigrants." She asked, "Which Emigrants?" He replied, "From Quraish." She asked, "From what branch of Quraish are you?" He said, "You ask too many questions; I am Abu Bakr." She said, "How long shall we enjoy this good order (i.e. Islamic religion) which Allah has brought after the period of ignorance?" He said, "You will enjoy it as long as your Imams keep on abiding by its rules and regulations." She asked, "What are the Imams?" He said, "Were there not heads and chiefs of your nation who used to order the people and they used to obey them?" She said, "Yes." He said, "So they (i.e. the Imams) are those whom I meant."

Sahih al-Bukhari 3834 - Book 63, Hadith 60

Narrated `Aisha:

A black lady slave of some of the 'Arabs embraced Islam and she had a hut in the mosque. She used to visit us and talk to us, and when she finished her talk, she used to say: "The day of the scarf was one of our Lord's wonders: Verily! He has delivered me from the land of Kufr." When she said the above verse many times, I (i.e. `Aisha) asked her, "What was the day of the scarf?" She replied, "Once the daughter of some of my masters went out and she was wearing a leather scarf (round her neck) and the leather scarf fell from her and a kite descended and picked it up, mistaking it for a piece of meat. They (i.e. my masters) accused me of stealing it and they tortured me to such an extent that they even looked for it in my private parts. So, while they all were around me, and I was in my great distress, suddenly the kite came over our heads and threw the scarf, and they took it. I said to them 'This is what you accused me of stealing, though I was innocent."

Sahih al-Bukhari 3835 - Book 63, Hadith 61

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "If anybody has to take an oath, he should swear only by Allah." The people of Quraish used to swear by their fathers, but the Prophet (ﷺ) said, "Do not swear by your fathers. "

Sahih al-Bukhari 3836 - Book 63, Hadith 62

Narrated `Abdur-Rahman bin Al-Qasim:

Al-Qasim used to walk in front of the funeral procession. He used not to get up for the funeral procession (in case it passed by him). And he narrated from `Aisha that she said, "The people of the pre-lslamic period of ignorance used to stand up for the funeral procession. When they saw it they used to say twice: 'You were noble in your family. What are you now?"

Sahih al-Bukhari 3837 - Book 63, Hadith 63

Narrated `Umar:

The pagans used not to leave Jam' (i.e. Muzdalifa) till the sun had risen on Thabir mountain. The Prophet contradicted them by leaving (Muzdalifa) before the sun rose.

Sahih al-Bukhari 3838 - Book 63, Hadith 64

Narrated Husain:

That `Ikrima said, "Kasan Dihaqa means glass full (of something) followed successively with other full glasses."

Sahih al-Bukhari 3839 - Book 63, Hadith 65

Ibn `Abbas said:

"In the pre-lslamic period of ignorance I heard my father saying, "Provide us with Kasan Dihaqa."

Sahih al-Bukhari 3840 - Book 63, Hadith 66

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The most true words said by a poet was the words of Labid." He said, Verily, Everything except Allah is perishable and Umaiya bin As-Salt was about to be a Muslim (but he did not embrace Islam).

Sahih al-Bukhari 3841 - Book 63, Hadith 67

Narrated `Aisha:

Abu Bakr had a slave who used to give him some of his earnings. Abu Bakr used to eat from it. One day he brought something and Abu Bakr ate from it. The slave said to him, "Do you know what this is?" Abu Bakr then enquired, "What is it?" The slave said, "Once, in the pre-Islamic period of ignorance I foretold somebody's future though I did not know this knowledge of foretelling but I, cheated him, and when he met me, he gave me something for that service, and that is what you have eaten from." Then Abu Bakr put his hand in his mouth and vomited whatever was present in his stomach.

Sahih al-Bukhari 3842 - Book 63, Hadith 68

Narrated Ibn `Umar:

In the pre-lslamic period of ignorance the people used to bargain with the meat of camels on the principle of Habal-al-Habala which meant the sale of a she-camel that would be born by a she-camel that had not yet been born. The Prophet (ﷺ) forbade them such a transaction.

Sahih al-Bukhari 3843 - Book 63, Hadith 69

Narrated Ghailan bin Jarir:

We used to visit Anas bin Malik and he used to talk to us about the Ansar, and used to say to me: "Your people did so-and-so on such-and-such a day, and your people did so-and-so on such-and-such a day."

Sahih al-Bukhari 3844 - Book 63, Hadith 70

Narrated Ibn `Abbas:

The first event of Qasama in the pre-lslamic period of ignorance was practiced by us (i.e. Banu Hashim). A man from Banu Hashim was employed by a Quraishi man from another branch-family. The (Hashimi) laborer set out with the Quraishi driving his camels. There passed by him another man from Banu Hashim. The leather rope of the latter's bag had broken so he said to the laborer, "Will you help me by giving me a rope in order to tie the handle of my bag lest the camels should run away from me?" The laborer gave him a rope and the latter tied his bag with it. When the caravan halted, all the camels' legs were tied with their fetters except one camel. The employer asked the laborer, "Why, from among all the camels has this camel not been fettered?" He replied, "There is no fetter for it." The Quraishi asked, "Where is its fetter?" and hit the laborer with a stick that caused his death (later on Just before his death) a man from Yemen passed by him. The laborer asked (him), "Will you go for the pilgrimage?" He replied, "I do not think I will attend it, but perhaps I will attend it." The (Hashimi) laborer said, "Will you please convey a message for me once in your life?" The other man said, "yes." The laborer wrote: 'When you attend the pilgrimage, call the family of Quraish, and if they respond to you, call the family of Banu Hashim, and if they respond to you, ask about Abu Talib and tell him that so-and-so has killed me for a fetter." Then the laborer expired. When the employer reached (Mecca), Abu Talib visited him and asked, "What has happened to our companion?" He said, "He became ill and I looked after him nicely (but he died) and I buried him." Then Abu Talib said, "The deceased deserved this from you." After some time, the messenger whom the laborer has asked to convey the message, reached during the pilgrimage season. He called, "O the family of Quraish!" The people replied, "This is Quraish." Then he called, "O the family of Banu Hashim!" Again the people replied, "This is Banu Hashim." He asked, "Who is Abu Talib?" The people replied, "This is Abu Talib." He said, "'So-and-so has asked me to convey a message to you that so-and-so has killed him for a fetter (of a camel)." Then Abu Talib went to the (Quraishi) killer and said to him, "Choose one of three alternatives: (i) If you wish, give us one-hundred camels because you have murdered our companion, (ii) or if you wish, fifty of your men should take an oath that you have not murdered our companion, and if you do not accept this, (iii) we will kill you in Qisas." The killer went to his people and they said, "We will take an oath." Then a woman from Banu Hashim who was married to one of them (i.e.the Quraishis) and had given birth to a child from him, came to Abu Talib and said, "O Abu Talib! I wish that my son from among the fifty men, should be excused from this oath,

and that he should not take the oath where the oathtaking is carried on." Abu Talib excused him. Then another man from them came (to Abu Talib) and said, "O Abu Talib! You want fifty persons to take an oath instead of giving a hundred camels, and that means each man has to give two camels (in case he does not take an oath). So there are two camels I would like you to accept from me and excuse me from taking an oath where the oaths are taken. Abu Talib accepted them from him. Then 48 men came and took the oath. Ibn `Abbas further said:) By Him in Whose Hand my life is, before the end of that year, none of those 48 persons remained alive.

Sahih al-Bukhari 3845 - Book 63, Hadith 71

Narrated 'Aisha:

Allah caused the day of Buath to take place before Allah's Messenger (ﷺ) was sent (as an Apostle) so that when Allah's Messenger (ﷺ) reached Medina, those people had already divided (in different groups) and their chiefs had been killed or wounded. So Allah made that day precede Allah's Messenger (ﷺ) so that they (i.e. the Ansar) might embrace Islam.

Sahih al-Bukhari 3846 - Book 63, Hadith 72

Narrated Ibn 'Abbas:

To run along the valley between two green pillars of Safa and Marwa (mountains) was not Sunna, but the people in the pre-islamic period of ignorance used to run along it, and used to say: "We do not cross this rain stream except running strongly. "

Sahih al-Bukhari 3847 - Book 63, Hadith 73

Narrated Abu As-Safar:

I heard Ibn `Abbas saying, "O people! Listen to what I say to you, and let me hear whatever you say, and don't go (without understanding), and start saying, 'Ibn `Abbas said so-and-so, Ibn `Abbas said soand- so, Ibn `Abbas said so-and-so.' He who wants to perform the Tawaf around the Ka`ba should go behind Al-Hijr (i.e. a portion of the Ka`ba left out unroofed) and do not call it Al-Hatim, for in the pre-Islamic period of ignorance if any man took an oath, he used to throw his whip, shoes or bow in it.

Sahih al-Bukhari 3848 - Book 63, Hadith 74

Narrated `Amr bin Maimun:

During the pre-lslamic period of ignorance I saw a she-monkey surrounded by a number of monkeys. They were all stoning it, because it had committed illegal sexual intercourse. I too, stoned it along with them.

Sahih al-Bukhari 3849 - Book 63, Hadith 75

Narrated Sufyan:

'Ubaidullah said: "I heard Ibn `Abbas saying, "Following are some traits of the people of the pre- Islamic period of ignorance (i) to defame the ancestry of other families, (ii) and to wail over the dead." 'Ubaidullah forgot the third trait. Sufyan said, "They say it (i.e. the third trait) was to believe that rain was caused by the influence of stars (i.e. if a special star appears it will rain).

Sahih al-Bukhari 3850 - Book 63, Hadith 76

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) was inspired Divinely at the age of forty. Then he stayed in Mecca for thirteen years, and then was ordered to migrate, and he migrated to Medina and stayed there for ten years and then died.

Sahih al-Bukhari 3851 - Book 63, Hadith 77

Narrated Khabbaba:

I came to the Prophet (ﷺ) while he was leaning against his sheet cloak in the shade of the Ka`ba. We were suffering greatly from the pagans in those days. i said (to him). "Will you invoke Allah (to help us)?" He sat down with a red face and said, "(A believer among) those who were before you used to be combed with iron combs so that nothing of his flesh or nerves would remain on his bones; yet that would never make him desert his religion. A saw might be put over the parting of his head which would be split into two parts, yet all that would never make him abandon his religion. Allah will surely complete this religion (i.e. Islam) so that a traveler from Sana to Hadra-maut will not be afraid of anybody except Allah." (The sub-narrator, Baiyan added, "Or the wolf, lest it should harm his sheep.")

Sahih al-Bukhari 3852 - Book 63, Hadith 78

Narrated `Abdullah:

The Prophet (ﷺ) recited Surat An-Najam and prostrated, and there was nobody who did not prostrate then except a man whom I saw taking a handful of pebbles, lifting it, and prostrating on it. He then said, "This is sufficient for me." No doubt I saw him killed as a disbeliever afterwards.

Sahih al-Bukhari 3853 - Book 63, Hadith 79

Narrated `Abdullah:

While the Prophet (ﷺ) was prostrating, surrounded by some of Quraish, `Uqba bin Abi Mu'ait brought the intestines (i.e. Abdominal contents) of a camel and put them over the back of the Prophet. The Prophet (ﷺ) did not raise his head, (till) Fatima, came and took it off his back and cursed the one who had done the harm. The Prophet (ﷺ) said, "O Allah! Destroy the chiefs of Quraish, Abu Jahl bin Hisham, `Utba bin Rabi`al, Shaba bin Rabi`a, Umaiya bin Khalaf or Ubai bin Khalaf." (The sub-narrator Shu`ba, is not sure of the last name.) I saw these people killed on the day of Badr battle and thrown in the well except Umaiya or Ubai whose body parts were mutilated but he was not thrown in the well.

Sahih al-Bukhari 3854 - Book 63, Hadith 80

Narrated Sa`id bin Jubair:

`AbdurRahman bin Abza said, "Ask Ibn `Abbas about these two Qur'anic Verses: 'Nor kill such life as Allah has made sacred, Except for just cause.' (25.168) "And whoever kills a believer intentionally, his recompense is Hell. (4.93) So I asked Ibn `Abbas who said, "When the Verse that is in Sura-al-Furqan was revealed, the pagans of Mecca said, 'But we have slain such life as Allah has made sacred, and we have invoked other gods along with Allah, and we have also committed fornication.' So Allah revealed:-- 'Except those who repent, believe, and do good-- (25.70) So this Verse was concerned with those people. As for the Verse in Surat-an-Nisa (4-93), it means that if a man, after understanding Islam and its laws and obligations, murders somebody, then his punishment is to dwell in the (Hell) Fire forever." Then I mentioned this to Mujahid who said, "Except the one who regrets (one's crime) . "

Sahih al-Bukhari 3855 - Book 63, Hadith 81

Narrated `Urwa bin Az-Zubair:

I asked Ibn `Amr bin Al-As, "Tell me of the worst thing which the pagans did to the Prophet." He said, "While the Prophet (ﷺ) was praying in the Hijr of the Ka`ba; `Uqba bin Abi Mu'ait came and put his garment around the Prophet's neck and throttled him violently. Abu Bakr came and caught him by his shoulder and pushed him away from the Prophet (ﷺ) and said, "Do you want to kill a man just because he says, 'My Lord is Allah?' "

Sahih al-Bukhari 3856 - Book 63, Hadith 82

Narrated `Ammar bin Yasir:

I saw Allah's Messenger (ﷺ) , and the only converts (to Islam) with him, were five slaves, two women and Abu Bakr.

Sahih al-Bukhari 3857 - Book 63, Hadith 83

Narrated Abu 'Is-haq Saud bin Abi Waqqas:

None embraced Islam, except on the day I embraced it. And for seven days I was one of the three persons who were Muslims (one-third of Islam).

Sahih al-Bukhari 3858 - Book 63, Hadith 84

Narrated `Abdur-Rahman:

"I asked Masruq, 'Who informed the Prophet (ﷺ) about the Jinns at the night when they heard the Qur'an?' He said, 'Your father `Abdullah informed me that a tree informed the Prophet (ﷺ) about them.' "

Sahih al-Bukhari 3859 - Book 63, Hadith 85

Narrated Abu Huraira:

That once he was in the, company of the Prophet (ﷺ) carrying a water pot for his ablution and for cleaning his private parts. While he was following him carrying it(i.e. the pot), the Prophet (ﷺ) said, "Who is this?" He said, "I am Abu Huraira." The Prophet (ﷺ) said, "Bring me stones in order to clean my private parts, and do not bring any bones or animal dung." Abu Huraira went on narrating: So I brought some stones, carrying them in the corner of my robe till I put them by his side and went away. When he finished, I walked with him and asked, "What about the bone and the animal dung?" He said, "They are of the food of Jinns. The delegate of Jinns of (the city of) Nasibin came to me--and how nice those Jinns were--and asked me for the remains of the human food. I invoked Allah for them that they would never pass by a bone or animal dung but find food on them."

Sahih al-Bukhari 3860 - Book 63, Hadith 86

Narrated Ibn `Abbas:

When Abu Dhar received the news of the Advent of the Prophet (ﷺ) he said to his brother, "Ride to this valley (of Mecca) and try to find out the truth of the person who claims to be a prophet who is informed of the news of Heaven. Listen to what he says and come back to me." So his brother set out and came to the Prophet (ﷺ) and listened to some of his talks, and returned to Abu Dhar and said to him. "I have seen him enjoining virtuous behavior and saying something that is not poetry." Abu Dhar said, "You have not satisfied me as to what I wanted." He then took his journey-food and carried a waterskin of his, containing some water till be reached Mecca. He went to the Mosque and searched for the Prophet and though he did not know him, he hated to ask anybody about him. When a part of the night had passed away, `Ali saw him and knew that he was a stranger. So when Abu Dhar saw `Ali, he followed him, and none of them asked his companion about anything, and when it was dawn, Abu Dhar took his journey food and his water-skin to the Mosque and stayed there all the day long without being perceived by the Prophet, and when it was evening, he came back to his retiring place. `Ali passed by him and said, "Has the man not known his dwelling place yet?" So `Ali awakened him and took him with him and none of them spoke to the other about anything. When it was the third day. `Ali did the same and Abu Dhar stayed with him. Then `Ali said "Will you tell me what has brought you here?" Abu Dhar said, "If you give me a firm promise that you will guide me, then I will tell you." `Ali promised him, and he informed `Ali about the matter. `Ali said, "It is true, and he is the Messenger of Allah. Next morning when you get up, accompany me, and if I see any danger for you, I will stop as if to pass water, but if I go on, follow me and enter the place which I will enter." Abu Dhar did so, and followed `Ali till he entered the place of the Prophet, and Abu Dhar went in with him, Abu Dhar listened to some of the Prophet's talks and embraced Islam on the spot. The Prophet (ﷺ) said to him, "Go back to your people and inform them (about it) till you receive my order." Abu Dhar said, "By Him in Whose Hand my life is, I will proclaim my conversion loudly amongst them (i.e. the pagans)." So he went out, and when he reached the Mosque, he said as loudly as possible, "I bear witness that None has the right to be worshipped except Allah, and Muhammad is the Messenger of Allah." The People got up and beat him painfully. Then Al-Abbas came and knelt over him ((to protect him) and said (to the people), "Woe to you! Don't you know that this man belongs to the tribe of Ghifar and your trade to Sha'm is through their way?" So he rescued him from them. Abu Dhar again did the same the next day. They

beat him and took vengeance on him and again Al-Abbas knelt over him (to protect him).

Sahih al-Bukhari 3861 - Book 63, Hadith 87

Narrated Qais:

I heard Sa`id bin Zaid bin `Amr bin Nufail saying in the mosque of Al-Kufa. "By Allah, I have seen myself tied and forced by `Umar to leave Islam before `Umar himself embraced Islam. And if the mountain of Uhud could move from its place for the evil which you people have done to `Uthman, then it would have the right to move from its place."

Sahih al-Bukhari 3862 - Book 63, Hadith 88

Narrated `Abdullah bin Mus'ud:

We have been powerful since `Umar embraced Islam.

Sahih al-Bukhari 3863 - Book 63, Hadith 89

Narrated `Abdullah bin `Umar:

While `Umar was at home in a state of fear, there came Al-`As bin Wail As-Sahmi Abu `Amr, wearing an embroidered cloak and a shirt having silk hems. He was from the tribe of Bani Sahm who were our allies during the pre-Islamic period of ignorance. Al-`As said to `Umar "What is wrong with you?" He said, "Your people claim that they would kill me if I become a Muslim." Al-`As said, "Nobody will harm you after I have given protection to you." So Al-`As went out and met the people streaming in the whole valley. He said, "Where are you going?" They said, "We want Ibn Al-Khattab who has embraced Islam." Al-`As said, "There is no way for anybody to touch him." So the people retreated.

Sahih al-Bukhari 3864 - Book 63, Hadith 90

Narrated `Abdullah bin `Umar:

When `Umar embraced Islam, all The (disbelieving) people gathered around his home and said, "`Umar has embraced Islam." At that time I was still a boy and was on the roof of my house. There came a man wearing a cloak of Dibaj (i.e. a kind of silk), and said, "`Umar has embraced Islam. Nobody can harm him for I am his protector." I then saw the people going away from `Umar and asked who the man was, and they said, "Al-`As bin Wail."

Sahih al-Bukhari 3865 - Book 63, Hadith 91

Narrated `Abdullah bin `Umar:

I never heard `Umar saying about something that he thought it would be so-and-so, but he was quite right. Once, while `Umar was sitting, a handsome man passed by him, `Umar said, "If I am not wrong, this person is still on his religion of the pre-lslamic period of ignorance or he was their foreteller. Call the man to me." When the man was called to him, he told him of his thought. The man said, "I have never seen such a day on which a Muslim is faced with such an accusation." `Umar said, "I am determined that you should tell me the truth." He said, "I was a foreteller in the pre-lslamic period of ignorance." Then `Umar said, "Tell me the most astonishing thing your female Jinn has told you of." He said, "One-day while I was in the market, she came to me scared and said, 'Haven't you seen the Jinns and their despair and they were overthrown after their defeat (and prevented from listening to the news of the heaven) so that they (stopped going to the sky and) kept following camel-riders (i.e. 'Arabs)?" `Umar said, "He is right." and added, "One day while I was near their idols, there came a man with a calf and slaughtered it as a sacrifice (for the idols). An (unseen) creature shouted at him, and I have never heard harsher than his voice. He was crying, 'O you bold evil-doer! A matter of success! An eloquent man is saying: None has the right to be worshipped except you (O Allah).' On that the people fled, but I said, 'I shall not go away till I know what is behind this.' Then the cry came again: 'O you bold evil-doer! A matter of success! An eloquent man is saying: None has the right to be worshipped except Allah.' I then went away and a few days later it was said, "A prophet has appeared."

Sahih al-Bukhari 3866 - Book 63, Hadith 92

Narrated Qais:

I heard Sa`id bin Zaid saying to the people, "If you but saw me and `Umar's sister tied and forced by `Umar to leave Islam while he was not yet a Muslim. And if the mountain of Uhud could move from its place for the evil which you people have done to `Uthman, it would have the right to do that."

Sahih al-Bukhari 3867 - Book 63, Hadith 93

Narrated Anas bin Malik:

The people of Mecca asked Allah's Messenger (ﷺ) to show them a miracle. So he showed them the moon split in two halves between which they saw the Hira' mountain.

Sahih al-Bukhari 3868 - Book 63, Hadith 94

Narrated `Abdullah:

The moon was split (into two pieces) while we were with the Prophet (ﷺ) in Mina. He said, "Be witnesses." Then a Piece of the moon went towards the mountain.

Sahih al-Bukhari 3869 - Book 63, Hadith 95

Narrated `Abdullah bin `Abbas:

During the lifetime of Allah's Messenger (ﷺ) the moon was split (into two places).

Sahih al-Bukhari 3870 - Book 63, Hadith 96

Narrated `Abdullah:

The moon was split (into two pieces).

Sahih al-Bukhari 3871 - Book 63, Hadith 97

Narrated 'Ubaidullah bin `Adi bin Al-Khiyar:

That Al-Miswar bin Makhrama and `Abdur-Rahman bin Al-Aswad bin 'Abu Yaghuth had said to him, "What prevents you from speaking to your uncle `Uthman regarding his brother Al-Walid bin `Uqba?" The people were speaking against the latter for what he had done. 'Ubaidullah said, "So I kept waiting for `Uthman, and when he went out for the prayer, I said to him, 'I have got something to say to you as a piece of advice.' `Uthman said, 'O man! I seek Refuge with Allah from you. So I went away. When I finished my prayer, I sat with Al-Miswar and Ibn 'Abu Yaghutb and talked to both of them of what I had said to `Uthman and what he had said to me. They said, 'You have done your duty.' So while I was sitting with them. `Uthman's Messenger came to me. They said, 'Allah has put you to trial." I set out and when I reached `Uthman, he said, 'What is your advice which you mentioned a while ago?' I recited Tashahhud and added, 'Allah has sent Muhammad and has revealed the Holy Book (i.e. Qur'an) to him. You (O `Uthman!) were amongst those who responded to the call of Allah and His Apostle and had faith in him. And you took part in the first two migrations (to Ethiopia and to Medina), and you enjoyed the company of Allah's Messenger (ﷺ) and learned his traditions and advice. Now the people are talking much about Al-Walid bin `Uqba and so it is your duty to impose on him the legal punishment.' `Uthman then said to me, 'O my nephew! Did you ever meet Allah's Messenger (ﷺ) ?' I said, 'No, but his knowledge has reached me as it has reached the virgin in her seclusion.' `Uthman then recited Tashahhud and said, 'No doubt, Allah has sent Muhammad with the Truth and has revealed to him His Holy Book (i.e. Qur'an) and I was amongst those who responded to the call of Allah and His Apostle and I had faith in Muhammad's Mission, and I had performed the first two migrations as you have said, and I enjoyed the company of Allah's Messenger (ﷺ) and gave the pledge of allegiance to him. By Allah, I never disobeyed him and never cheated him till Allah caused him to die. Then Allah made Abu Bakr Caliph, and by Allah, I was never disobedient to him, nor did I cheat him. Then `Umar became Caliph, and by Allah, I was never disobedient to him, nor did I cheat him. Then I became Caliph. Have I not then the same rights over you as they had over me?' I replied in the affirmative. `Uthman further said, 'The what are these talks which are reaching me from you? As for what you ha mentioned about Al-Walid bin 'Uqb; Allah willing, I shall give him the leg; punishment justly. Then `Uthman ordered that Al-Walid be flogged fort lashes. He ordered `Ali to flog him an he himself flogged him as well."

Sahih al-Bukhari 3872 - Book 63, Hadith 98

Narrated `Aisha:

Um Habiba and Um Salama mentioned a church they had seen in Ethiopia and in the church there were pictures. When they told the Prophet (ﷺ) of this, he said, "Those people are such that if a pious man amongst them died, they build a place of worship over his grave and paint these pictures in it. Those people will be Allah's worst creatures on the Day of Resurrection . "

Sahih al-Bukhari 3873 - Book 63, Hadith 99

Narrated Um Khalid bint Khalid:

When I came from Ethiopia (to Medina), I was a young girl. Allah's Messenger (ﷺ) made me wear a sheet having marks on it. Allah's Messenger (ﷺ) was rubbing those marks with his hands saying, "Sanah! Sanah!" (i.e. good, good).

Sahih al-Bukhari 3874 - Book 63, Hadith 100

Narrated `Abdullah:

We used to greet the Prophet (ﷺ) while he used to be in prayers, and he used to reply to our greetings. But when we came back from Najashi (the King of Ethiopia) we greeted him (while he was praying) and he did not reply to us. We said, "O Allah's Messenger (ﷺ)! We used to greet you in the past and you used to reply to us." He said, "Verily The Mind is occupied and busy with more important matter during the prayer." (So one cannot return One's greetings.)

Sahih al-Bukhari 3875 - Book 63, Hadith 101

Narrated Abu Musa:

We received the news of the departure of the Prophet (to Medina) while we were in Yemen. So we went on board a ship but our ship took us away to An-Najashi (the Negus) in Ethiopia. There we met Ja`far bin Abi Talib and stayed with him till we came (to Medina) by the time when the Prophet (ﷺ) had conquered Khaibar. The Prophet (ﷺ) said, "O you people of the ship! You will have (the reward of) two migrations."

Sahih al-Bukhari 3876 - Book 63, Hadith 102

Narrated Jabir:

When Negus died, the Prophet (ﷺ) said, "Today a pious man has died. So get up and offer the funeral prayer for your brother Ashama."

Sahih al-Bukhari 3877 - Book 63, Hadith 103

Narrated Jabir bin `Abdullah Al-Ansari:

Allah's Messenger (ﷺ) led the funeral prayer for the Negus and made us stand in rows behind him and I was in the second or third row.

Sahih al-Bukhari 3878 - Book 63, Hadith 104

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) offered the funeral prayer for Ashama, the Negus, with four Takbir.

Sahih al-Bukhari 3879 - Book 63, Hadith 105

Narrated Abu Huraira:

that Allah's Messenger (ﷺ) informed them (i.e. his companions) of the death of Negus, the king of Ethiopia, on the very day on which the latter died, and said, "Ask Allah's Forgiveness for your brother"

Sahih al-Bukhari 3880 - Book 63, Hadith 106

Abu Huraira further said:

"Allah's Messenger (ﷺ) made them (i.e. the Muslims) stand in rows at the Musalla (i.e. praying place) and led the funeral prayer for the Negus and said four Takbir."

Sahih al-Bukhari 3881 - Book 63, Hadith 107

Narrated Abu Huraira:

Allah's Messenger (ﷺ), while going out for the battle of Hunain, said, "Tomorrow Allah willing, we will encamp at Khaif Bani Kinana where the pagans(of Quraish) took the oath of Kufr (against the Prophet (ﷺ) i.e. to be loyal to heathenism, by boycotting Banu Hashim, the Prophet's folk, See Hadith No. 659 Vol. 2) .

Sahih al-Bukhari 3882 - Book 63, Hadith 108

Narrated Al-Abbas bin `Abdul Muttalib:

That he said to the Prophet (ﷺ) "You have not been of any avail to your uncle (Abu Talib) (though) by Allah, he used to protect you and used to become angry on your behalf." The Prophet (ﷺ) said, "He is in a shallow fire, and had It not been for me, he would have been in the bottom of the (Hell) Fire."

Sahih al-Bukhari 3883 - Book 63, Hadith 109

Narrated Al-Musaiyab:

When Abu Talib was in his death bed, the Prophet (ﷺ) went to him while Abu Jahl was sitting beside him. The Prophet (ﷺ) said, "O my uncle! Say: None has the right to be worshipped except Allah, an expression I will defend your case with, before Allah." Abu Jahl and `Abdullah bin Umaiya said, "O Abu Talib! Will you leave the religion of `Abdul Muttalib?" So they kept on saying this to him so that the last statement he said to them (before he died) was: "I am on the religion of `Abdul Muttalib." Then the Prophet said, " I will keep on asking for Allah's Forgiveness for you unless I am forbidden to do so." Then the following Verse was revealed:-- "It is not fitting for the Prophet (ﷺ) and the believers to ask Allah's Forgiveness for the pagans, even if they were their near relatives, after it has become clear to them that they are the dwellers of the (Hell) Fire." (9.113) The other Verse was also revealed:-- "(O Prophet!) Verily, you guide not whom you like, but Allah guides whom He will ....." (28.56)

Sahih al-Bukhari 3884 - Book 63, Hadith 110

Narrated Abu Sa`id Al-Khudri:

That he heard the Prophet (ﷺ) when somebody mentioned his uncle (i.e. Abu Talib), saying, "Perhaps my intercession will be helpful to him on the Day of Resurrection so that he may be put in a shallow fire reaching only up to his ankles. His brain will boil from it." Narrated Yazid: (as above, Hadith 224) using the words: "will make his brain boil."

Sahih al-Bukhari 3885 - Book 63, Hadith 111

Narrated Jabir bin `Abdullah:

That he heard Allah's Messenger (ﷺ) saying, "When the people of Quraish did not believe me (i.e. the story of my Night Journey), I stood up in Al-Hijr and Allah displayed Jerusalem in front of me, and I began describing it to them while I was looking at it."

Sahih al-Bukhari 3886 - Book 63, Hadith 112

Narrated `Abbas bin Malik:

Malik bin Sasaa said that Allah's Messenger (ﷺ) described to them his Night Journey saying, "While I was lying in Al-Hatim or Al-Hijr, suddenly someone came to me and cut my body open from here to here." I asked Al-Jarud who was by my side, "What does he mean?" He said, "It means from his throat to his pubic area," or said, "From the top of the chest." The Prophet (ﷺ) further said, "He then took out my heart. Then a gold tray of Belief was brought to me and my heart was washed and was filled (with Belief) and then returned to its original place. Then a white animal which was smaller than a mule and bigger than a donkey was brought to me." (On this Al-Jarud asked, "Was it the Buraq, O Abu Hamza?" I (i.e. Anas) replied in the affirmative). The Prophet (ﷺ) said, "The animal's step (was so wide that it) reached the farthest point within the reach of the animal's sight. I was carried on it, and Gabriel set out with me till we reached the nearest heaven. When he asked for the gate to be opened, it was asked, 'Who is it?' Gabriel answered, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has Muhammad been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' The gate was opened, and when I went over the first heaven, I saw Adam there. Gabriel said (to me). 'This is your father, Adam; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious son and pious Prophet.' Then Gabriel ascended with me till we reached the second heaven. Gabriel asked for the gate to be opened. It was asked, 'Who is it?' Gabriel answered, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel answered in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' The gate was opened. When I went over the second heaven, there I saw Yahya (i.e. John) and `Isa (i.e. Jesus) who were cousins of each other. Gabriel said (to me), 'These are John and Jesus; pay them your greetings.' So I greeted them and both of them returned my greetings to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the third heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed, what an excellent visit his is!' The gate was opened, and when I went over the third heaven there I saw Joseph. Gabriel said (to me), 'This is Joseph; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious

Prophet.' Then Gabriel ascended with me to the fourth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed, what an excel lent visit his is!' The gate was opened, and when I went over the fourth heaven, there I saw Idris. Gabriel said (to me), 'This is Idris; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the fifth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked. 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said He is welcomed, what an excellent visit his is! So when I went over the fifth heaven, there I saw Harun (i.e. Aaron), Gabriel said, (to me). This is Aaron; pay him your greetings.' I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the sixth heaven and asked for its gate to be opened. It was asked. 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. It was said, 'He is welcomed. What an excellent visit his is!' When I went (over the sixth heaven), there I saw Moses. Gabriel said (to me),' This is Moses; pay him your greeting. So I greeted him and he returned the greetings to me and said, 'You are welcomed, O pious brother and pious Prophet.' When I left him (i.e. Moses) he wept. Someone asked him, 'What makes you weep?' Moses said, 'I weep because after me there has been sent (as Prophet) a young man whose followers will enter Paradise in greater numbers than my followers.' Then Gabriel ascended with me to the seventh heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked,' Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' So when I went (over the seventh heaven), there I saw Abraham. Gabriel said (to me), 'This is your father; pay your greetings to him.' So I greeted him and he returned the greetings to me and said, 'You are welcomed, O pious son and pious Prophet.' Then I was made to ascend to Sidrat-ul-Muntaha (i.e. the Lote Tree of the utmost boundary) Behold! Its fruits were like the jars of Hajr (i.e. a place near Medina) and its leaves were as big as the ears of elephants. Gabriel said, 'This is the Lote Tree of the utmost boundary) . Behold ! There ran four rivers, two were hidden and two were visible, I

asked, 'What are these two kinds of rivers, O Gabriel?' He replied,' As for the hidden rivers, they are two rivers in Paradise and the visible rivers are the Nile and the Euphrates.' Then Al-Bait-ul-Ma'mur (i.e. the Sacred House) was shown to me and a container full of wine and another full of milk and a third full of honey were brought to me. I took the milk. Gabriel remarked, 'This is the Islamic religion which you and your followers are following.' Then the prayers were enjoined on me: They were fifty prayers a day. When I returned, I passed by Moses who asked (me), 'What have you been ordered to do?' I replied, 'I have been ordered to offer fifty prayers a day.' Moses said, 'Your followers cannot bear fifty prayers a day, and by Allah, I have tested people before you, and I have tried my level best with Bani Israel (in vain). Go back to your Lord and ask for reduction to lessen your followers' burden.' So I went back, and Allah reduced ten prayers for me. Then again I came to Moses, but he repeated the same as he had said before. Then again I went back to Allah and He reduced ten more prayers. When I came back to Moses he said the same, I went back to Allah and He ordered me to observe ten prayers a day. When I came back to Moses, he repeated the same advice, so I went back to Allah and was ordered to observe five prayers a day. When I came back to Moses, he said, 'What have you been ordered?' I replied, 'I have been ordered to observe five prayers a day.' He said, 'Your followers cannot bear five prayers a day, and no doubt, I have got an experience of the people before you, and I have tried my level best with Bani Israel, so go back to your Lord and ask for reduction to lessen your follower's burden.' I said, 'I have requested so much of my Lord that I feel ashamed, but I am satisfied now and surrender to Allah's Order.' When I left, I heard a voice saying, 'I have passed My Order and have lessened the burden of My Worshipers."

Sahih al-Bukhari 3887 - Book 63, Hadith 113

Narrated Ibn `Abbas:

Regarding the Statement of Allah" "And We granted the vision (Ascension to the heavens) which We made you see (as an actual eye witness) was only made as a trial for the people." (17.60) Ibn `Abbas added: The sights which Allah's Messenger (ﷺ) was shown on the Night Journey when he was taken to Bait-ulMaqdis (i.e. Jerusalem) were actual sights, (not dreams). And the Cursed Tree (mentioned) in the Qur'an is the tree of Zaqqum (itself) .

Sahih al-Bukhari 3888 - Book 63, Hadith 114

Narrated `Abdullah bin Ka`b:

Who was Ka`b's guide when Ka`b turned blind: I heard Ka`b bin Malik narrating: When he remained behind (i.e. did not Join) the Prophet (ﷺ) in the Ghazwa of Tabuk. Ibn Bukair, in his narration stated that Ka`b said, " I witnessed the Al-`Aqaba pledge of allegiance at night with the Prophet (ﷺ) when we jointly agreed to support Islam with all our efforts I would not like to have attended the Badr battle instead of that 'Aqaba pledge although Badr is more well-known than it, amongst the people."

Sahih al-Bukhari 3889 - Book 63, Hadith 115

Narrated Jabir bin `Abdullah:

I was present with my two maternal uncles at Al-`Aqaba (where the pledge of allegiance was given). (Ibn 'Uyaina said, "One of the two was Al-Bara' bin Marur.")

Sahih al-Bukhari 3890 - Book 63, Hadith 116

Narrated Jabir:

My father, my two maternal uncles and I were among those who took part in the 'Aqaba Pledge.

Sahih al-Bukhari 3891 - Book 63, Hadith 117

Narrated 'Ubada bin As-Samit:

Who had taken part in the battle of Badr with Allah's Messenger (ﷺ) and had been amongst his companions on the night of Al-`Aqaba Pledge: Allah's Messenger (ﷺ), surrounded by a group of his companions said, "Come along and give me the pledge of allegiance that you will not worship anything besides Allah, will not steal, will not commit illegal sexual intercourse will not kill your children, will not utter; slander, invented by yourself, and will not disobey me if I order you to do something good. Whoever among you will respect and fulfill this pledge, will be rewarded by Allah. And if one of you commits any of these sins and is punished in this world then that will be his expiation for it, and if one of you commits any of these sins and Allah screens his sin, then his matter, will rest with Allah: If He will, He will punish him and if He will,. He will excuse him." So I gave the pledge of allegiance to him for these conditions.

Sahih al-Bukhari 3892 - Book 63, Hadith 118

Narrated 'Ubada bin As Samit:

I was one of the Naqibs who gave the ('Aqaba) Pledge of Allegiance to Allah's Messenger (ﷺ) . We gave the pledge of allegiance to him that we would not worship anything other than Allah, would not steal, would not commit illegal sexual intercourse, would not kill a person whose killing Allah has made illegal except rightfully, would not rob each other, and we would not be promised Paradise jf we did the above sins, then if we committed one of the above sins, Allah will give His Judgment concerning it.

Sahih al-Bukhari 3893 - Book 63, Hadith 119

Narrated Aisha:

The Prophet (ﷺ) engaged me when I was a girl of six (years). We went to Medina and stayed at the home of Bani-al-Harith bin Khazraj. Then I got ill and my hair fell down. Later on my hair grew (again) and my mother, Um Ruman, came to me while I was playing in a swing with some of my girl friends. She called me, and I went to her, not knowing what she wanted to do to me. She caught me by the hand and made me stand at the door of the house. I was breathless then, and when my breathing became Allright, she took some water and rubbed my face and head with it. Then she took me into the house. There in the house I saw some Ansari women who said, "Best wishes and Allah's Blessing and a good luck." Then she entrusted me to them and they prepared me (for the marriage). Unexpectedly Allah's Apostle came to me in the forenoon and my mother handed me over to him, and at that time I was a girl of nine years of age.

Sahih al-Bukhari 3894 - Book 63, Hadith 120

Narrated `Aisha:

That the Prophet (ﷺ) said to her, "You have been shown to me twice in my dream. I saw you pictured on a piece of silk and some-one said (to me). 'This is your wife.' When I uncovered the picture, I saw that it was yours. I said, 'If this is from Allah, it will be done."

Sahih al-Bukhari 3895 - Book 63, Hadith 121

Narrated Hisham's father:

Khadija died three years before the Prophet (ﷺ) departed to Medina. He stayed there for two years or so and then he married `Aisha when she was a girl of six years of age, and he consumed that marriage when she was nine years old.

Sahih al-Bukhari 3896 - Book 63, Hadith 122

Narrated Abu Wail:

We visited Khabbaba who said, "We migrated with the Prophet (ﷺ) for Allah's Sake, so our reward became due and sure with Allah. Some of us passed away without taking anything of their rewards (in this world) and one of them was Mus`ab bin `Umar who was martyred on the day (of the battle) of Uhud leaving a striped woolen cloak. When we covered his head with it, his feet became naked, and when covered his feet, his head became naked. So Allah's Messenger (ﷺ) ordered us to cover his head and put some Idhkhir (i.e. a special kind of grass) on his feet. (On the other hand) some of us have had their fruits ripened (in this world) and they are collecting them."

Sahih al-Bukhari 3897 - Book 63, Hadith 123

Narrated `Umar:

I heard the Prophet (ﷺ) saying, "The reward of deeds depends on the intentions, so whoever emigrated for the worldly benefits or to marry a woman, his emigration was for that for which he emigrated, but whoever emigrated for the Sake of Allah and His Apostle, his emigration is for Allah and His Apostle."

Sahih al-Bukhari 3898 - Book 63, Hadith 124

Narrated Mujahid bin Jabir Al-Makki:

`Abdullah bin `Umar used to say, "There is no more Hijrah (i.e. migration) after the Conquest of Mecca."

Sahih al-Bukhari 3899 - Book 63, Hadith 125

Narrated 'Ata bin Abi Rabah:

`Ubaid bin `Umar Al-Laithi and I visited Aisha and asked her about the Hijra (i.e. migration), and she said, "Today there is no (Hijrah) emigration. A believer used to run away with his religion to Allah and His Apostle lest he should be put to trial because of his religion. Today Allah has made Islam triumphant, and today a believer can worship his Lord wherever he likes. But the deeds that are still rewardable (in place of emigration) are Jihad and good intentions." (See Hadith No. 42 Vol. 4).

Sahih al-Bukhari 3900 - Book 63, Hadith 126

Narrated Aisha:

Sa`d said, "O Allah! You know that there is none against whom I am eager to fight more willingly for Your Cause than those people who disbelieved Your Apostle and drove him out (of his city). O Allah! I think that You have ended the fight between us and them."

Sahih al-Bukhari 3901 - Book 63, Hadith 127

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) started receiving the Divine Inspiration at the age of forty. Then he stayed in Mecca for thirteen years, receiving the Divine Revelation. Then he was ordered to migrate and he lived as an Emigrant for ten years and then died at the age of sixty-three (years).

Sahih al-Bukhari 3902 - Book 63, Hadith 128

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) stayed in Mecca for thirteen years (after receiving the first Divine Inspiration) and died at the age of sixty-three.

Sahih al-Bukhari 3903 - Book 63, Hadith 129

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) sat on the pulpit and said, "Allah has given one of His Slaves the choice of receiving the splendor and luxury of the worldly life whatever he likes or to accept the good (of the Hereafter) which is with Allah. So he has chosen that good which is with Allah." On that Abu Bakr wept and said, "Our fathers and mothers be sacrificed for you." We became astonished at this. The people said, "Look at this old man! Allah's Messenger (ﷺ) talks about a Slave of Allah to whom He has given the option to choose either the splendor of this worldly life or the good which is with Him, while he says. 'our fathers and mothers be sacrifice(i for you." But it was Allah's Messenger (ﷺ) who had been given option, and Abu Bakr knew it better than we. Allah's Messenger (ﷺ) added, "No doubt, I am indebted to Abu Bakr more than to anybody else regarding both his companionship and his wealth. And if I had to take a Khalil from my followers, I would certainly have taken Abu Bakr, but the fraternity of Islam is. sufficient. Let no door (i.e. Khoukha) of the Mosque remain open, except the door of Abu Bakr."

Sahih al-Bukhari 3904 - Book 63, Hadith 130

Narrated 'Aisha:

(the wife of the Prophet) I never remembered my parents believing in any religion other than the true religion (i.e. Islam), and (I don't remember) a single day passing without our being visited by Allah's Messenger (ﷺ) in the morning and in the evening. When the Muslims were put to test (i.e. troubled by the pagans), Abu Bakr set out migrating to the land of Ethiopia, and when he reached Bark-al-Ghimad, Ibn Ad-Daghina, the chief of the tribe of Qara, met him and said, "O Abu Bakr! Where are you going?" Abu Bakr replied, "My people have turned me out (of my country), so I want to wander on the earth and worship my Lord." Ibn Ad-Daghina said, "O Abu Bakr! A man like you should not leave his home-land, nor should he be driven out, because you help the destitute, earn their livings, and you keep good relations with your Kith and kin, help the weak and poor, entertain guests generously, and help the calamity-stricken persons. Therefore I am your protector. Go back and worship your Lord in your town." So Abu Bakr returned and Ibn Ad-Daghina accompanied him. In the evening Ibn Ad-Daghina visited the nobles of Quraish and said to them. "A man like Abu Bakr should not leave his homeland, nor should he be driven out. Do you (i.e. Quraish) drive out a man who helps the destitute, earns their living, keeps good relations with his Kith and kin, helps the weak and poor, entertains guests generously and helps the calamity-stricken persons?" So the people of Quraish could not refuse Ibn Ad-Daghina's protection, and they said to Ibn Ad-Daghina, "Let Abu Bakr worship his Lord in his house. He can pray and recite there whatever he likes, but he should not hurt us with it, and should not do it publicly, because we are afraid that he may affect our women and children." Ibn Ad-Daghina told Abu Bakr of all that. Abu Bakr stayed in that state, worshipping his Lord in his house. He did not pray publicly, nor did he recite Quran outside his house. Then a thought occurred to Abu Bakr to build a mosque in front of his house, and there he used to pray and recite the Quran. The women and children of the pagans began to gather around him in great number. They used to wonder at him and look at him. Abu Bakr was a man who used to weep too much, and he could not help weeping on reciting the Quran. That situation scared the nobles of the pagans of Quraish, so they sent for Ibn Ad-Daghina. When he came to them, they said, "We accepted your protection of Abu Bakr on condition that he should worship his Lord in his house, but he has violated the conditions and he has built a mosque in front of his house where he prays and recites the Quran publicly. We are now afraid that he may affect our women and children unfavorably. So, prevent him from that. If he likes to confine the worship of his Lord to his

house, he may do so, but if he insists on doing that openly, ask him to release you from your obligation to protect him, for we dislike to break our pact with you, but we deny Abu Bakr the right to announce his act publicly." Ibn Ad-Daghina went to Abu- Bakr and said, ("O Abu Bakr!) You know well what contract I have made on your behalf; now, you are either to abide by it, or else release me from my obligation of protecting you, because I do not want the 'Arabs hear that my people have dishonored a contract I have made on behalf of another man." Abu Bakr replied, "I release you from your pact to protect me, and am pleased with the protection from Allah." At that time the Prophet (ﷺ) was in Mecca, and he said to the Muslims, "In a dream I have been shown your migration place, a land of date palm trees, between two mountains, the two stony tracts." So, some people migrated to Medina, and most of those people who had previously migrated to the land of Ethiopia, returned to Medina. Abu Bakr also prepared to leave for Medina, but Allah's Messenger (ﷺ) said to him, "Wait for a while, because I hope that I will be allowed to migrate also." Abu Bakr said, "Do you indeed expect this? Let my father be sacrificed for you!" The Prophet (ﷺ) said, "Yes." So Abu Bakr did not migrate for the sake of Allah's Messenger (ﷺ) in order to accompany him. He fed two she-camels he possessed with the leaves of As-Samur tree that fell on being struck by a stick for four months. One day, while we were sitting in Abu Bakr's house at noon, someone said to Abu Bakr, "This is Allah's Messenger (ﷺ) with his head covered coming at a time at which he never used to visit us before." Abu Bakr said, "May my parents be sacrificed for him. By Allah, he has not come at this hour except for a great necessity." So Allah's Messenger (ﷺ) came and asked permission to enter, and he was allowed to enter. When he entered, he said to Abu Bakr. "Tell everyone who is present with you to go away." Abu Bakr replied, "There are none but your family. May my father be sacrificed for you, O Allah's Messenger (ﷺ)!" The Prophet (ﷺ) said, "i have been given permission to migrate." Abu Bakr said, "Shall I accompany you? May my father be sacrificed for you, O Allah's Messenger (ﷺ)!" Allah's Messenger (ﷺ) said, "Yes." Abu Bakr said, "O Allah's Messenger (ﷺ)! May my father be sacrificed for you, take one of these two she-camels of mine." Allah's Messenger (ﷺ) replied, "(I will accept it) with payment." So we prepared the baggage quickly and put some journey food in a leather bag for them. Asma, Abu Bakr's daughter, cut a piece from her waist belt and tied the mouth of the leather bag with it, and for that reason she was named Dhat-un-Nitaqain (i.e. the owner of two belts). Then Allah's Messenger (ﷺ) and Abu Bakr reached a cave on the mountain of Thaur and stayed there for three nights. 'Abdullah bin Abi Bakr who was intelligent and a sagacious youth, used to stay (with them) aver night. He used to leave

them before day break so that in the morning he would be with Quraish as if he had spent the night in Mecca. He would keep in mind any plot made against them, and when it became dark he would (go and) inform them of it. 'Amir bin Fuhaira, the freed slave of Abu Bakr, used to bring the milch sheep (of his master, Abu Bakr) to them a little while after nightfall in order to rest the sheep there. So they always had fresh milk at night, the milk of their sheep, and the milk which they warmed by throwing heated stones in it. 'Amir bin Fuhaira would then call the herd away when it was still dark (before daybreak). He did the same in each of those three nights. Allah's Messenger (ﷺ) and Abu Bakr had hired a man from the tribe of Bani Ad-Dail from the family of Bani Abd bin Adi as an expert guide, and he was in alliance with the family of Al-'As bin Wail As-Sahmi and he was on the religion of the infidels of Quraish. The Prophet (ﷺ) and Abu Bakr trusted him and gave him their two she-camels and took his promise to bring their two she camels to the cave of the mountain of Thaur in the morning after three nights later. And (when they set out), 'Amir bin Fuhaira and the guide went along with them and the guide led them along the sea-shore.

Sahih al-Bukhari 3905 - Book 63, Hadith 131

The nephew of Suraqa bin Ju'sham said that his father informed him that he heard Suraqa bin Ju'sham saying, "The messengers of the heathens of Quraish came to us declaring that they had assigned for the persons why would kill or arrest Allah's Messenger (ﷺ) and Abu Bakr, a reward equal to their bloodmoney. While I was sitting in one of the gatherings of my tribe. Bani Mudlij, a man from them came to us and stood up while we were sitting, and said, "O Suraqa! No doubt, I have just seen some people far away on the seashore, and I think they are Muhammad and his companions." Suraqa added, "I too realized that it must have been they. But I said 'No, it is not they, but you have seen so-and-so, and so-and-so whom we saw set out.' I stayed in the gathering for a while and then got up and left for my home. and ordered my slave-girl to get my horse which was behind a hillock, and keep it ready for me. Then I took my spear and left by the back door of my house dragging the lower end of the spear on the ground and keeping it low. Then I reached my horse, mounted it and made it gallop. When I approached them (i.e. Muhammad and Abu Bakr), my horse stumbled and I fell down from it, Then I stood up, got hold of my quiver and took out the divining arrows and drew lots as to whether I should harm them (i.e. the Prophet (ﷺ) and Abu Bakr) or not, and the lot which I disliked came out. But I remounted my horse and let it gallop, giving no importance to the divining arrows. When I heard the recitation of the Quran by Allah's Messenger (ﷺ) who did not look hither and thither while Abu Bakr was doing it often, suddenly the forelegs of my horse sank into the ground up to the knees, and I fell down from it. Then I rebuked it and it got up but could hardly take out its forelegs from the ground, and when it stood up straight again, its fore-legs caused dust to rise up in the sky like smoke. Then again I drew lots with the divining arrows, and the lot which I disliked, came out. So I called upon them to feel secure. They stopped, and I remounted my horse and went to them. When I saw how I had been hampered from harming them, it came to my mind that the cause of Allah's Messenger (ﷺ) (i.e. Islam) will become victorious. So I said to him, "Your people have assigned a reward equal to the bloodmoney for your head." Then I told them all the plans the people of Mecca had made concerning them. Then I offered them some journey food and goods but they refused to take anything and did not ask for anything, but the Prophet (ﷺ) said, "Do not tell others about us." Then I requested him to write for me a statement of security and peace. He ordered 'Amr bin Fuhaira who wrote it for me on a parchment, and then Allah's Messenger (ﷺ) proceeded on his way. Narrated 'Urwa bin Az-Zubair:

Allah's Messenger (ﷺ) met Az-Zubair in a caravan of Muslim merchants

who were returning from Sham. Az-Zubair provided Allah's Messenger (ﷺ) and Abu Bakr with white clothes to wear. When the Muslims of Medina heard the news of the departure of Allah's Messenger (ﷺ) from Mecca (towards Medina), they started going to the Harra every morning . They would wait for him till the heat of the noon forced them to return. One day, after waiting for a long while, they returned home, and when they went into their houses, a Jew climbed up the roof of one of the forts of his people to look for some thing, and he saw Allah's Messenger (ﷺ) and his companions dressed in white clothes, emerging out of the desert mirage. The Jew could not help shouting at the top of his voice, "O you 'Arabs! Here is your great man whom you have been waiting for!" So all the Muslims rushed to their arms and received Allah's Messenger (ﷺ) on the summit of Harra. The Prophet (ﷺ) turned with them to the right and alighted at the quarters of Bani 'Amr bin 'Auf, and this was on Monday in the month of Rabi-ul-Awal. Abu Bakr stood up, receiving the people while Allah's Messenger (ﷺ) sat down and kept silent. Some of the Ansar who came and had not seen Allah's Messenger (ﷺ) before, began greeting Abu Bakr, but when the sunshine fell on Allah's Messenger (ﷺ) and Abu Bakr came forward and shaded him with his sheet only then the people came to know Allah's Messenger (ﷺ). Allah's Messenger (ﷺ) stayed with Bani 'Amr bin 'Auf for ten nights and established the mosque (mosque of Quba) which was founded on piety. Allah's Messenger (ﷺ) prayed in it and then mounted his she-camel and proceeded on, accompanied by the people till his she-camel knelt down at (the place of) the Mosque of Allah's Messenger (ﷺ) at Medina. Some Muslims used to pray there in those days, and that place was a yard for drying dates belonging to Suhail and Sahl, the orphan boys who were under the guardianship of 'Asad bin Zurara. When his she-camel knelt down, Allah's Messenger (ﷺ) said, "This place, Allah willing, will be our abiding place." Allah's Messenger (ﷺ) then called the two boys and told them to suggest a price for that yard so that he might take it as a mosque. The two boys said, "No, but we will give it as a gift, O Allah's Messenger (ﷺ)!" Allah's Messenger (ﷺ) then built a mosque there. The Prophet (ﷺ) himself started carrying unburnt bricks for its building and while doing so, he was saying "This load is better than the load of Khaibar, for it is more pious in the Sight of Allah and purer and better rewardable." He was also saying, "O Allah! The actual reward is the reward in the Hereafter, so bestow Your Mercy on the Ansar and the Emigrants." Thus the Prophet (ﷺ) recited (by way of proverb) the poem of some Muslim poet whose name is unknown to me. (Ibn Shibab said, "In the Hadiths it does not occur that Allah's Apostle recited a complete poetic verse other than this one.")

Sahih al-Bukhari 3906 - Book 63, Hadith 132

Narrated Asma:

I prepared the journey food for the Prophet (ﷺ) and Abu Bakr when they wanted (to migrate to) Medina. I said to my father (Abu Bakr), "I do not have anything to tie the container of the journey food with except my waist belt." He said, "Divide it lengthwise into two." I did so, and for this reason I was named 'Dhat-un-Nitaqain' (i.e. the owner of two belts). (Ibn `Abbas said, "Asma', Dhat-un-Nitaq.")

Sahih al-Bukhari 3907 - Book 63, Hadith 133

Narrated Al-Bara:

When the Prophet (ﷺ) migrated to Medina, Suraqa bin Malik bin Ju'sham pursued him. The Prophet (ﷺ) invoked evil on him, therefore the forelegs of his horse sank into the ground. Suraqa said (to the Prophet), "Invoke Allah to rescue me, and I will not harm you. "The Prophet (ﷺ) invoked Allah for him. Then Allah's Messenger (ﷺ) felt thirsty and he passed by a shepherd. Abu Bakr said, "I took a bowl and milked a little milk in it and brought it to the Prophet (ﷺ) and he drank till I was pleased."

Sahih al-Bukhari 3908 - Book 63, Hadith 134

Narrated Asma:

That she conceived `Abdullah bin Az-Zubair. She added, "I migrated to Medina while I was at full term of pregnancy and alighted at Quba where I gave birth to him. Then I brought him to the Prophet (ﷺ) and put him in his lap. The Prophet (ﷺ) asked for a date, chewed it, and put some of its juice in the child's mouth. So, the first thing that entered the child's stomach was the saliva of Allah's Messenger (ﷺ). Then the Prophet rubbed the child's palate with a date and invoked for Allah's Blessings on him, and he was the first child born amongst the Emigrants in the Islamic Land (i.e. Medina).

Sahih al-Bukhari 3909 - Book 63, Hadith 135

Narrated Aisha:

The first child who was born in the Islamic Land (i.e. Medina) amongst the Emigrants, was `Abdullah bin Az-Zubair. They brought him to the Prophet. The Prophet (ﷺ) took a date, and after chewing it, put its juice in his mouth. So the first thing that went into the child's stomach, was the saliva of the Prophet.

Sahih al-Bukhari 3910 - Book 63, Hadith 136

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) arrived at Medina with Abu Bakr, riding behind him on the same camel. Abu Bakr was an elderly man known to the people, while Allah's Messenger (ﷺ) was a youth that was unknown. Thus, if a man met Abu Bakr, he would day, "O Abu Bakr! Who is this man in front of you?" Abu Bakr would say, "This man shows me the Way," One would think that Abu Bakr meant the road, while in fact, Abu Bakr meant the way of virtue and good. Then Abu Bakr looked behind and saw a horse-rider persuing them. He said, "O Allah's Messenger (ﷺ)! This is a horse-rider persuing us." The Prophet (ﷺ) looked behind and said, "O Allah! Cause him to fall down." So the horse threw him down and got up neighing. After that the rider, Suraqa said, "O Allah's Prophet! Order me whatever you want." The Prophet said, "Stay where you are and do not allow anybody to reach us." So, in the first part of the day Suraqa was an enemy of Allah's Prophet and in the last part of it, he was a protector. Then Allah's Apostle alighted by the side of the Al-Harra and sent a message to the Ansar, and they came to Allah's Prophet and Abu Bakr, and having greeted them, they said, "Ride (your she-camels) safe and obeyed." Allah's Messenger (ﷺ) and Abu Bakr rode and the Ansar, carrying their arms, surrounded them. The news that Allah's Prophet had come circulated in Medina. The people came out and were eagerly looking and saying "Allah's Prophet has come! Allah's Prophet has come! So the Prophet (ﷺ) went on till he alighted near the house of Abu Aiyub. While the Prophet (ﷺ) was speaking with the family members of Abu Aiyub, `Abdullah bin Salam heard the news of his arrival while he himself was picking the dates for his family from his family garden. He hurried to the Prophet (ﷺ) carrying the dates which he had collected for his family from the garden. He listened to Allah's Prophet and then went home. Then Allah's Prophet said, "Which is the nearest of the houses of our Kith and kin?" Abu Aiyub replied, "Mine, O Allah's Prophet! This is my house and this is my gate." The Prophet (ﷺ) said, "Go and prepare a place for our midday rest." Abu Aiyub said, "Get up (both of you) with Allah's Blessings." So when Allah's Prophet went into the house, `Abdullah bin Salaim came and said "I testify that you (i.e. Muhammad) are Apostle of Allah and that you have come with the Truth. The Jews know well that I am their chief and the son of their chief and the most learned amongst them and the son of the most learned amongst them. So send for them (i.e. Jews) and ask them about me before they know that I have embraced Islam, for if they know that they will say about me things which are not correct." So Allah's Messenger (ﷺ) sent for them, and they came and entered. Allah's Messenger (ﷺ) said to them, "O (the group of) Jews! Woe

to you: be afraid of Allah. By Allah except Whom none has the right to be worshipped, you people know for certain, that I am Apostle of Allah and that I have come to you with the Truth, so embrace Islam." The Jews replied, "We do not know this." So they said this to the Prophet and he repeated it thrice. Then he said, "What sort of a man is `Abdullah bin Salam amongst you?" They said, "He is our chief and the son of our chief and the most learned man, and the son of the most learned amongst us." He said, "What would you think if he should embrace Islam?" They said, "Allah forbid! He can not embrace Islam." He said, " What would you think if he should embrace Islam?" They said, "Allah forbid! He can not embrace Islam." He said, "What would you think if he should embrace Islam?" They said, "Allah forbid! He can not embrace Islam." He said, "O Ibn Salaim! Come out to them." He came out and said, "O (the group of) Jews! Be afraid of Allah except Whom none has the right to be worshipped. You know for certain that he is Apostle of Allah and that he has brought a True Religion!' They said, "You tell a lie." On that Allah's Messenger (ﷺ) turned them out.

Sahih al-Bukhari 3911 - Book 63, Hadith 137

Narrated Ibn `Umar:

`Umar bin Al-Khattab fixed a grant of 4000 (Dirhams) for every Early Emigrant (i.e. Muhajir) and fixed a grant of 3500 (Dirhams) only for Ibn `Umar. Somebody said to `Umar, "Ibn `Umar is also one of the Early Emigrants; why do you give him less than four-thousand?" `Umar replied, "His parents took him with them when they migrated, so he was not like the one who had migrated by himself.

Sahih al-Bukhari 3912 - Book 63, Hadith 138

Narrated Khabbab:

We migrated with Allah's Messenger (ﷺ) (See Hadith No. 253 below).

Sahih al-Bukhari 3913 - Book 63, Hadith 139

Narrated Khabbab:

We migrated with Allah's Messenger (ﷺ) seeking Allah's Countenance, so our rewards became due and sure with Allah. Some of us passed away without eating anything of their rewards in this world. One of these was Mus`ab bin `Umar who was martyred on the day of the battle of Uhud. We did not find anything to shroud his body with except a striped cloak. When we covered his head with it, his feet remained uncovered, and when we covered his feet with it, his head remained uncovered. So Allah's Apostle ordered us to cover his head with it and put some Idhkhir (i.e. a kind of grass) over his feet. And there are some amongst us whose fruits have ripened and they are collecting them (i.e. they have received their rewards in this world).

Sahih al-Bukhari 3914 - Book 63, Hadith 140

Narrated Abu Burda Bin Abi Musa Al-Ash`ari:

`Abdullah bin `Umar said to me, "Do you know what my father said to your father once?" I said, "No." He said, "My father said to your father, 'O Abu Musa, will it please you that we will be rewarded for our conversion to Islam with Allah's Messenger (ﷺ) and our migration with him, and our Jihad with him and all our good deeds which we did, with him, and that all the deeds we did after his death will be disregarded whether good or bad?' Your father (i.e. Abu Musa) said, 'No, by Allah, we took part in Jihad after Allah's Messenger (ﷺ) , prayed and did plenty of good deeds, and many people have embraced Islam at our hands, and no doubt, we expect rewards from Allah for these good deeds.' On that my father (i.e. `Umar) said, 'As for myself, By Him in Whose Hand `Umar's soul is, I wish that the deeds done by us at the time of the Prophet (ﷺ) remain rewardable while whatsoever we did after the death of the Prophet (ﷺ) be enough to save us from Punishment in that the good deeds compensate for the bad ones.' " On that I said (to Ibn `Umar), "By Allah, your father was better than my father!"

Sahih al-Bukhari 3915 - Book 63, Hadith 141

Narrated Abu `Uthman:

I heard that Ibn `Umar used to become angry if someone mentioned that he had migrated before his father (`Umar), and he used to say, " `Umar and I came to Allah's Messenger (ﷺ) and found him having his midday rest, so we returned home. Then `Umar sent me again (to the Prophet (ﷺ)) and said, 'Go and see whether he is awake.' I went to him and entered his place and gave him the pledge of allegiance. Then I went back to `Umar and informed him that the Prophet (ﷺ) was awake. So we both went, running slowly, and when `Umar entered his place, he gave him the pledge of allegiance and thereafter I too gave him the pledge of allegiance."

Sahih al-Bukhari 3916 - Book 63, Hadith 142

Narrated Al-Bara:

Abu Bakr bought a (camel's) saddle from `Azib, and I carried it for him. `Azib (i.e. my father) asked Abu Bakr regarding the journey of the migration of Allah's Messenger (ﷺ). Abu Bakr said, "Close observers were appointed by our enemies to watch us. So we went out at night and travelled throughout the night and the following day till it was noon, then we perceived a rock and went towards it, and there was some shade under it. I spread a cloak I had with me for Allah's Messenger (ﷺ) and then the Prophet (ﷺ) layed on it. I went out to guard him and all of a sudden I saw a shepherd coming with his sheep looking for the same, the shade of the rock as we did, I asked him, 'O boy, to whom do you belong?' He replied, 'I belong to so-and-so.' I asked him, 'Is there some milk in your sheep?' He replied in the affirmative. I asked him, 'Will you milk?' He replied in the affirmative. Then he got hold of one of his sheep. I said to him, 'Remove the dust from its udder.' Then he milked a little milk. I had a water-skin with me which was tied with a piece of cloth. I had prepared the water-skin for Allah's Messenger (ﷺ) . So I poured some water over the milk (container) till its bottom became cold. Then I brought the milk to the Prophet and said, 'Drink, O Allah's Messenger (ﷺ).' Allah's Messenger (ﷺ) drank till I became pleased. Then we departed and the pursuers were following us."

Sahih al-Bukhari 3917 - Book 63, Hadith 143

Al-Bara added:

I then went with Abu Bakr into his home (carrying that saddle) and there I saw his daughter `Aisha Lying in a bed because of heavy fever and I saw her father Abu Bakr kissing her cheek and saying, "How are you, little daughter?"

Sahih al-Bukhari 3918 - Book 63, Hadith 144

Narrated Anas:

(the servant of the Prophet) When the Prophet (ﷺ) arrived (at Medina), there was not a single companion of the Prophet (ﷺ) who had grey and black hair except Abu Bakr, and he dyed his hair with Henna' and Katam (i.e. plants used for dying hair).

Sahih al-Bukhari 3919 - Book 63, Hadith 145

Through another group of narrators, Anas bin Malik said:

"When the Prophet (ﷺ) arrived at Medina, the eldest amongst his companions was Abu Bakr. He dyed his hair with Hinna and Katam till it became of dark red color.

Sahih al-Bukhari 3920 - Book 63, Hadith 146

Narrate Aisha:

Abu Bakr married a woman from the tribe of Bani Kalb, called Um Bakr. When Abu Bakr migrated to Medina, he divorced her and she was married by her cousin, the poet who said the following poem lamenting the infidels of Quraish: "What is there kept in the well, The well of Badr, (The owners of) the trays of Roasted camel humps? What is there kept in the well, The well of Badr, (The owners of) lady singers And friends of the honorable companions; who used to drink (wine) together, Um Bakr greets us With the greeting of peace, But can I find peace After my people have gone? The Apostle tells us that We shall live again, But what sort of life will owls and skulls live?:

Sahih al-Bukhari 3921 - Book 63, Hadith 147

Narrated Abu Bakr:

I was with the Prophet (ﷺ) in the Cave. When I raised my head, I saw the feet of the people. I said, "O Allah's Messenger (ﷺ)! If some of them should look down, they will see us." The Prophet (ﷺ) said, "O Abu Bakr, be quiet! (For we are) two and Allah is the Third of us."

Sahih al-Bukhari 3922 - Book 63, Hadith 148

Narrated Abu Sa`id:

Once a bedouin came to the Prophet (ﷺ) and asked him about the migration. The Prophet (ﷺ) said, "Mercy of Allah be on you! The migration is a quite difficult matter. Have you got some camels?" He replied in the affirmative. Then the Prophet (ﷺ) said, "Do you give their Zakat?" He replied in the affirmative. The Prophet said, "Do you let others benefit by their milk gratis?" He replied in the affirmative. Then the Prophet asked, "Do you milk them on their watering days and give their milk to the poor and needy?" He replied in the affirmative. The Prophet, said, "Go on doing like this from beyond the seas, and there is no doubt that Allah will not overlook any of your good deeds."

Sahih al-Bukhari 3923 - Book 63, Hadith 149

Narrated Al-Bara:

The first people who came to us (in Medina) were Mus`ab bin `Umar and Ibn Um Maktum. Then came to us `Ammar bin Yasir and Bilal.

Sahih al-Bukhari 3924 - Book 63, Hadith 150

Narrated Al-Bara bin Azib:

The first people who came to us (in Medina) were Mus`ab bin `Umar and Ibn Um Maktum who were teaching Qur'an to the people. Then their came Bilal. Sa`d and `Ammar bin Yasir. After that `Umar bin Al-Khattab came along with twenty other companions of the Prophet. Later on the Prophet (ﷺ) himself (to Medina) and I had never seen the people of Medina so joyful as they were on the arrival of Allah's Apostle, for even the slave girls were saying, "Allah's Messenger (ﷺ) has arrived!" And before his arrival I had read the Sura starting with:-- "Glorify the Name of your Lord, the Most High" (87.1) together with other Suras of Al-Mufassal.

Sahih al-Bukhari 3925 - Book 63, Hadith 151

Narrated `Aisha:

When Allah's Messenger (ﷺ) came to Medina, Abu Bakr and Bilal got fever, and I went to both of them and said, "O my father, how do you feel? O Bilal, how do you feel?" Whenever Abu Bakr's fever got worse, he would say, "Every man will meet his death once in one morning while he will be among his family, for death is really nearer to him than his leather shoe laces (to his feet)." And whenever fever deserted Bilal, he would say aloud, "Would that I know whether I shall spend a night in the valley (of Mecca) with Idhkhir and Jalil (i.e. kinds of grass) around me, and whether I shall drink one day the water of Mijannah, and whether I shall see once again the hills of Shamah and Tafil?" Then I went to Allah's Messenger (ﷺ) and told him of that. He said, "O Allah, make us love Medina as much as or more than we used to love Mecca, O Allah, make it healthy and bless its Sa' and Mud (i.e. measures), and take away its fever to Al-Juhfa."

Sahih al-Bukhari 3926 - Book 63, Hadith 152

Narrated 'Ubaidullah bin Ad bin Khiyair:

I went to `Uthman. After reciting Tashah-hud, he said,. "Then after no doubt, Allah sent Muhammad with the Truth, and I was amongst those who responded to the Call of Allah and His Prophet and believed in the message of Muhammad. Then took part in the two migrations. I became the son-in-law of Allah's Messenger (ﷺ) and gave the pledge of allegiance to him By Allah, I never disobeyed him, nor did I deceive him till Allah took him unto Him."

Sahih al-Bukhari 3927 - Book 63, Hadith 153

Narrated Ibn `Abbas:

During the last Hajj led by `Umar, `Abdur-Rahman bin `Auf returned to his family at Mina and met me there. `AbdurRahman said (to `Umar), "O chief of the believers! The season of Hajj is the season when there comes the scum of the people (besides the good amongst them), so I recommend that you should wait till you go back to Medina, for it is the place of Migration and Sunna (i.e. the Prophet's tradition), and there you will be able to refer the matter to the religious scholars and the nobles and the people of wise opinions." `Umar said, "I will speak of it in Medina on my very first sermon I will deliver there."

Sahih al-Bukhari 3928 - Book 63, Hadith 154

Narrated 'Um Al-`Ala:

An Ansari woman who gave the pledge of allegiance to the Prophet (ﷺ) that the Ansar drew lots concerning the dwelling of the Emigrants. `Uthman bin Maz'un was decided to dwell with them (i.e. Um Al-`Ala's family), `Uthman fell ill and I nursed him till he died, and we covered him with his clothes. Then the Prophet (ﷺ) came to us and I (addressing the dead body) said, "O Abu As-Sa'ib, may Allah's Mercy be on you! I bear witness that Allah has honored you." On that the Prophet (ﷺ) said, "How do you know that Allah has honored him?" I replied, "I do not know. May my father and my mother be sacrificed for you, O Allah's Messenger (ﷺ)! But who else is worthy of it (if not `Uthman)?" He said, "As to him, by Allah, death has overtaken him, and I hope the best for him. By Allah, though I am the Apostle of Allah, yet I do not know what Allah will do to me," By Allah, I will never assert the piety of anyone after him. That made me sad, and when I slept I saw in a dream a flowing stream for `Uthman bin Maz'un. I went to Allah's Messenger (ﷺ) and told him of it. He remarked, "That symbolizes his (good) deeds."

Sahih al-Bukhari 3929 - Book 63, Hadith 155

Narrated `Aisha:

The day of Bu'ath was a day (i.e. battle) which Allah caused to take place just before the mission of His Apostle so that when Allah's Messenger (ﷺ) came to Medina, they (the tribes) had divided (into hostile groups) and their nobles had been killed; and all that facilitated their conversion to Islam.

Sahih al-Bukhari 3930 - Book 63, Hadith 156

Narrated Aisha:

That once Abu Bakr came to her on the day of `Id-ul-Fitr or `Id ul Adha while the Prophet (ﷺ) was with her and there were two girl singers with her, singing songs of the Ansar about the day of Buath. Abu Bakr said twice. "Musical instrument of Satan!" But the Prophet (ﷺ) said, "Leave them Abu Bakr, for every nation has an `Id (i.e. festival) and this day is our `Id."

Sahih al-Bukhari 3931 - Book 63, Hadith 157

Narrated Anas bin Malik:

When Allah's Messenger (ﷺ) arrived at Medina, he alighted at the upper part of Medina among the people called Bani `Amr bin `Auf and he stayed with them for fourteen nights. Then he sent for the chiefs of Bani An-Najjar, and they came, carrying their swords. As if I am just now looking at Allah's Messenger (ﷺ) on his she-camel with Abu Bakr riding behind him (on the same camel) and the chiefs of Bani An- Najjar around him till he dismounted in the courtyard of Abu Aiyub's home. The Prophet (ﷺ) used to offer the prayer wherever the prayer was due, and he would pray even in sheepfolds. Then he ordered that the mosque be built. He sent for the chiefs of Banu An-Najjar, and when they came, he said, "O Banu An-Najjar! Suggest to me the price of this garden of yours." They replied "No! By Allah, we do not demand its price except from Allah." In that garden there were the (following) things that I will tell you: Graves of pagans, unleveled land with holes and pits etc., and date-palm trees. Allah's Messenger (ﷺ) ordered that the graves of the pagans be dug up and, the unleveled land be leveled and the date-palm trees be cut down. The trunks of the trees were arranged so as to form the wall facing the Qibla. The Stone pillars were built at the sides of its gate. The companions of the Prophet (ﷺ) were carrying the stones and reciting some lyrics, and Allah's Messenger (ﷺ) . . was with them and they were saying, "O Allah! There is no good Excel the good of the Hereafter, so bestow victory on the Ansar and the Emigrants. "

Sahih al-Bukhari 3932 - Book 63, Hadith 158

Narrated `Abdur-Rahman bin Humaid Az-Zuhri:

I heard `Umar bin `Abdul-Aziz asking As-Sa'ib, the nephew of An-Nimr. "What have you heard about residing in Mecca?" The other said, "I heard Al-Ala bin Al-Hadrami saying, Allah's Messenger (ﷺ) said: An Emigrant is allowed to stay in Mecca for three days after departing from Mina (i.e. after performing all the ceremonies of Hajj)"

Sahih al-Bukhari 3933 - Book 63, Hadith 159

Narrated Sahl bin Sa`d:

The Prophet's companions did not take as a starting date for the Muslim calendar, the day, the Prophet (ﷺ) had been sent as an Apostle or the day of his death, but the day of his arrival at Medina.

Sahih al-Bukhari 3934 - Book 63, Hadith 160

Narrated `Aisha:

Originally, two rak`at were prescribed in every prayer. When the Prophet (ﷺ) migrated (to Medina) four rak`at were enjoined, while the journey prayer remained unchanged(i.e. two rak`at).

Sahih al-Bukhari 3935 - Book 63, Hadith 161

Narrated Sa`d bin Malik:

In the year of Hajjat-ul-Wada` the Prophet (ﷺ) visited me when I fell ill and was about to die because of that illness. I said, "O Allah's Messenger (ﷺ)! I am very ill as you see, and I am a rich man and have no heir except my only daughter. Shall I give 2/3 of my property in charity?" He said, "No." I said, "Shall I then give one half of it in charity?" He said, "O Sa`d! Give 1/3 (in charity) and even 1/3 is too much. No doubt, it is better to leave your children rich than to leave them poor, reduced to begging from others. And Allah will reward you for whatever you spend with the intention of gaining Allah's Pleasure even if it were a mouthful of food you put into your wives mouth." I said, "O Allah's Apostle! Am I to be left behind (in Mecca) after my companions have gone?" He said, "If you should be left behind, you will be upgraded and elevated for every deed you will do with a desire to achieve Allah's Pleasure. I hope that you will live long so that some people will benefit by you while others will be harmed. O Allah! Please fulfill the migration of my companions and do not make them turn back on their heels. But (we feel sorry for) the unlucky Sa`d bin Khaulah." Allah's Messenger (ﷺ) lamented his death in Mecca.

Sahih al-Bukhari 3936 - Book 63, Hadith 162

Narrated Anas:

When `Abdur-Rahman bin `Auf came to Medina and the Prophet (ﷺ) established the bond of brotherhood between him and Sa`d bin Ar-Rabi-al-Ansari, Saud suggested that `Abdur-Rahman should accept half of his property and family. `Abdur Rahman said, "May Allah bless you in your family and property; guide me to the market." So `Abdur-Rahman (while doing business in the market) made some profit of some condensed dry yoghurt and butter. After a few days the Prophet (ﷺ) saw him wearing clothes stained with yellow perfume. The Prophet (ﷺ) asked, "What is this, O `Abdur-Rahman?" He said, "O Allah's Messenger (ﷺ)! I have married an Ansar' woman." The Prophet (ﷺ) asked, "What have you given her as Mahr?" He (i.e. `Abdur-Rahman) said, "A piece of gold, about the weight of a date stone." Then the Prophet said, Give a banquet, even though of a sheep."

Sahih al-Bukhari 3937 - Book 63, Hadith 163

Narrated Anas:

When the news of the arrival of the Prophet (ﷺ) at Medina reached `Abdullah bin Salam, he went to him to ask him about certain things, He said, "I am going to ask you about three things which only a Prophet can answer: What is the first sign of The Hour? What is the first food which the people of Paradise will eat? Why does a child attract the similarity to his father or to his mother?" The Prophet (ﷺ) replied, "Gabriel has just now informed me of that." Ibn Salam said, "He (i.e. Gabriel) is the enemy of the Jews amongst the angels. The Prophet (ﷺ) said, "As for the first sign of The Hour, it will be a fire that will collect the people from the East to the West. As for the first meal which the people of Paradise will eat, it will be the caudate (extra) lobe of the fish-liver. As for the child, if the man's discharge proceeds the woman's discharge, the child attracts the similarity to the man, and if the woman's discharge proceeds the man's, then the child attracts the similarity to the woman." On this, `Abdullah bin Salam said, "I testify that None has the right to be worshipped except Allah, and that you are the Messenger of Allah." and added, "O Allah's Messenger (ﷺ)! Jews invent such lies as make one astonished, so please ask them about me before they know about my conversion to I slam . " The Jews came, and the Prophet (ﷺ) said, "What kind of man is `Abdullah bin Salam among you?" They replied, "The best of us and the son of the best of us and the most superior among us, and the son of the most superior among us. "The Prophet (ﷺ) said, "What would you think if `Abdullah bin Salam should embrace Islam?" They said, "May Allah protect him from that." The Prophet (ﷺ) repeated his question and they gave the same answer. Then `Abdullah came out to them and said, "I testify that None has the right to be worshipped except Allah and that Muhammad is the Messenger of Allah!" On this, the Jews said, "He is the most wicked among us and the son of the most wicked among us." So they degraded him. On this, he (i.e. `Abdullah bin Salam) said, "It is this that I was afraid of, O Allah's Messenger (ﷺ).

Sahih al-Bukhari 3938 - Book 63, Hadith 164

Narrated Abu Al-Minhal `AbdurRahman bin Mut`im:

A partner of mine sold some Dirhams on credit in the market. I said, "Glorified be Allah! Is this legal?" He replied, "Glorified be Allah! By Allah, when I sold them in the market, nobody objected to it." Then I asked Al-Bara' bin `Azib (about it) he said, "We used to make such a transaction when the Prophet came to Medina. So he said, 'There is no harm in it if it is done from hand to hand, but it is not allowed on credit.' Go to Zaid bin Al- Arqam and ask him about it for he was the greatest trader of all of us." So I asked Zaid bin Al-Arqam., and he said the same (as Al-Bara) did."

Sahih al-Bukhari 3939, 3940 - Book 63, Hadith 165

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Had only ten Jews (amongst their chiefs) believe me, all the Jews would definitely have believed me."

Sahih al-Bukhari 3941 - Book 63, Hadith 166

Narrated Abu Musa:

When the Prophet (ﷺ) arrived at Medina, he noticed that some people among the Jews used to respect Ashura' (i.e. 10th of Muharram) and fast on it. The Prophet (ﷺ) then said, "We have more right to observe fast on this day." and ordered that fasting should be observed on it.

Sahih al-Bukhari 3942 - Book 63, Hadith 167

Narrated Ibn `Abbas:

When the Prophet (ﷺ) arrived at Medina he found that the Jews observed fast on the day of 'Ashura'. They were asked the reason for the fast. They replied, "This is the day when Allah caused Moses and the children of Israel to have victory over Pharaoh, so we fast on this day as a sign of glorifying it." Allah's Messenger (ﷺ) said, "We are closer to Moses than you." Then he ordered that fasting on this day should be observed.

Sahih al-Bukhari 3943 - Book 63, Hadith 168

Narrated `Abdullah bin `Abbas:

The Prophet (ﷺ) used to keep his hair falling loose while the pagans used to part their hair, and the People of the Scriptures used to keep their hair falling loose, and the Prophet (ﷺ) liked to follow the People of the Scriptures in matters about which he had not been instructed differently, but later on the Prophet (ﷺ) started parting his hair.

Sahih al-Bukhari 3944 - Book 63, Hadith 169

Narrated Ibn `Abbas:

They, the people of the Scriptures, divided this Scripture into parts, believing in some portions of it and disbelieving the others. (See 15:91)

Sahih al-Bukhari 3945 - Book 63, Hadith 170

Narrated Salman Al-Farisi:

That he was sold (as a slave) by one master to another for more than ten times (i.e between 13 and 19).

Sahih al-Bukhari 3946 - Book 63, Hadith 171

Narrated Salman:

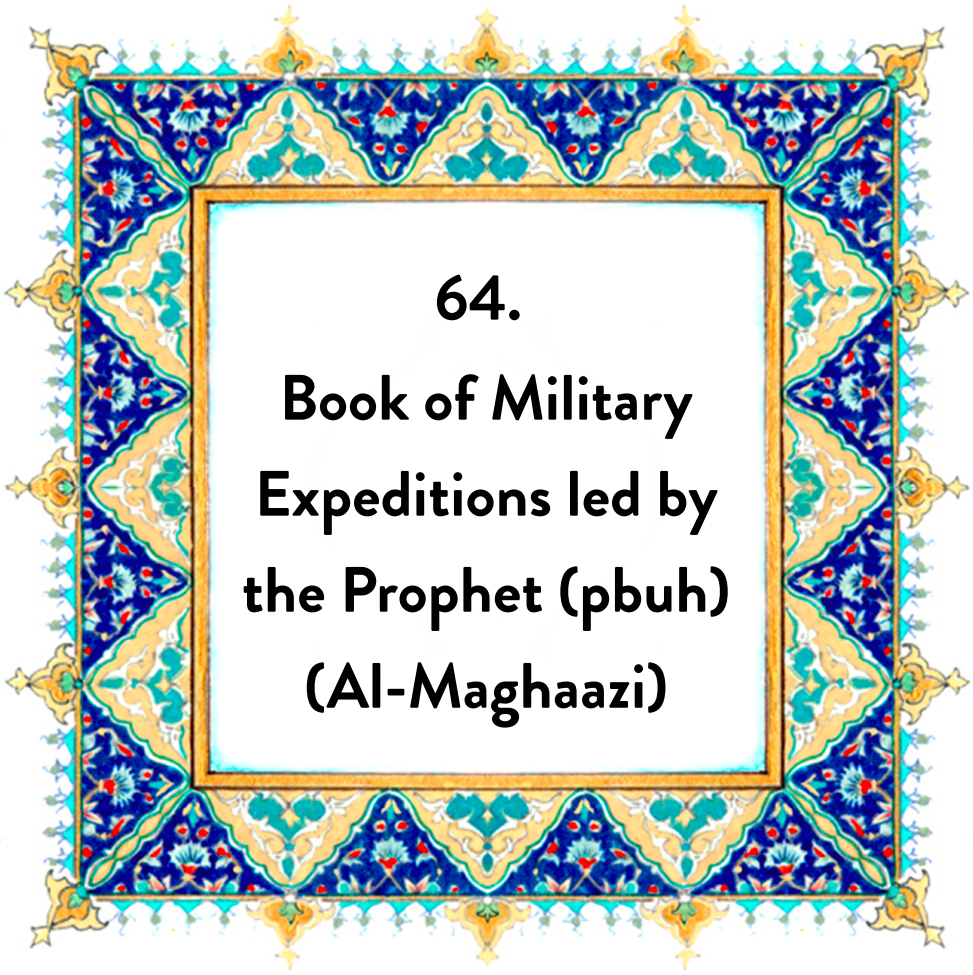
I am from Ram-Hurmuz (i.e. a Persian town).

Sahih al-Bukhari 3947 - Book 63, Hadith 172

Narrated Salman:

The interval between Jesus and Muhammad was six hundred years.

Sahih al-Bukhari 3948 - Book 63, Hadith 173



64.
Book of Military Expeditions led by the Prophet (pbuh) (Al-Maghaazi)

Narrated Abu 'Is-haq:

Once, while I was sitting beside Zaid bin Al-Arqam, he was asked, "How many Ghazwat did the Prophet undertake?" Zaid replied, "Nineteen." They said, "In how many Ghazwat did you join him?" He replied, "Seventeen." I asked, "Which of these was the first?" He replied, "Al-`Ashira or Al- `Ashiru."

Sahih al-Bukhari 3949 - Book 64, Hadith 1

Narrated `Abdullah bin Mas`ud:

From Sa`d bin Mu`adh: Sa`d bin Mu`adh was an intimate friend of Umaiya bin Khalaf and whenever Umaiya passed through Medina, he used to stay with Sa`d, and whenever Sa`d went to Mecca, he used to stay with Umaiya. When Allah's Messenger (ﷺ) arrived at Medina, Sa`d went to perform `Umra and stayed at Umaiya's home in Mecca. He said to Umaiya, "Tell me of a time when (the Mosque) is empty so that I may be able to perform Tawaf around the Ka`ba." So Umaiya went with him about midday. Abu Jahl met them and said, "O Abu Safwan! Who is this man accompanying you?" He said, "He is Sa`d." Abu Jahl addressed Sa`d saying, "I see you wandering about safely in Mecca inspite of the fact that you have given shelter to the people who have changed their religion (i.e. became Muslims) and have claimed that you will help them and support them. By Allah, if you were not in the company of Abu Safwan, you would not be able to go your family safely." Sa`d, raising his voice, said to him, "By Allah, if you should stop me from doing this (i.e. performing Tawaf) I would certainly prevent you from something which is more valuable for you, that is, your passage through Medina." On this, Umaiya said to him, "O Sa`d do not raise your voice before Abu-l-Hakam, the chief of the people of the Valley (of Mecca)." Sa`d said, "O Umaiya, stop that! By Allah, I have heard Allah's Messenger (ﷺ) predicting that the Muslim will kill you." Umaiya asked, "In Mecca?" Sa`d said, "I do not know." Umaiya was greatly scared by that news. When Umaiya returned to his family, he said to his wife, "O Um Safwan! Don't you know what Sa`d told me? "She said, "What has he told you?" He replied, "He claims that Muhammad has informed them (i.e. companions that they will kill me. I asked him, 'In Mecca?' He replied, 'I do not know." Then Umaiya added, "By Allah, I will never go out of Mecca." But when the day of (the Ghazwa of) Badr came, Abu Jahl called the people to war, saying, "Go and protect your caravan." But Umaiya disliked to go out (of Mecca). Abu Jahl came to him and said, "O Abu Safwan! If the people see you staying behind though you are the chief of the people of the Valley, then they will remain behind with you." Abu Jahl kept on urging him to go until he (i.e. Umaiya) said, "As you have forced me to change my mind, by Allah, I will buy the best camel in Mecca. Then Umaiya said (to his wife). "O Um Safwan, prepare what I need (for the journey)." She said to him, "O Abu Safwan! Have you forgotten what your Yathribi brother told you?" He said, "No, but I do not want to go with them but for a short distance." So when Umaiya went out, he used to tie his camel wherever he camped. He kept on doing that till Allah caused him to be killed at Badr.

Sahih al-Bukhari 3950 - Book 64, Hadith 2

Narrated Ka`b bin Malik:

I never failed to join Allah's Messenger (ﷺ) in any of his Ghazawat except in the Ghazwa of Tabuk. However, I did not take part in the Ghazwa of Badr, but none who failed to take part in it, was blamed, for Allah's Messenger (ﷺ) had gone out to meet the caravans of (Quraish, but Allah caused them (i.e. Muslims) to meet their enemy unexpectedly (with no previous intention) .

Sahih al-Bukhari 3951 - Book 64, Hadith 3

Narrated Ibn Masud:

I witnessed Al-Miqdad bin Al-Aswad in a scene which would have been dearer to me than anything had I been the hero of that scene. He (i.e. Al-Miqdad) came to the Prophet (ﷺ) while the Prophet (ﷺ) was urging the Muslims to fight with the pagans. Al-Miqdad said, "We will not say as the People of Moses said: Go you and your Lord and fight you two. (5.27). But we shall fight on your right and on your left and in front of you and behind you." I saw the face of the Prophet (ﷺ) getting bright with happiness, for that saying delighted him.

Sahih al-Bukhari 3952 - Book 64, Hadith 4

Narrated Ibn `Abbas:

On the day of the battle of Badr, the Prophet (ﷺ) said, "O Allah! I appeal to You (to fulfill) Your Covenant and Promise. O Allah! If Your Will is that none should worship You (then give victory to the pagans)." Then Abu Bakr took hold of him by the hand and said, "This is sufficient for you." The Prophet came out saying, "Their multitude will be put to flight and they will show their backs." (54.45)

Sahih al-Bukhari 3953 - Book 64, Hadith 5

Narrated Ibn `Abbas:

The believers who failed to join the Ghazwa of Badr and those who took part in it are not equal (in reward).

Sahih al-Bukhari 3954 - Book 64, Hadith 6

Narrated Al-Bara:

I and Ibn `Umar were considered too young to take part in the battle of Badr.

Sahih al-Bukhari 3955 - Book 64, Hadith 7

Narrated Al-Bara:

I and Ibn `Umar were considered too young (to take part) in the battle of Badr, and the number of the Emigrant warriors were over sixty (men) and the Ansar were over 249.

Sahih al-Bukhari 3956 - Book 64, Hadith 8

Narrated Al-Bara:

The companions of (the Prophet) Muhammad who took part in Badr, told me that their number was that of Saul's (i.e. Talut's) companions who crossed the river (of Jordan) with him and they were over three-hundred-and-ten men. By Allah, none crossed the river with him but a believer. (See Qur'an 2:249)

Sahih al-Bukhari 3957 - Book 64, Hadith 9

Narrated Al-Bara:

We, the Companions of Muhammad used to say that the number of the warriors of Badr was the same as the number of Saul's companions who crossed the river (of Jordan) with him, and none crossed the river with him but a believer, and the were over three-hundred-and-ten men.

Sahih al-Bukhari 3958 - Book 64, Hadith 10

Narrated Al-Bara:

We used to say that the warriors of Badr were over three-hundred-and-ten, as many as the Companions of Saul who crossed the river with him; and none crossed the river with him but a believer.

Sahih al-Bukhari 3959 - Book 64, Hadith 11

Narrated `Abdullah bin Mas`ud:

The Prophet (ﷺ) faced the Ka`ba and invoked evil on some people of Quraish, on Shaiba bin Rabi`a, `Utba bin Rabi`a, Al-Walid bin `Utba and Abu Jahl bin Hisham. I bear witness, by Allah, that I saw them all dead, putrefied by the sun as that day was a very hot day.

Sahih al-Bukhari 3960 - Book 64, Hadith 12

Narrated `Abdullah That he came across Abu Jahl while he was on the point of death on the day of:

Badr. Abu Jahl said, "You should not be proud that you have killed me nor I am ashamed of being killed by my own folk."

Sahih al-Bukhari 3961 - Book 64, Hadith 13

Narrated Anas:

The Prophet (ﷺ) said, "Who will go and see what has happened to Abu Jahl?" Ibn Mas`ud went and found that the two sons of 'Afra had struck him fatally (and he was in his last breaths). `Abdullah bin Mas`ud said, "Are you Abu Jahl?" And took him by the beard. Abu Jahl said, "Can there be a man superior to one you have killed or one whom his own folk have killed?"

Sahih al-Bukhari 3962 - Book 64, Hadith 14

Narrated Anas:

On the day of Badr, the Prophet (ﷺ) said, "Who will go and see what has happened to Abu Jahl?" Ibn Mas`ud went and found that the two sons of 'Afra had struck him fatally. `Abdullah bin Mas`ud got hold of his beard and said, "'Are you Abu Jahl?" He replied, "Can there be a man more superior to one whom his own folk have killed (or you have killed)?"

Sahih al-Bukhari 3963 - Book 64, Hadith 15

Narrated Anas bin Malik:

(as above Hadith 301).

Sahih al-Bukhari 3963b - Book 64, Hadith 16

Narrated `Abdur-Rahman bin `Auf:

(the grandfather of Salih bin Ibrahim) the story of Badr, namely, the narration regarding the sons of 'Afra'.

Sahih al-Bukhari 3964 - Book 64, Hadith 17

Narrated Abu Mijlaz:

From Qais bin Ubad: `Ali bin Abi Talib said, "I shall be the first man to kneel down before (Allah), the Beneficent to receive His judgment on the day of Resurrection (in my favor)." Qais bin Ubad also said, "The following Verse was revealed in their connection:-- "These two opponents believers and disbelievers) Dispute with each other About their Lord." (22.19) Qais said that they were those who fought on the day of Badr, namely, Hamza, `Ali, 'Ubaida or Abu 'Ubaida bin Al-Harith, Shaiba bin Rabi`a, `Utba and Al-Wahd bin `Utba.

Sahih al-Bukhari 3965 - Book 64, Hadith 18

Narrated Abu Dhar:

The following Holy Verse:-- "These two opponents (believers & disbelievers) dispute with each other about their Lord," (22.19) was revealed concerning six men from Quraish, namely, `Ali, Hamza, 'Ubaida bin Al-Harith; Shaiba bin Rabi`a, `Utba bin Rabi`a and Al-Walid bin `Utba.

Sahih al-Bukhari 3966 - Book 64, Hadith 19

Narrated `Ali:

The following Holy Verse:-- "These two opponents (believers and disbelievers) dispute with each other about their Lord." (22.19) was revealed concerning us.

Sahih al-Bukhari 3967 - Book 64, Hadith 20

Narrated Qais bin Ubad:

I heard Abu Dhar swearing that these Holy Verses were revealed in connection with those six persons on the day of Badr.

Sahih al-Bukhari 3968 - Book 64, Hadith 21

Narrated Qais:

I heard Abu Dhar swearing that the following Holy verse:-- "These two opponents (believers and disbelievers) disputing with each other about their Lord," (22.19) was revealed concerning those men who fought on the day of Badr, namely, Hamza, `Ali, Ubaida bin Al-Harith, `Utba and Shaiba----the two sons of Rabi`a-- and Al-Walid bin `Utba.

Sahih al-Bukhari 3969 - Book 64, Hadith 22

Narrated Abu 'Is-haq:

A man asked Al-Bara' and I was listening, "Did `Ali take part in (the battle of) Badr?" Al-Bara' said, "(Yes). he even met (his enemies) in a duel and was clad in two armors (one over the other).

Sahih al-Bukhari 3970 - Book 64, Hadith 23

Narrated `Abdur-Rahman bin `Auf:

"I had an agreement with Umaiya bin Khalaf (that he would look after my relatives and property in Mecca, and I would look after his relatives and property in Medina)." `Abdur-Rahman then mentioned the killing of Umaiya and his son on the day of Badr, and Bilal said, "Woe to me if Umaiya remains safe (i.e. alive) . "

Sahih al-Bukhari 3971 - Book 64, Hadith 24

Narrated 'Abdullah:

The Prophet (ﷺ) recited Surat-an-Najm and then prostrated himself, and all who were with him prostrated too. But an old man took a handful of dust and touched his forehead with it saying, "This is sufficient for me." Later on I saw him killed as an infidel.

Sahih al-Bukhari 3972 - Book 64, Hadith 25

Narrated 'Urwa (the son of Az- Zubair):

Az-Zubair had three scars caused by the sword, one of which was over his shoulder and I used to insert my fingers in it. He received two of those wounds on the day of Badr and one on the day of Al-Yarmuk. When 'Abdullah bin Zubair was killed, 'Abdul-Malik bin Marwan said to me, "O 'Urwa, do you recognize the sword of Az-Zubair?" I said, "Yes." He said, "What marks does it have?" I replied, "It has a dent in its sharp edge which was caused in it on the day of Badr." 'Abdul- Malik said, "You are right! (i.e. their swords) have dents because of clashing with the regiments of the enemies Then 'Abdul-Malik returned that sword to me (i.e. Urwa). (Hisham, 'Urwa's son said, "We estimated the price of the sword as three-thousand (Dinars) and after that it was taken by one of us (i.e. the inheritors) and I wish I could have had it.")

Sahih al-Bukhari 3973 - Book 64, Hadith 26

Narrated Hisham:

That his father said, "The sword of Az-Zubair was decorated with silver." Hisham added, "The sword of `Urwa was (also) decorated with silver. "

Sahih al-Bukhari 3974 - Book 64, Hadith 27

Narrated `Urwa:

On the day of (the battle) of Al-Yarmuk, the companions of Allah's Messenger (ﷺ) said to Az-Zubair, "Will you attack the enemy so that we shall attack them with you?" Az-Zubair replied, "If I attack them, you people would not support me." They said, "No, we will support you." So Az-Zubair attacked them (i.e. Byzantine) and pierced through their lines, and went beyond them and none of his companions was with him. Then he returned and the enemy got hold of the bridle of his (horse) and struck him two blows (with the sword) on his shoulder. Between these two wounds there was a scar caused by a blow, he had received on the day of Badr (battle). When I was a child I used to play with those scars by putting my fingers in them. On that day (my brother) "Abdullah bin Az-Zubair was also with him and he was ten years old. Az-Zubair had carried him on a horse and let him to the care of some men.

Sahih al-Bukhari 3975 - Book 64, Hadith 28

Narrated Abu Talha:

On the day of Badr, the Prophet (ﷺ) ordered that the corpses of twenty four leaders of Quraish should be thrown into one of the dirty dry wells of Badr. (It was a habit of the Prophet (ﷺ) that whenever he conquered some people, he used to stay at the battle-field for three nights. So, on the third day of the battle of Badr, he ordered that his she-camel be saddled, then he set out, and his companions followed him saying among themselves." "Definitely he (i.e. the Prophet) is proceeding for some great purpose." When he halted at the edge of the well, he addressed the corpses of the Quraish infidels by their names and their fathers' names, "O so-and-so, son of so-and-so and O so-and-so, son of so-andso! Would it have pleased you if you had obeyed Allah and His Apostle? We have found true what our Lord promised us. Have you too found true what your Lord promised you? "`Umar said, "O Allah's Messenger (ﷺ)! You are speaking to bodies that have no souls!" Allah's Messenger (ﷺ) said, "By Him in Whose Hand Muhammad's soul is, you do not hear, what I say better than they do." (Qatada said, "Allah brought them to life (again) to let them hear him, to reprimand them and slight them and take revenge over them and caused them to feel remorseful and regretful.")

Sahih al-Bukhari 3976 - Book 64, Hadith 29

Narrated Ibn `Abbas:

regarding the Statement of Allah:--"Those who have changed Allah's Blessings for disbelief..." (14.28) The people meant here by Allah, are the infidels of Quraish. (`Amr, a sub-narrator said, "Those are (the infidels of) Quraish and Muhammad is Allah's Blessing. Regarding Allah's Statement:"..and have led their people Into the house of destruction? (14.29) Ibn `Abbas said, "It means the Fire they will suffer from (after their death) on the day of Badr."

Sahih al-Bukhari 3977 - Book 64, Hadith 30

Narrated Hisham's father:

It was mentioned before `Aisha that Ibn `Umar attributed the following statement to the Prophet (ﷺ) "The dead person is punished in the grave because of the crying and lamentation Of his family." On that, `Aisha said, "But Allah's Messenger (ﷺ) said, 'The dead person is punished for his crimes and sins while his family cry over him then." She added, "And this is similar to the statement of Allah's Messenger (ﷺ) when he stood by the (edge of the) well which contained the corpses of the pagans killed at Badr, 'They hear what I say.' She added, "But he said now they know very well what I used to tell them was the truth." `Aisha then recited: 'You cannot make the dead hear.' (30.52) and 'You cannot make those who are in their Graves, hear you.' (35.22) that is, when they had taken their places in the (Hell) Fire.

Sahih al-Bukhari 3978, 3979 - Book 64, Hadith 31

Narrated Ibn `Umar:

The Prophet (ﷺ) stood at the well of Badr (which contained the corpses of the pagans) and said, "Have you found true what your lord promised you?" Then he further said, "They now hear what I say." This was mentioned before `Aisha and she said, "But the Prophet (ﷺ) said, 'Now they know very well that what I used to tell them was the truth.' Then she recited (the Holy Verse):-- "You cannot make the dead hear... ...till the end of Verse)." (30.52)

Sahih al-Bukhari 3980, 3981 - Book 64, Hadith 32

Narrated Anas:

Haritha was martyred on the day (of the battle) of Badr, and he was a young boy then. His mother came to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! You know how dear Haritha is to me. If he is in Paradise, I shall remain patient, and hope for reward from Allah, but if it is not so, then you shall see what I do?" He said, "May Allah be merciful to you! Have you lost your senses? Do you think there is only one Paradise? There are many Paradises and your son is in the (most superior) Paradise of Al- Firdaus."

Sahih al-Bukhari 3982 - Book 64, Hadith 33

Narrated `Ali:

Allah's Messenger (ﷺ) sent me, Abu Marthad and Az-Zubair, and all of us were riding horses, and said, "Go till you reach Raudat-Khakh where there is a pagan woman carrying a letter from Hatib bin Abi Balta' a to the pagans of Mecca." So we found her riding her camel at the place which Allah's Messenger (ﷺ) had mentioned. We said (to her),"(Give us) the letter." She said, "I have no letter." Then we made her camel kneel down and we searched her, but we found no letter. Then we said, "Allah's Messenger (ﷺ) had not told us a lie, certainly. Take out the letter, otherwise we will strip you naked." When she saw that we were determined, she put her hand below her waist belt, for she had tied her cloak round her waist, and she took out the letter, and we brought her to Allah's Messenger (ﷺ) Then `Umar said, "O Allah's Apostle! (This Hatib) has betrayed Allah, His Apostle and the believers! Let me cut off his neck!" The Prophet asked Hatib, "What made you do this?" Hatib said, "By Allah, I did not intend to give up my belief in Allah and His Apostle but I wanted to have some influence among the (Mecca) people so that through it, Allah might protect my family and property. There is none of your companions but has some of his relatives there through whom Allah protects his family and property." The Prophet (ﷺ) said, "He has spoken the truth; do no say to him but good." `Umar said, "He as betrayed Allah, His Apostle and the faithful believers. Let me cut off his neck!" The Prophet (ﷺ) said, "Is he not one of the Badr warriors? May be Allah looked at the Badr warriors and said, 'Do whatever you like, as I have granted Paradise to you, or said, 'I have forgiven you.'" On this, tears came out of `Umar's eyes, and he said, "Allah and His Apostle know better."

Sahih al-Bukhari 3983 - Book 64, Hadith 34

Narrated Usaid:

On the day of Badr, Allah's Messenger (ﷺ) said to us, "When the enemy comes near to you, shoot at them but use your arrows sparingly (so that your arrows should not be wasted).

Sahih al-Bukhari 3984 - Book 64, Hadith 35

Narrated Abu Usaid:

On the day of (the battle of) Badr, Allah's Messenger (ﷺ) said to us, "When your enemy comes near to you (i.e. overcome you by sheer number), shoot at them but use your arrows sparingly."

Sahih al-Bukhari 3985 - Book 64, Hadith 36

Narrated Al-Bara' bin `Azib:

On the day of Uhud the Prophet (ﷺ) appointed `Abdullah bin Jubair as chief of the archers, and seventy among us were injured and martyred. On the day (of the battle) of Badr, the Prophet (ﷺ) and his companions had inflicted 140 casualties on the pagans, 70 were taken prisoners, and 70 were killed. Abu Sufyan said, "This is a day of (revenge) for the day of Badr and the issue of war is undecided ."

Sahih al-Bukhari 3986 - Book 64, Hadith 37

Narrated Abu Musa:

That the Prophet (ﷺ) said, "The good is what Allah gave us later on (after Uhud), and the reward of truthfulness is what Allah gave us after the day (of the battle) of Badr."

Sahih al-Bukhari 3987 - Book 64, Hadith 38

Narrated `Abdur-Rahman bin `Auf:

While I was fighting in the front file on the day (of the battle) of Badr, suddenly I looked behind and saw on my right and left two young boys and did not feel safe by standing between them. Then one of them asked me secretly so that his companion may not hear, "O Uncle! Show me Abu Jahl." I said, "O nephew! What will you do to him?" He said, "I have promised Allah that if I see him (i.e. Abu Jahl), I will either kill him or be killed before I kill him." Then the other said the same to me secretly so that his companion should not hear. I would not have been pleased to be in between two other men instead of them. Then I pointed him (i.e. Abu Jahl) out to them. Both of them attacked him like two hawks till they knocked him down. Those two boys were the sons of 'Afra' (i.e. an Ansari woman).

Sahih al-Bukhari 3988 - Book 64, Hadith 39

Narrated Abu Huraira:

Allah's Messenger (ﷺ) sent out ten spies under the command of `Asim bin Thabit Al-Ansari, the grand-father of `Asim bin `Umar Al-Khattab. When they reached (a place called) Al-Hadah between 'Usfan and Mecca, their presence was made known to a sub-tribe of Hudhail called Banu Lihyan. So they sent about one hundred archers after them. The archers traced the footsteps (of the Muslims) till they found the traces of dates which they had eaten at one of their camping places. The archers said, "These dates are of Yathrib (i.e. Medina)," and went on tracing the Muslims' footsteps. When `Asim and his companions became aware of them, they took refuge in a (high) place. But the enemy encircled them and said, "Come down and surrender. We give you a solemn promise and covenant that we will not kill anyone of you." `Asim bin Thabit said, "O people! As for myself, I will never get down to be under the protection of an infidel. O Allah! Inform your Prophet about us." So the archers threw their arrows at them and martyred `Asim. Three of them came down and surrendered to them, accepting their promise and covenant and they were Khubaib, Zaid bin Ad-Dathina and another man. When the archers got hold of them, they untied the strings of the arrow bows and tied their captives with them. The third man said, "This is the first proof of treachery! By Allah, I will not go with you for I follow the example of these." He meant the martyred companions. The archers dragged him and struggled with him (till they martyred him). Then Khubaib and Zaid bin Ad-Dathina were taken away by them and later on they sold them as slaves in Mecca after the event of the Badr battle. The sons of Al-Harit bin `Amr bin Naufal bought Khubaib for he was a person who had killed (their father) Al-Hari bin `Amr on the day (of the battle) of Badr. Khubaib remained imprisoned by them till they decided unanimously to kill him. One day Khubaib borrowed from a daughter of Al-Harith, a razor for shaving his pubic hair, and she lent it to him. By chance, while she was inattentive, a little son of hers went to him (i.e. Khubaib) and she saw that Khubaib had seated him on his thigh while the razor was in his hand. She was so much terrified that Khubaib noticed her fear and said, "Are you afraid that I will kill him? Never would I do such a thing." Later on (while narrating the story) she said, "By Allah, I had never seen a better captive than Khubaib. By Allah, one day I saw him eating from a bunch of grapes in his hand while he was fettered with iron chains and (at that time) there was no fruit in Mecca." She used to say," It was food Allah had provided Khubaib with." When they took him to Al-Hil out of Mecca sanctuary to martyr him, Khubaib requested them. "Allow me to offer a two-rak`at prayer." They allowed him and he prayed two rak`at and then said, "By

Allah! Had I not been afraid that you would think I was worried, I would have prayed more." Then he (invoked evil upon them) saying, "O Allah! Count them and kill them one by one, and do not leave anyone of them"' Then he recited: "As I am martyred as a Muslim, I do not care in what way I receive my death for Allah's Sake, for this is for the Cause of Allah. If He wishes, He will bless the cut limbs of my body." Then Abu Sarva, 'Ubqa bin Al-Harith went up to him and killed him. It was Khubaib who set the tradition of praying for any Muslim to be martyred in captivity (before he is executed). The Prophet (ﷺ) told his companions of what had happened (to those ten spies) on the same day they were martyred. Some Quraish people, being informed of `Asim bin Thabit's death, sent some messengers to bring a part of his body so that his death might be known for certain, for he had previously killed one of their leaders (in the battle of Badr). But Allah sent a swarm of wasps to protect the dead body of `Asim, and they shielded him from the messengers who could not cut anything from his body.

Sahih al-Bukhari 3989 - Book 64, Hadith 40

Narrated Nafi:

Ibn 'Umar was once told that Said bin Zaid bin 'Amr bin Nufail, one of the Badr warriors, had fallen ill on a Friday. Ibn 'Umar rode to him late in the forenoon. The time of the Friday prayer approached and Ibn 'Umar did not take part in the Friday prayer.

Sahih al-Bukhari 3990 - Book 64, Hadith 41

Narrated Subaia bint Al-Harith:

That she was married to Sad bin Khaula who was from the tribe of Bani 'Amr bin Luai, and was one of those who fought the Badr battle. He died while she wa pregnant during Hajjat-ul-Wada.' Soon after his death, she gave birth to a child. When she completed the term of deliver (i.e. became clean), she prepared herself for suitors. Abu As-Sanabil bin Bu'kak, a man from the tribe of Bani Abd-ud-Dal called on her and said to her, "What! I see you dressed up for the people to ask you in marriage. Do you want to marry By Allah, you are not allowed to marry unless four months and ten days have elapsed (after your husband's death)." Subai'a in her narration said, "When he (i.e. Abu As-Sanabil) said this to me. I put on my dress in the evening and went to Allah's Messenger (ﷺ) and asked him about this problem. He gave the verdict that I was free to marry as I had already given birth to my child and ordered me to marry if I wished."

Sahih al-Bukhari 3991 - Book 64, Hadith 42

Narrated Rifaa:

(who was one of the Badr warriors) Gabriel came to the Prophet (ﷺ) and said, "How do you look upon the warriors of Badr among yourselves?" The Prophet (ﷺ) said, "As the best of the Muslims." or said a similar statement. On that, Gabriel said, "And so are the Angels who participated in the Badr (battle).

Sahih al-Bukhari 3992 - Book 64, Hadith 43

Narrated Mu`adh bin Rifa`a bin Rafi`:

Rifa`a was one of the warriors of Badr while (his father) Rafi` was one of the people of Al-`Aqaba (i.e. those who gave the pledge of allegiance at Al-`Aqaba). Rafi` used to say to his son, "I would not have been happier if I had taken part in the Badr battle instead of taking part in the 'Aqaba pledge."

Sahih al-Bukhari 3993 - Book 64, Hadith 44

Narrated Mu`adh:

The one who asked (the Prophet) was Gabriel (refer to Hadith 5.327).

Sahih al-Bukhari 3994 - Book 64, Hadith 45

Narrated Ibn `Abbas:

The Prophet (ﷺ) said on the day (of the battle) of Badr, "This is Gabriel holding the head of his horse and equipped with arms for the battle.

Sahih al-Bukhari 3995 - Book 64, Hadith 46

Narrated Anas:

Abu Zaid died and did not leave any offspring, and he was one of the Badr warriors.

Sahih al-Bukhari 3996 - Book 64, Hadith 47

Narrated Ibn `Abbas:

Abu Sa`id bin Malik Al-Khudri returned from a journey and his family offered him some meat of sacrifices offered at `Id ul Adha. On that he said, "I will not eat it before asking (whether it is allowed)." He went to his maternal brother, Qatada bin N i 'man, who was one of the Badr warriors, and asked him about it. Qatada said, "After your departure, an order was issued by the Prophet (ﷺ) cancelling the prohibition of eating sacrifices after three days."

Sahih al-Bukhari 3997 - Book 64, Hadith 48

Narrated `Urwa:

Az-Zubair said, "I met Ubaida bin Sa`id bin Al-As on the day (of the battle) of Badr and he was covered with armor; so much that only his eyes were visible. He was surnamed Abu Dhat-al-Karish. He said (proudly), 'I am Abu-al-Karish.' I attacked him with the spear and pierced his eye and he died. I put my foot over his body to pull (that spear) out, but even then I had to use a great force to take it out as its both ends were bent." `Urwa said, "Later on Allah's Messenger (ﷺ) asked Az-Zubair for the spear and he gave it to him. When Allah's Messenger (ﷺ) died, Az-Zubair took it back. After that Abu Bakr demanded it and he gave it to him, and when Abu Bakr died, Az-Zubair took it back. `Umar then demanded it from him and he gave it to him. When `Umar died, Az-Zubair took it back, and then `Uthman demanded it from him and he gave it to him. When `Uthman was martyred, the spear remained with `Ali's offspring. Then `Abdullah bin Az-Zubair demanded it back, and it remained with him till he was martyred.

Sahih al-Bukhari 3998 - Book 64, Hadith 49

Narrated 'Ubada bin As-Samit:

(who was one of the Badr warriors) Allah's Messenger (ﷺ) said, "Give me the pledge of allegiance."

Sahih al-Bukhari 3999 - Book 64, Hadith 50

Narrated `Aisha:

(the wife of the Prophet) Abu Hudhaifa, one of those who fought the battle of Badr, with Allah's Apostle adopted Salim as his son and married his niece Hind bint Al-Wahd bin `Utba to him' and Salim was a freed slave of an Ansari woman. Allah's Messenger (ﷺ) also adopted Zaid as his son. In the Prelslamic period of ignorance the custom was that, if one adopted a son, the people would call him by the name of the adopted-father whom he would inherit as well, till Allah revealed: "Call them (adopted sons) By (the names of) their fathers." (33.5)

Sahih al-Bukhari 4000 - Book 64, Hadith 51

Narrated Ar-Rubai bint Muauwidh:

The Prophet (ﷺ) came to me after consuming his marriage with me and sat down on my bed as you (the sub-narrator) are sitting now, and small girls were beating the tambourine and singing in lamentation of my father who had been killed on the day of the battle of Badr. Then one of the girls said, "There is a Prophet amongst us who knows what will happen tomorrow." The Prophet (ﷺ) said (to her)," Do not say this, but go on saying what you have spoken before."

Sahih al-Bukhari 4001 - Book 64, Hadith 52

Narrated Ibn `Abbas:

Abu Talha, a companion of Allah's Messenger (ﷺ) and one of those who fought at Badr together with Allah's Apostle told me that Allah's Messenger (ﷺ) said. "Angels do not enter a house in which there is a dog or a picture" He meant the images of creatures that have souls.

Sahih al-Bukhari 4002 - Book 64, Hadith 53

Narrated `Ali:

I had a she-camel which I got in my share from the booty of the battle of Badr, and the Prophet (ﷺ) had given me another she camel from the Khumus which Allah had bestowed on him that day. And when I intended to celebrate my marriage to Fatima, the daughter of the Prophet, I made an arrangement with a goldsmith from Bani Qainuqa 'that he should go with me to bring Idhkhir (i.e. a kind of grass used by gold-smiths) which I intended to sell to gold-smiths in order to spend its price on the marriage banquet. While I was collecting ropes and sacks of pack saddles for my two she-camels which were kneeling down beside an Ansari's dwelling and after collecting what I needed, I suddenly found that the humps of the two she-camels had been cut off and their flanks had been cut open and portions of their livers had been taken out. On seeing that, I could not help weeping. I asked, "Who has done that?" They (i.e. the people) said, "Hamza bin `Abdul Muttalib has done it. He is present in this house with some Ansari drinkers, a girl singer, and his friends. The singer said in her song, "O Hamza, get at the fat she-camels!" On hearing this, Hamza rushed to his sword and cut of the camels' humps and cut their flanks open and took out portions from their livers." Then I came to the Prophet, with whom Zaid bin Haritha was present. The Prophet (ﷺ) noticed my state and asked, "What is the matter?" I said, "O Allah's Messenger (ﷺ), I have never experienced such a day as today! Hamza attacked my two she-camels, cut off their humps and cut their flanks open, and he is still present in a house along some drinkers." The Prophet (ﷺ) asked for his cloak, put it on, and proceeded, followed by Zaid bin Haritha and myself, till he reached the house where Hamza was. He asked the permission to enter, and he was permitted. The Prophet (ﷺ) started blaming Hamza for what he had done. Hamza was drunk and his eyes were red. He looked at the Prophet (ﷺ) then raised his eyes to look at his knees and raised his eves more to look at his face and then said, "You are not but my father's slaves." When the Prophet (ﷺ) understood that Hamza was drunk, he retreated, walking backwards went out and we left with him.

Sahih al-Bukhari 4003 - Book 64, Hadith 54

Narrated Ibn Maqal:

`Ali led the funeral prayer of Sahl bin Hunaif and said, "He was one of the warriors of Badr."

Sahih al-Bukhari 4004 - Book 64, Hadith 55

Narrated `Abdullah bin `Umar:

`Umar bin Al-Khattab said, "When (my daughter) Hafsa bint `Umar lost her husband Khunais bin Hudhaifa As-Sahrni who was one of the companions of Allah's Messenger (ﷺ) and had fought in the battle of Badr and had died in Medina, I met `Uthman bin `Affan and suggested that he should marry Hafsa saying, "If you wish, I will marry Hafsa bint `Umar to you,' on that, he said, 'I will think it over.' I waited for a few days and then he said to me. 'I am of the opinion that I shall not marry at present.' Then I met Abu Bakr and said, 'if you wish, I will marry you, Hafsa bint `Umar.' He kept quiet and did not give me any reply and I became more angry with him than I was with `Uthman . Some days later, Allah's Messenger (ﷺ) demanded her hand in marriage and I married her to him. Later on Abu Bakr met me and said, "Perhaps you were angry with me when you offered me Hafsa for marriage and I gave no reply to you?' I said, 'Yes.' Abu Bakr said, 'Nothing prevented me from accepting your offer except that I learnt that Allah's Messenger (ﷺ) had referred to the issue of Hafsa and I did not want to disclose the secret of Allah's Messenger (ﷺ) , but had he (i.e. the Prophet) given her up I would surely have accepted her."

Sahih al-Bukhari 4005 - Book 64, Hadith 56

Narrated Abu Masud Al-Badri:

The Prophet (ﷺ) said, "A man's spending on his family is a deed of charity."

Sahih al-Bukhari 4006 - Book 64, Hadith 57

Narrated Az-Zuhri:

I heard `Urwa bin Az-Zubair talking to `Umar bin `Abdul `Aziz during the latter's Governorship (at Medina), he said, "Al-Mughira bin Shu`ba delayed the `Asr prayer when he was the ruler of Al-Kufa. On that, Abu Mas`ud. `Uqba bin `Amr Al-Ansari, the grand-father of Zaid bin Hasan, who was one of the Badr warriors, came in and said, (to Al-Mughira), 'You know that Gabriel came down and offered the prayer and Allah's Messenger (ﷺ) prayed five prescribed prayers, and Gabriel said (to the Prophet (ﷺ)), "I have been ordered to do so (i.e. offer these five prayers at these fixed stated hours of the day).

Sahih al-Bukhari 4007 - Book 64, Hadith 58

Narrated Abu Masud Al-Badri:

Allah's Messenger (ﷺ) said, "It is sufficient for one to recite the last two Verses of Surat-al-Baqara at night."

Sahih al-Bukhari 4008 - Book 64, Hadith 59

Narrated Mahmud bin Ar-Rabi:

That `Itban bin Malik who was one of the companions of the Prophet (ﷺ) and one of the warriors of Badr, came to Allah's Messenger (ﷺ).

Sahih al-Bukhari 4009 - Book 64, Hadith 60

Narrated Ibn Shihab:

I asked Al-Husain bin Muhammad who was one of the sons of Salim and one of the nobles amongst them, about the narration of Mahmud bin Ar-Rabi 'from `Itban bin Malik, and he confirmed it.

Sahih al-Bukhari 4010 - Book 64, Hadith 61

Narrated `Abdullah bin `Amr bin Rabi`a:

who was one of the leaders of Bani `Adi and his father participated in the battle of Badr in the company of the Prophet. `Umar appointed Qudama bin Maz'un as ruler of Bahrain, Qudama was one of the warriors of the battle of Badr and was the maternal uncle of `Abdullah bin `Umar and Hafsa.

Sahih al-Bukhari 4011 - Book 64, Hadith 62

Narrated Az-Zuhri:

Salim bin `Abdullah told me that Rafi` bin Khadij told `Abdullah bin `Umar that his two paternal uncles who had fought in the battle of Badr informed him that Allah's Messenger (ﷺ) forbade the renting of fields. I said to Salim, "Do you rent your land?" He said, "Yes, for Rafi` is mistaken."

Sahih al-Bukhari 4012, 4013 - Book 64, Hadith 63

Narrated `Abdullah bin Shaddad bin Al-Had Al-Laithi:

I saw Rifa`a bin Rafi` Al-Ansari who was a Badr warrior.

Sahih al-Bukhari 4014 - Book 64, Hadith 64

Narrated Al-Miswar bin Makhrama:

That `Amr bin `Auf, who was an ally of Bani 'Amir bin Luai and one of those who fought at Badr in the company of the Prophet (ﷺ) , said, "Allah's Messenger (ﷺ) sent Abu 'Ubaida bin Al-Jarrah to Bahrain to bring the Jizya taxation from its people, for Allah's Messenger (ﷺ) had made a peace treaty with the people of Bahrain and appointed Al-`Ala' bin Al-Hadrami as their ruler. So, Abu 'Ubaida arrived with the money from Bahrain. When the Ansar heard of the arrival of Abu 'Ubaida (on the next day) they offered the morning prayer with the Prophet (ﷺ) and when the morning prayer had finished, they presented themselves before him. On seeing the Ansar, Allah's Messenger (ﷺ) smiled and said, "I think you have heard that Abu 'Ubaida has brought something?" They replied, "Indeed, it is so, O Allah's Apostle!" He said, "Be happy, and hope for what will please you. By Allah, I am not afraid that you will be poor, but I fear that worldly wealth will be bestowed upon you as it was bestowed upon those who lived before you. So you will compete amongst yourselves for it, as they competed for it and it will destroy you as it did them."

Sahih al-Bukhari 4015 - Book 64, Hadith 65

Narrated Nafi`:

Ibn `Umar used to kill all kinds of snakes until Abu Lubaba Al-Badri told him that the Prophet (ﷺ) had forbidden the killing of harmless snakes living in houses and called Jinan. So Ibn `Umar gave up killing them.

Sahih al-Bukhari 4016, 4017 - Book 64, Hadith 66

Narrated Anas bin Malik:

Some men of the Ansar requested Allah's Messenger (ﷺ) to allow them to see him, they said, "Allow us to forgive the ransom of our sister's son, `Abbas." The Prophet (ﷺ) said, "By Allah, you will not leave a single Dirham of it!"

Sahih al-Bukhari 4018 - Book 64, Hadith 67

Narrated 'Ubaidullah bin `Adi bin Al-Khiyar:

That Al-Miqdad bin `Amr Al-Kindi, who was an ally of Bani Zuhra and one of those who fought the battle of Badr together with Allah's Messenger (ﷺ) told him that he said to Allah's Messenger (ﷺ), "Suppose I met one of the infidels and we fought, and he struck one of my hands with his sword and cut it off and then took refuge in a tree and said, "I surrender to Allah (i.e. I have become a Muslim),' could I kill him, O Allah's Messenger (ﷺ), after he had said this?" Allah's Messenger (ﷺ) said, "You should not kill him." Al- Miqdad said, "O Allah's Messenger (ﷺ)! But he had cut off one of my two hands, and then he had uttered those words?" Allah's Messenger (ﷺ) replied, "You should not kill him, for if you kill him, he would be in your position where you had been before killing him, and you would be in his position where he had been before uttering those words."

Sahih al-Bukhari 4019 - Book 64, Hadith 68

Narrated Anas:

Allah's Messenger (ﷺ) said on the day of Badr, "Who will go and see what has happened to Abu Jahl?" Ibn Mas`ud went and saw him struck by the two sons of 'Afra and was on the point of death . Ibn Mas`ud said, "Are you Abu Jahl?" Abu Jahl replied, "Can there be a man more superior to the one whom you have killed (or as Sulaiman said, or his own folk have killed.)?" Abu Jahl added, "Would that I had been killed by other than a mere farmer. "

Sahih al-Bukhari 4020 - Book 64, Hadith 69

Narrated Ibn `Abbas:

`Umar said, "When the Prophet (ﷺ) died I said to Abu Bakr, 'Let us go to our Ansari brethren.' We met two pious men from them, who had fought in the battle of Badr." When I mentioned this to `Urwa bin Az-Zubair, he said, "Those two pious men were 'Uwaim bin Sa`ida and Manbin Adi."

Sahih al-Bukhari 4021 - Book 64, Hadith 70

Narrated Qais:

The Badr warriors were given five thousand (Dirhams) each, yearly. `Umar said, "I will surely give them more than what I will give to others."

Sahih al-Bukhari 4022 - Book 64, Hadith 71

Narrated Jubair bin Mut'im:

I heard the Prophet (ﷺ) reciting Surat-at-Tur in Maghrib prayer, and that was at a time when belief was first planted in my heart. The Prophet (ﷺ) while speaking about the war prisoners of Badr, said, "Were Al-Mutim bin Adi alive and interceded with me for these filthy people, I would definitely forgive them for his sake."

Sahih al-Bukhari 4023 - Book 64, Hadith 72

Narrated Said bin Al-Musaiyab:

When the first civil strife (in Islam) took place because of the murder of 'Uthman, it left none of the Badr warriors alive. When the second civil strife, that is the battle of Al-Harra, took place, it left none of the Hudaibiya treaty companions alive. Then the third civil strife took place and it did not subside till it had exhausted all the strength of the people.

Sahih al-Bukhari 4024 - Book 64, Hadith 73

Narrated Yunus bin Yazid:

I heard Az-Zuhri saying, "I heard `Urwa bin Az-Zubair. Sa`id bin Al-Musaiyab, 'Alqama bin Waqqas and 'Ubaidullah bin `Abdullah each narrating part of the narrative concerning `Aisha the wife of the Prophet. `Aisha said: When I and Um Mistah were returning, Um Mistah stumbled by treading on the end of her robe, and on that she said, 'May Mistah be ruined.' I said, 'You have said a bad thing, you curse a man who took part in the battle of Badr!." Az-Zuhri then narrated the narration of the Lie (forged against `Aisha).

Sahih al-Bukhari 4025 - Book 64, Hadith 74

Narrated Ibn Shihab:

These were the battles of Allah's Messenger (ﷺ) (which he fought), and while mentioning (the Badr battle) he said, "While the corpses of the pagans were being thrown into the well, Allah's Messenger (ﷺ) said (to them), 'Have you found what your Lord promised true?" `Abdullah said, "Some of the Prophet's companions said, "O Allah's Messenger (ﷺ)! You are addressing dead people.' Allah's Messenger (ﷺ) replied, 'You do not hear what I am saying, better than they.' The total number of Muslim fighters from Quraish who fought in the battle of Badr and were given their share of the booty, were 81 men." Az-Zubair said, "When their shares were distributed, their number was 101 men. But Allah knows it better."

Sahih al-Bukhari 4026 - Book 64, Hadith 75

Narrated Az-Zubair:

On the day of Badr, (Quraishi) Emigrants received 100 shares of the war booty."

Sahih al-Bukhari 4027 - Book 64, Hadith 76

Narrated Ibn `Umar:

Bani An-Nadir and Bani Quraiza fought (against the Prophet (ﷺ) violating their peace treaty), so the Prophet exiled Bani An-Nadir and allowed Bani Quraiza to remain at their places (in Medina) taking nothing from them till they fought against the Prophet (ﷺ) again) . He then killed their men and distributed their women, children and property among the Muslims, but some of them came to the Prophet (ﷺ) and he granted them safety, and they embraced Islam. He exiled all the Jews from Medina. They were the Jews of Bani Qainuqa', the tribe of `Abdullah bin Salam and the Jews of Bani Haritha and all the other Jews of Medina.

Sahih al-Bukhari 4028 - Book 64, Hadith 77

Narrated Sa`id bin Jubair:

I mentioned to Ibn `Abbas Surat-Hashr. He said, "Call it Surat-an-Nadir."

Sahih al-Bukhari 4029 - Book 64, Hadith 78

Narrated Anas bin Malik:

Some people used to allot some date palm trees to the Prophet (ﷺ) as gift till he conquered Banu Quraiza and Bani An-Nadir, where upon he started returning their date palms to them.

Sahih al-Bukhari 4030 - Book 64, Hadith 79

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) had the date-palm trees of Bani Al-Nadir burnt and cut down at a place called Al- Buwaira. Allah then revealed: "What you cut down of the date-palm trees (of the enemy) Or you left them standing on their stems. It was by Allah's Permission." (59.5)

Sahih al-Bukhari 4031 - Book 64, Hadith 80

Narrated Ibn `Umar:

The Prophet (ﷺ) burnt the date-palm trees of Bani An-Nadir. Hassan bin Thabit said the following poetic Verses about this event:-- "the terrible burning of Al-Buwaira Has been received indifferently By the nobles of Bani Luai (The masters and nobles of Quraish)." Abu Sufyan bin Al-Harith (i.e. the Prophet's cousin who was still a disbeliever then) replied to Hassan, saying in poetic verses:-- "May Allah bless that burning And set all its (i.e. Medina's) Parts on burning fire. You will see who is far from it (i.e. Al-Buwaira) And which of our lands will be Harmed by it (i.e. the burning of Al- Buwaira).

Sahih al-Bukhari 4032 - Book 64, Hadith 81

Narrated Malik bin Aus Al-Hadathan An-Nasri:

That once `Umar bin Al-Khattab called him and while he was sitting with him, his gatekeeper, Yarfa came and said, "Will you admit `Uthman, `Abdur-Rahman bin `Auf, AzZubair and Sa`d (bin Abi Waqqas) who are waiting for your permission?" `Umar said, "Yes, let them come in." After a while, Yarfa- came again and said, "Will you admit `Ali and `Abbas who are asking your permission?" `Umar said, "Yes." So, when the two entered, `Abbas said, "O chief of the believers! Judge between me and this (i.e. `Ali). "Both of them had a dispute regarding the property of Bani An-Nadir which Allah had given to His Apostle as Fai (i.e. booty gained without fighting), `Ali and `Abbas started reproaching each other. The (present) people (i.e. `Uthman and his companions) said, "O chief of the believers! Give your verdict in their case and relieve each from) the other." `Umar said, "Wait I beseech you, by Allah, by Whose Permission both the heaven and the earth stand fast! Do you know that Allah's Messenger (ﷺ) said, 'We (Prophets) our properties are not to be inherited, and whatever we leave, is to be spent in charity,' and he said it about himself?" They (i.e. `Uthman and his company) said, "He did say it. "`Umar then turned towards `Ali and `Abbas and said, "I beseech you both, by Allah! Do you know that Allah's Messenger (ﷺ) said this?" They replied in the affirmative. He said, "Now I am talking to you about this matter. Allah the Glorified favored His Apostle with something of this Fai (i.e. booty won without fighting) which He did not give to anybody else. Allah said:-- "And what Allah gave to His Apostle ("Fai"" Booty) from them--For which you made no expedition With either Calvary or camelry. But Allah gives power to His Apostles Over whomsoever He will And Allah is able to do all things." (59.6) So this property was especially granted to Allah's Messenger (ﷺ) . But by Allah, the Prophet (ﷺ) neither took it all for himself only, nor deprived you of it, but he gave it to all of you and distributed it amongst you till only this remained out of it. And from this Allah's Messenger (ﷺ) used to spend the yearly maintenance for his family, and whatever used to remain, he used to spend it where Allah's Property is spent (i.e. in charity), Allah's Messenger (ﷺ) kept on acting like that during all his life, Then he died, and Abu Bakr said, 'I am the successor of Allah's Messenger (ﷺ).' So he (i.e. Abu Bakr) took charge of this property and disposed of it in the same manner as Allah's Messenger (ﷺ) used to do, and all of you (at that time) knew all about it." Then `Umar turned towards `Ali and `Abbas and said, "You both remember that Abu Bakr disposed of it in the way you have described and Allah knows that, in that matter, he was sincere, pious, rightly guided and the follower of the right. Then Allah caused Abu Bakr to die and I

said, 'I am the successor of Allah's Messenger (ﷺ) and Abu Bakr.' So I kept this property in my possession for the first two years of my rule (i.e. Caliphate and I used to dispose of it in the same wa as Allah's Messenger (ﷺ) and Abu Bakr used to do; and Allah knows that I have been sincere, pious, rightly guided an the follower of the right (in this matte Later on both of you (i.e. `Ali and `Abbas) came to me, and the claim of you both was one and the same, O `Abbas! You also came to me. So I told you both that Allah's Messenger (ﷺ) said, "Our property is not inherited, but whatever we leave is to be given in charity.' Then when I thought that I should better hand over this property to you both or the condition that you will promise and pledge before Allah that you will dispose it off in the same way as Allah's Messenger (ﷺ) and Abu Bakr did and as I have done since the beginning of my caliphate or else you should not speak to me (about it).' So, both of you said to me, 'Hand it over to us on this condition.' And on this condition I handed it over to you. Do you want me now to give a decision other than that (decision)? By Allah, with Whose Permission both the sky and the earth stand fast, I will never give any decision other than that (decision) till the Last Hour is established. But if you are unable to manage it (i.e. that property), then return it to me, and I will manage on your behalf." The sub-narrator said, "I told `Urwa bin Az-Zubair of this Hadith and he said, 'Malik bin Aus has told the truth" I heard `Aisha, the wife of the Prophet (ﷺ) saying, 'The wives of the Prophet (ﷺ) sent `Uthman to Abu Bakr demanding from him their 1/8 of the Fai which Allah had granted to his Apostle. But I used to oppose them and say to them: Will you not fear Allah? Don't you know that the Prophet used to say: Our property is not inherited, but whatever we leave is to be given in charity? The Prophet (ﷺ) mentioned that regarding himself. He added: 'The family of Muhammad can take their sustenance from this property. So the wives of the Prophet (ﷺ) stopped demanding it when I told them of that.' So, this property (of Sadaqa) was in the hands of `Ali who withheld it from `Abbas and overpowered him. Then it came in the hands of Hasan bin `Ali, then in the hands of Husain bin `Ali, and then in the hands of `Ali bin Husain and Hasan bin Hasan, and each of the last two used to manage it in turn, then it came in the hands of Zaid bin Hasan, and it was truly the Sadaqa of Allah's Apostle ."

Sahih al-Bukhari 4033, 4034 - Book 64, Hadith 82

Narrated `Aisha:

Fatima and Al-`Abbas came to Abu Bakr, claiming their inheritance of the Prophet's land of Fadak and his share from Khaibar. Abu Bakr said, "I heard the Prophet (ﷺ) saying, 'Our property is not inherited, and whatever we leave is to be given in charity. But the family of Muhammad can take their sustenance from this property.' By Allah, I would love to do good to the Kith and kin of Allah's Apostle rather than to my own Kith and kin."

Sahih al-Bukhari 4035, 4036 - Book 64, Hadith 83

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) said, "Who is willing to kill Ka`b bin Al-Ashraf who has hurt Allah and His Apostle?" Thereupon Muhammad bin Maslama got up saying, "O Allah's Messenger (ﷺ)! Would you like that I kill him?" The Prophet (ﷺ) said, "Yes," Muhammad bin Maslama said, "Then allow me to say a (false) thing (i.e. to deceive Ka`b). "The Prophet (ﷺ) said, "You may say it." Then Muhammad bin Maslama went to Ka`b and said, "That man (i.e. Muhammad demands Sadaqa (i.e. Zakat) from us, and he has troubled us, and I have come to borrow something from you." On that, Ka`b said, "By Allah, you will get tired of him!" Muhammad bin Maslama said, "Now as we have followed him, we do not want to leave him unless and until we see how his end is going to be. Now we want you to lend us a camel load or two of food." (Some difference between narrators about a camel load or two.) Ka`b said, "Yes, (I will lend you), but you should mortgage something to me." Muhammad bin Mas-lama and his companion said, "What do you want?" Ka`b replied, "Mortgage your women to me." They said, "How can we mortgage our women to you and you are the most handsome of the 'Arabs?" Ka`b said, "Then mortgage your sons to me." They said, "How can we mortgage our sons to you? Later they would be abused by the people's saying that so-and-so has been mortgaged for a camel load of food. That would cause us great disgrace, but we will mortgage our arms to you." Muhammad bin Maslama and his companion promised Ka`b that Muhammad would return to him. He came to Ka`b at night along with Ka`b's foster brother, Abu Na'ila. Ka`b invited them to come into his fort, and then he went down to them. His wife asked him, "Where are you going at this time?" Ka`b replied, "None but Muhammad bin Maslama and my (foster) brother Abu Na'ila have come." His wife said, "I hear a voice as if dropping blood is from him, Ka`b said. "They are none but my brother Muhammad bin Maslama and my foster brother Abu Naila. A generous man should respond to a call at night even if invited to be killed." Muhammad bin Maslama went with two men. (Some narrators mention the men as 'Abu bin Jabr. Al Harith bin Aus and `Abbad bin Bishr). So Muhammad bin Maslama went in together with two men, and sail to them, "When Ka`b comes, I will touch his hair and smell it, and when you see that I have got hold of his head, strip him. I will let you smell his head." Ka`b bin Al-Ashraf came down to them wrapped in his clothes, and diffusing perfume. Muhammad bin Maslama said. " have never smelt a better scent than this. Ka`b replied. "I have got the best 'Arab women who know how to use the high class of perfume." Muhammad bin Maslama requested Ka`b "Will you allow me to smell your head?" Ka`b

said, "Yes." Muhammad smelt it and made his companions smell it as well. Then he requested Ka`b again, "Will you let me (smell your head)?" Ka`b said, "Yes." When Muhammad got a strong hold of him, he said (to his companions), "Get at him!" So they killed him and went to the Prophet (ﷺ) and informed him. (Abu Rafi`) was killed after Ka`b bin Al-Ashraf."

Sahih al-Bukhari 4037 - Book 64, Hadith 84

Narrated Al-Bara bin Azib:

Allah's Messenger (ﷺ) sent a group of persons to Abu Rafi`. `Abdullah bin Atik entered his house at night, while he was sleeping, and killed him.

Sahih al-Bukhari 4038 - Book 64, Hadith 85

Narrated Al-Bara bin Azib:

Allah's Messenger (ﷺ) sent some men from the Ansar to ((kill) Abu Rafi`, the Jew, and appointed `Abdullah bin Atik as their leader. Abu Rafi` used to hurt Allah's Messenger (ﷺ) and help his enemies against him. He lived in his castle in the land of Hijaz. When those men approached (the castle) after the sun had set and the people had brought back their livestock to their homes. `Abdullah (bin Atik) said to his companions, "Sit down at your places. I am going, and I will try to play a trick on the gate-keeper so that I may enter (the castle)." So `Abdullah proceeded towards the castle, and when he approached the gate, he covered himself with his clothes, pretending to answer the call of nature. The people had gone in, and the gate-keeper (considered `Abdullah as one of the castle's servants) addressing him saying, "O Allah's Servant! Enter if you wish, for I want to close the gate." `Abdullah added in his story, "So I went in (the castle) and hid myself. When the people got inside, the gate-keeper closed the gate and hung the keys on a fixed wooden peg. I got up and took the keys and opened the gate. Some people were staying late at night with Abu Rafi` for a pleasant night chat in a room of his. When his companions of nightly entertainment went away, I ascended to him, and whenever I opened a door, I closed it from inside. I said to myself, 'Should these people discover my presence, they will not be able to catch me till I have killed him.' So I reached him and found him sleeping in a dark house amidst his family, I could not recognize his location in the house. So I shouted, 'O Abu Rafi`!' Abu Rafi` said, 'Who is it?' I proceeded towards the source of the voice and hit him with the sword, and because of my perplexity, I could not kill him. He cried loudly, and I came out of the house and waited for a while, and then went to him again and said, 'What is this voice, O Abu Rafi`?' He said, 'Woe to your mother! A man in my house has hit me with a sword! I again hit him severely but I did not kill him. Then I drove the point of the sword into his belly (and pressed it through) till it touched his back, and I realized that I have killed him. I then opened the doors one by one till I reached the staircase, and thinking that I had reached the ground, I stepped out and fell down and got my leg broken in a moonlit night. I tied my leg with a turban and proceeded on till I sat at the gate, and said, 'I will not go out tonight till I know that I have killed him.' So, when (early in the morning) the cock crowed, the announcer of the casualty stood on the wall saying, 'I announce the death of Abu Rafi`, the merchant of Hijaz. Thereupon I went to my companions and said, 'Let us save ourselves, for Allah has killed Abu Rafi`,' So I (along with my companions proceeded and) went to the Prophet (ﷺ) and described the whole story to him. "He said, 'Stretch

out your (broken) leg. I stretched it out and he rubbed it and it became All right as if I had never had any ailment whatsoever."

Sahih al-Bukhari 4039 - Book 64, Hadith 86

Narrated Al-Bara:

Allah's Messenger (ﷺ) sent `Abdullah bin 'Atik and `Abdullah bin `Utba with a group of men to Abu Rafi` (to kill him). They proceeded till they approached his castle, whereupon `Abdullah bin Atik said to them, "Wait (here), and in the meantime I will go and see." `Abdullah said later on, "I played a trick in order to enter the castle. By chance, they lost a donkey of theirs and came out carrying a flaming light to search for it. I was afraid that they would recognize me, so I covered my head and legs and pretended to answer the call to nature. The gatekeeper called, 'Whoever wants to come in, should come in before I close the gate.' So I went in and hid myself in a stall of a donkey near the gate of the castle. They took their supper with Abu Rafi` and had a chat till late at night. Then they went back to their homes. When the voices vanished and I no longer detected any movement, I came out. I had seen where the gate-keeper had kept the key of the castle in a hole in the wall. I took it and unlocked the gate of the castle, saying to myself, 'If these people should notice me, I will run away easily.' Then I locked all the doors of their houses from outside while they were inside, and ascended to Abu Rafi` by a staircase. I saw the house in complete darkness with its light off, and I could not know where the man was. So I called, 'O Abu Rafi`!' He replied, 'Who is it?' I proceeded towards the voice and hit him. He cried loudly but my blow was futile. Then I came to him, pretending to help him, saying with a different tone of my voice, ' What is wrong with you, O Abu Rafi`?' He said, 'Are you not surprised? Woe on your mother! A man has come to me and hit me with a sword!' So again I aimed at him and hit him, but the blow proved futile again, and on that Abu Rafi` cried loudly and his wife got up. I came again and changed my voice as if I were a helper, and found Abu Rafi` lying straight on his back, so I drove the sword into his belly and bent on it till I heard the sound of a bone break. Then I came out, filled with astonishment and went to the staircase to descend, but I fell down from it and got my leg dislocated. I bandaged it and went to my companions limping. I said (to them), 'Go and tell Allah's Messenger (ﷺ) of this good news, but I will not leave (this place) till I hear the news of his (i.e. Abu Rafi`'s) death.' When dawn broke, an announcer of death got over the wall and announced, 'I convey to you the news of Abu Rafi`'s death.' I got up and proceeded without feeling any pain till I caught up with my companions before they reached the Prophet (ﷺ) to whom I conveyed the good news."

Sahih al-Bukhari 4040 - Book 64, Hadith 87

Narrated Ibn `Abbas:

On the day of Uhud. the Prophet (ﷺ) said, "This is Gabriel holding the head of his horse and equipped with war material.'

Sahih al-Bukhari 4041 - Book 64, Hadith 88

Narrated `Uqba bin Amir:

Allah's Messenger (ﷺ) offered the funeral prayers of the martyrs of Uhud eight years after (their death), as if bidding farewell to the living and the dead, then he ascended the pulpit and said, "I am your predecessor before you, and I am a witness on you, and your promised place to meet me will be Al- Haud (i.e. the Tank) (on the Day of Resurrection), and I am (now) looking at it from this place of mine. I am not afraid that you will worship others besides Allah, but I am afraid that worldly life will tempt you and cause you to compete with each other for it." That was the last look which I cast on Allah's Messenger (ﷺ).

Sahih al-Bukhari 4042 - Book 64, Hadith 89

Narrated Al-Bara:

We faced the pagans on that day (of the battle of Uhud) and the Prophet (ﷺ) placed a batch of archers (at a special place) and appointed `Abdullah (bin Jubair) as their commander and said, "Do not leave this place; and if you should see us conquering the enemy, do not leave this place, and if you should see them conquering us, do not (come to) help us," So, when we faced the enemy, they took to their heel till I saw their women running towards the mountain, lifting up their clothes from their legs, revealing their leg-bangles. The Muslims started saying, "The booty, the booty!" `Abdullah bin Jubair said, "The Prophet (ﷺ) had taken a firm promise from me not to leave this place." But his companions refused (to stay). So when they refused (to stay there), (Allah) confused them so that they could not know where to go, and they suffered seventy casualties. Abu Sufyan ascended a high place and said, "Is Muhammad present amongst the people?" The Prophet (ﷺ) said, "Do not answer him." Abu Sufyan said, "Is the son of Abu Quhafa present among the people?" The Prophet (ﷺ) said, "Do not answer him." `Abd Sufyan said, "Is the son of Al-Khattab amongst the people?" He then added, "All these people have been killed, for, were they alive, they would have replied." On that, `Umar could not help saying, "You are a liar, O enemy of Allah! Allah has kept what will make you unhappy." Abu Safyan said, "Superior may be Hubal!" On that the Prophet said (to his companions), "Reply to him." They asked, "What may we say?" He said, "Say: Allah is More Elevated and More Majestic!" Abu Sufyan said, "We have (the idol) Al-`Uzza, whereas you have no `Uzza!" The Prophet (ﷺ) said (to his companions), "Reply to him." They said, "What may we say?" The Prophet (ﷺ) said, "Say: Allah is our Helper and you have no helper." Abu Sufyan said, "(This) day compensates for our loss at Badr and (in) the battle (the victory) is always undecided and shared in turns by the belligerents. You will see some of your dead men mutilated, but neither did I urge this action, nor am I sorry for it." Narrated Jabir: Some people took wine in the morning of the day of Uhud and were then killed as martyrs.

Sahih al-Bukhari 4043, 4044 - Book 64, Hadith 90

Narrated Sa`d bin Ibrahim:

A meal was brought to `Abdur-Rahman bin `Auf while he was fasting. He said, "Mus`ab bin `Umar was martyred, and he was better than I, yet he was shrouded in a Burda (i.e. a sheet) so that, if his head was covered, his feet became naked, and if his feet were covered, his head became naked." `Abdur-Rahman added, "Hamza was martyred and he was better than 1. Then worldly wealth was bestowed upon us and we were given thereof too much. We are afraid that the reward of our deeds have been given to us in this life." `Abdur-Rahman then started weeping so much that he left the food.

Sahih al-Bukhari 4045 - Book 64, Hadith 91

Narrated Jabir bin `Abdullah:

On the day of the battle of Uhud, a man came to the Prophet (ﷺ) and said, "Can you tell me where I will be if I should get martyred?" The Prophet (ﷺ) replied, "In Paradise." The man threw away some dates he was carrying in his hand, and fought till he was martyred .

Sahih al-Bukhari 4046 - Book 64, Hadith 92

Narrated Khabbab bin Al-Art:

We migrated in the company of Allah's Messenger (ﷺ), seeking Allah's Pleasure. So our reward became due and sure with Allah. Some of us have been dead without enjoying anything of their rewards (here), and one of them was Mus'ab bin 'Umar who was martyred on the day of the battle of Uhud, and did not leave anything except a Namira (i.e. a sheet in which he was shrouded). If we covered his head with it, his feet became naked, and if we covered his feet with it, his head became naked. So the Prophet (ﷺ) said to us, "Cover his head with it and put some Idhkhir (i.e. a kind of grass) over his feet or throw Idhkhir over his feet." But some amongst us have got the fruits of their labor ripened, and they are collecting them.

Sahih al-Bukhari 4047 - Book 64, Hadith 93

Narrated Anas:

His uncle (Anas bin An-Nadr) was absent from the battle of Badr and he said, "I was absent from the first battle of the Prophet (i.e. Badr battle), and if Allah should let me participate in (a battle) with the Prophet, Allah will see how strongly I will fight." So he encountered the day of Uhud battle. The Muslims fled and he said, "O Allah ! I appeal to You to excuse me for what these people (i.e. the Muslims) have done, and I am clear from what the pagans have done." Then he went forward with his sword and met Sad bin Mu'adh (fleeing), and asked him, "Where are you going, O Sad? I detect a smell of Paradise before Uhud." Then he proceeded on and was martyred. No-body was able to recognize him till his sister recognized him by a mole on his body or by the tips of his fingers. He had over 80 wounds caused by stabbing, striking or shooting with arrows.

Sahih al-Bukhari 4048 - Book 64, Hadith 94

Narrated Zaid bin Thabit:

When we wrote the Holy Qur'an, I missed one of the Verses of Surat-al-Ahzab which I used to hear Allah's Messenger (ﷺ) reciting. Then we searched for it and found it with Khuza`ima bin Thabit Al-Ansari. The Verse was:-- 'Among the Believers are men Who have been true to Their Covenant with Allah, Of them, some have fulfilled Their obligations to Allah (i.e. they have been Killed in Allah's Cause), And some of them are (still) waiting" (33.23) So we wrote this in its place in the Qur'an.

Sahih al-Bukhari 4049 - Book 64, Hadith 95

Narrated Zaid bin Thabit:

When the Prophet (ﷺ) set out for (the battle of) Uhud, some of those who had gone out with him, returned. The companions of the Prophet (ﷺ) were divided into two groups. One group said, "We will fight them (i.e. the enemy)," and the other group said, "We will not fight them." So there came the Divine Revelation:-- '(O Muslims!) Then what is the matter within you that you are divided. Into two parties about the hypocrites? Allah has cast them back (to disbelief) Because of what they have earned.' (4.88) On that, the Prophet (ﷺ) said, "That is Taiba (i.e. the city of Medina) which clears one from one's sins as the fire expels the impurities of silver."

Sahih al-Bukhari 4050 - Book 64, Hadith 96

Narrated Jabir:

This Verse: "When two of your parties almost Decided to fall away..." was revealed in our connection, i.e. Bani Salama and Bani Haritha and I would not have liked that, if it was not revealed, for Allah said:-- But Allah was their Protector.....(3.122)

Sahih al-Bukhari 4051 - Book 64, Hadith 97

Narrated Jabir:

"Allah's Messenger (ﷺ) said to me, "Have you got married O Jabir?" I replied, "Yes." He asked "What, a virgin or a matron?" I replied, "Not a virgin but a matron." He said, "Why did you not marry a young girl who would have fondled with you?" I replied, "O Allah's Messenger (ﷺ)! My father was martyred on the day of Uhud and left nine (orphan) daughters who are my nine sisters; so I disliked to have another young girl of their age, but (I sought) an (elderly) woman who could comb their hair and look after them." The Prophet (ﷺ) said, "You have done the right thing."

Sahih al-Bukhari 4052 - Book 64, Hadith 98

Narrated Jabir bin `Abdullah:

That his father was martyred on the day of the battle of Uhud and was in debt and left six (orphan) daughters. Jabir, added, "When the season of plucking the dates came, I went to Allah's Messenger (ﷺ) and said, "You know that my father was martyred on the day of Uhud, and he was heavily in debt, and I would like that the creditors should see you." The Prophet (ﷺ) said, "Go and pile every kind of dates apart." I did so and called him (i.e. the Prophet (ﷺ)). When the creditors saw him, they started claiming their debts from me then in such a harsh manner (as they had never done before). So when he saw their attitude, he went round the biggest heap of dates thrice, and then sat over it and said, 'O Jabir), call your companions (i.e. the creditors).' Then he kept on measuring (and giving) to the creditors (their due) till Allah paid all the debt of my father. I would have been satisfied to retain nothing of those dates for my sisters after Allah had paid the debts of my father. But Allah saved all the heaps (of dates), so that when I looked at the heap where the Prophet (ﷺ) had been sitting, it seemed as if a single date had not been taken away thereof."

Sahih al-Bukhari 4053 - Book 64, Hadith 99

Narrated Sa`d bin Abi Waqqas:

I saw Allah's Messenger (ﷺ) on the day of the battle of Uhud accompanied by two men fighting on his behalf. They were dressed in white and were fighting as bravely as possible. I had never seen them before, nor did I see them later on.

Sahih al-Bukhari 4054 - Book 64, Hadith 100

Narrated Sa`d bin Abi Waqqas:

The Prophet (ﷺ) took out a quiver (of arrows) for me on the day of Uhud and said, "Throw (arrows); let my father and mother be sacrificed for you."

Sahih al-Bukhari 4055 - Book 64, Hadith 101

Narrated Sa`d:

Allah's Messenger (ﷺ) mentioned both his father and mother for me on the day of the battle of Uhud.

Sahih al-Bukhari 4056 - Book 64, Hadith 102

Narrated Ibn Al Musaiyab:

Sa`d bin Abi Waqqas said, "Allah's Messenger (ﷺ) mentioned both his father and mother for me on the day of the battle of Uhud." He meant when the Prophet (ﷺ) said (to Sa`d) while the latter was fighting. "Let my father and mother be sacrificed for you!"

Sahih al-Bukhari 4057 - Book 64, Hadith 103

Narrated `Ali:

I have never heard the Prophet (ﷺ) mentioning both his father and mother for anybody other than Sa`d.

Sahih al-Bukhari 4058 - Book 64, Hadith 104

Narrated `Ali:

I have never heard the Prophet (ﷺ) mentioning his father and mother for anybody other than Sa`d bin Malik. I heard him saying on the day of Uhud, "O Sa`d throw (arrows)! Let my father and mother be sacrificed for you !"

Sahih al-Bukhari 4059 - Book 64, Hadith 105

Narrated Mu'tamir's father:

`Uthman said that on the day of the battle of Uhud, none remained with the Prophet (ﷺ) but Talha and Sa`d.

Sahih al-Bukhari 4060, 4061 - Book 64, Hadith 106

Narrated As-Saib bin Yazid:

I have been in the company of `AbdurRahman bin `Auf, Talha bin 'Ubaidullah, Al-Miqdad and Sa`d, and I heard none of them narrating anything from the Prophet (ﷺ) excepting the fact that I heard Talha narrating about the day of Uhud (battle) .

Sahih al-Bukhari 4062 - Book 64, Hadith 107

Narrated Qais:

I saw Talha's paralyzed hand with which he had protected the Prophet (ﷺ) on the day of Uhud.

Sahih al-Bukhari 4063 - Book 64, Hadith 108

Narrated Anas:

When it was the day of Uhud, the people left the Prophet (ﷺ) while Abu Talha was in front of the Prophet (ﷺ) shielding him with his leather shield. Abu Talha was a skillful archer who used to shoot violently. He broke two or three arrow bows on that day. If a man carrying a quiver full of arrows passed by, the Prophet would say (to him), put (scatter) its contents for Abu Talha." The Prophet (ﷺ) would raise his head to look at the enemy, whereupon Abu Talha would say, "Let my father and mother be sacrificed for you ! Do not raise your head, lest an arrow of the enemy should hit you. (Let) my neck (be struck) rather than your neck." I saw `Aisha, the daughter of Abu Bakr, and Um Sulaim rolling up their dresses so that I saw their leg-bangles while they were carrying water skins on their backs and emptying them in the mouths of the (wounded) people. They would return to refill them and again empty them in the mouths of the (wounded) people. The sword fell from Abu Talha's hand twice or thrice (on that day).

Sahih al-Bukhari 4064 - Book 64, Hadith 109

Narrated `Aisha:

When it was the day of Uhud, the pagans were defeated. Then Satan, Allah's Curse be upon him, cried loudly, "O Allah's Worshippers, beware of what is behind!" On that, the front files of the (Muslim) forces turned their backs and started fighting with the back files. Hudhaifa looked, and on seeing his father Al-Yaman, he shouted, "O Allah's Worshippers, my father, my father!" But by Allah, they did not stop till they killed him. Hudhaifa said, "May Allah forgive you." (The sub-narrator, `Urwa, said, "By Allah, Hudhaifa continued asking Allah's Forgiveness for the killers of his father till he departed to Allah (i.e. died).")

Sahih al-Bukhari 4065 - Book 64, Hadith 110

Narrated `Uthman bin Mauhab:

A man came to perform the Hajj to (Allah's) House. Seeing some people sitting, he said, "Who are these sitting people?" Somebody said, "They are the people of Quraish." He said, "Who is the old man?" They said, "Ibn `Umar." He went to him and said, "I want to ask you about something; will you tell me about it? I ask you with the respect due to the sanctity of this (Sacred) House, do you know that `Uthman bin `Affan fled on the day of Uhud?" Ibn `Umar said, "Yes." He said, "Do you know that he (i.e. `Uthman) was absent from the Badr (battle) and did not join it?" Ibn `Umar said, "Yes." He said, "Do you know that he failed to be present at the Ridwan Pledge of allegiance (i.e. Pledge of allegiance at Hudaibiya) and did not witness it?" Ibn `Umar replied, "Yes," He then said, "Allahu-Akbar!" Ibn `Umar said, "Come along; I will inform you and explain to you what you have asked. As for the flight (of `Uthman) on the day of Uhud, I testify that Allah forgave him. As regards his absence from the Badr (battle), he was married to the daughter of Allah's Messenger (ﷺ) and she was ill, so the Prophet (ﷺ) said to him, 'You will have such reward as a man who has fought the Badr battle will get, and will also have the same share of the booty.' As for his absence from the Ridwan Pledge of allegiance if there had been anybody more respected by the Meccans than `Uthman bin `Affan, the Prophet would surely have sent that man instead of `Uthman. So the Prophet (ﷺ) sent him (i.e. `Uthman to Mecca) and the Ridwan Pledge of allegiance took place after `Uthman had gone to Mecca. The Prophet raised his right hand saying. 'This is the hand of `Uthman,' and clapped it over his other hand and said, "This is for `Uthman.'" Ibn `Umar then said (to the man), "Go now, after taking this information."

Sahih al-Bukhari 4066 - Book 64, Hadith 111

Narrated Al-Bara' bin `Azib:

The Prophet (ﷺ) appointed `Abdullah bin Jubair as the commander of the cavalry archers on the day of the battle of Uhud. Then they returned defeated, and that what is referred to by Allah's Statement:-- "And the Apostle (Muhammad) was in your rear calling you back." (3.153)

Sahih al-Bukhari 4067 - Book 64, Hadith 112

Abu Talha (ra) said:

I was amongst those who were overtaken by slumber until my sword fell from my hand on several occasions. The sword fell and I picked it up, and it fell again, and I picked it up."

Sahih al-Bukhari 4068 - Book 64, Hadith 113

Narrated Salim's father:

That he heard Allah's Messenger (ﷺ), when raising his head from bowing of the first rak`a of the morning prayer, saying, "O Allah! Curse so-and-so and so-and-so" after he had said, "Allah hears him who sends his praises to Him. Our Lord, all the Praises are for you!" So Allah revealed:-- "Not for you (O Muhammad!).....(till the end of Verse) they are indeed wrong-doers." (3.128)

Sahih al-Bukhari 4069 - Book 64, Hadith 114

Salim bin `Abdullah said' "Allah's Messenger (ﷺ) used to invoke evil upon Safwan bin Umaiya, Suhail bin `Amr and Al-Harith bin Hisham. So the Verse was revealed:

-- "Not for you (O Muhammad!).....(till the end of Verse) For they are indeed wrong-doers." (3.128)

Sahih al-Bukhari 4070 - Book 64, Hadith 115

Narrated Tha`laba bin Abi Malik:

`Umar bin Al-Khattab distributed woolen clothes amongst some women of Medina, and a nice woolen garment remained. Some of those who were sitting with him, said, "O chief of the believers! Give it to the daughter of Allah's Messenger (ﷺ) who is with you," and by that, they meant Um Kulthum, the daughter of `Ali. `Umar said, "Um Salit has got more right than she." Um Salit was amongst those Ansari women who had given the pledge of allegiance to Allah's Messenger (ﷺ) . `Umar added, "She (i.e. Um Salit) used to carry the filled water skins for us on the day of the battle of Uhud."

Sahih al-Bukhari 4071 - Book 64, Hadith 116

Narrated Jafar bin `Amr bin Umaiya:

I went out with 'Ubaidullah bin `Adi Al-Khaiyar. When we reached Hims (i.e. a town in Syria), 'Ubaidullah bin `Adi said (to me), "Would you like to see Wahshi so that we may ask him about the killing of Hamza?" I replied, "Yes." Wahshi used to live in Hims. We enquired about him and somebody said to us, "He is that in the shade of his palace, as if he were a full water skin." So we went up to him, and when we were at a short distance from him, we greeted him and he greeted us in return. 'Ubaidullah was wearing his turban and Wahshi could not see except his eyes and feet. 'Ubaidullah said, "O Wahshi! Do you know me?" Wahshi looked at him and then said, "No, by Allah! But I know that `Adi bin Al-Khiyar married a woman called Um Qital, the daughter of Abu Al-Is, and she delivered a boy for him at Mecca, and I looked for a wet nurse for that child. (Once) I carried that child along with his mother and then I handed him over to her, and your feet resemble that child's feet." Then 'Ubaidullah uncovered his face and said (to Wahshi), "Will you tell us (the story of) the killing of Hamza?" Wahshi replied "Yes, Hamza killed Tuaima bin `Adi bin Al-Khaiyar at Badr (battle) so my master, Jubair bin Mut`im said to me, 'If you kill Hamza in revenge for my uncle, then you will be set free." When the people set out (for the battle of Uhud) in the year of 'Ainain ..'Ainain is a mountain near the mountain of Uhud, and between it and Uhud there is a valley.. I went out with the people for the battle. When the army aligned for the fight, Siba' came out and said, 'Is there any (Muslim) to accept my challenge to a duel?' Hamza bin `Abdul Muttalib came out and said, 'O Siba'. O Ibn Um Anmar, the one who circumcises other ladies! Do you challenge Allah and His Apostle?' Then Hamza attacked and killed him, causing him to be non-extant like the bygone yesterday. I hid myself under a rock, and when he (i.e. Hamza) came near me, I threw my spear at him, driving it into his umbilicus so that it came out through his buttocks, causing him to die. When all the people returned to Mecca, I too returned with them. I stayed in (Mecca) till Islam spread in it (i.e. Mecca). Then I left for Taif, and when the people (of Taif) sent their messengers to Allah's Messenger (ﷺ), I was told that the Prophet (ﷺ) did not harm the messengers; So I too went out with them till I reached Allah's Messenger (ﷺ). When he saw me, he said, 'Are you Wahshi?' I said, 'Yes.' He said, 'Was it you who killed Hamza?' I replied, 'What happened is what you have been told of.' He said, 'Can you hide your face from me?' So I went out when Allah's Messenger (ﷺ) died, and Musailamah Al-Kadhdhab appeared (claiming to be a prophet). I said, 'I will go out to Musailamah so that I may kill him, and make amends for killing Hamza. So I went out with the people (to fight Musailamah and his followers) and then famous

events took place concerning that battle. Suddenly I saw a man (i.e. Musailamah) standing near a gap in a wall. He looked like an ash-colored camel and his hair was dishevelled. So I threw my spear at him, driving it into his chest in between his breasts till it passed out through his shoulders, and then an Ansari man attacked him and struck him on the head with a sword. `Abdullah bin `Umar said, 'A slave girl on the roof of a house said: Alas! The chief of the believers (i.e. Musailamah) has been killed by a black slave."

Sahih al-Bukhari 4072 - Book 64, Hadith 117

Narrated Abu Huraira:

Allah's Messenger (ﷺ) (pointing to his broken canine tooth) said, "Allah's Wrath has become severe on the people who harmed His Prophet. Allah's Wrath has become severe on the man who is killed by the Apostle of Allah in Allah's Cause."

Sahih al-Bukhari 4073 - Book 64, Hadith 118

Narrated Ibn `Abbas:

Allah's Wrath became severe on him whom the Prophet (ﷺ) had killed in Allah's Cause. Allah's Wrath became severe on the people who caused the face of Allah's Prophet to bleed.

Sahih al-Bukhari 4074 - Book 64, Hadith 119

Narrated Abu Hazim:

That he heard Sahl bin Sa`d being asked about the wounds of Allah's Messenger (ﷺ) saying, "By Allah, I know who washed the wounds of Allah's Messenger (ﷺ) and who poured water (for washing them), and with what he was treated." Sahl added, "Fatima, the daughter of Allah's Messenger (ﷺ) used to wash the wounds, and `Ali bin Abi Talib used to pour water from a shield. When Fatima saw that the water aggravated the bleeding, she took a piece of a mat, burnt it, and inserted its ashes into the wound so that the blood was congealed (and bleeding stopped). His canine tooth got broken on that day, and face was wounded, and his helmet was broken on his head."

Sahih al-Bukhari 4075 - Book 64, Hadith 120

Narrated Ibn `Abbas:

Allah's Wrath gets severe on a person killed by a prophet, and Allah's Wrath became severe on him who had caused the face of Allah's Messenger (ﷺ) to bleed.

Sahih al-Bukhari 4076 - Book 64, Hadith 121

Narrated `Aisha:

Regarding the Holy Verse: "Those who responded (To the call) of Allah And the Apostle (Muhammad), After being wounded, For those of them Who did good deeds And refrained from wrong, there is a great reward." (3.172) She said to `Urwa, "O my nephew! Your father, Az-Zubair and Abu Bakr were amongst them (i.e. those who responded to the call of Allah and the Apostle on the day (of the battle of Uhud). When Allah's Messenger (ﷺ), suffered what he suffered on the day of Uhud and the pagans left, the Prophet (ﷺ) was afraid that they might return. So he said, 'Who will go on their (i.e. pagans') track?' He then selected seventy men from amongst them (for this purpose)." (The sub-narrator added, "Abu Bakr and Az- Zubair were amongst them.")

Sahih al-Bukhari 4077 - Book 64, Hadith 122

Narrated Qatada:

We do not know of any tribe amongst the 'Arab tribes who lost more martyrs than Al-Ansar, and they will have superiority on the Day of Resurrection. Anas bin Malik told us that seventy from the Ansar were martyred on the day of Uhud, and seventy on the day (of the battle of) Bir Ma'una, and seventy on the day of Al-Yamama. Anas added, "The battle of Bir Ma'una took place during the lifetime of Allah's Messenger (ﷺ) and the battle of Al-Yamama, during the caliphate of Abu Bakr, and it was the day when Musailamah Al-Kadhdhab was killed."

Sahih al-Bukhari 4078 - Book 64, Hadith 123

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) used to shroud two martyrs of Uhud in one sheet and then say, "Which of them knew Qur'an more?" When one of the two was pointed out, he would put him first in the grave. Then he said, "I will be a witness for them on the Day of Resurrection." He ordered them to be buried with their blood (on their bodies). Neither was the funeral prayer offered for them, nor were they washed. Jabir added, "When my father was martyred, I started weeping and uncovering his face. The companions of the Prophet (ﷺ) stopped me from doing so but the Prophet (ﷺ) did not stop me. Then the Prophet said, '(O Jabir.) don't weep over him, for the angels kept on covering him with their wings till his body was carried away (for burial).

Sahih al-Bukhari 4079, 4080 - Book 64, Hadith 124

Narrated Abu Musa:

The Prophet (ﷺ) said, "I saw in a dream that I moved a sword and its blade got broken, and that symbolized the casualties which the believers suffered on the day of Uhud. Then I moved it again, and it became as perfect as it had been, and that symbolized the Conquest (of Mecca) which Allah helped us to achieve, and the union of all the believers. I (also) saw cows in the dream, and what Allah does is always beneficial. Those cows appeared to symbolize the faithful believers (who were martyred) on the day of Uhud."

Sahih al-Bukhari 4081 - Book 64, Hadith 125

Narrated Khabbab:

We migrated with the Prophet (ﷺ) for Allah's Cause, so our reward became due with Allah. Some of us passed away (i.e. died) without enjoying anything from their reward, and one of them was Mus`ab bin `Umar who was killed (i.e. martyred) on the day of Uhud. He did not leave behind except a sheet of striped woolen cloth. If we covered his head with it, his feet became naked, and if we covered his feet with it, his head became naked. The Prophet (ﷺ) said to us, "Cover his head with it and put Idhkhir (i.e. a kind of grass) over his feet," or said, "Put some Idhkhir over his feet." But some of us have got their fruits ripened, and they are collecting them.

Sahih al-Bukhari 4082 - Book 64, Hadith 126

Narrated Anas:

The Prophet (ﷺ) said, "This is a mountain that loves us and is loved by us."

Sahih al-Bukhari 4083 - Book 64, Hadith 127

Narrated Anas bin Malik:

When the mountain of Uhud appeared before Allah's Messenger (ﷺ) he said, "This IS a mountain that loves us and is loved by us. O, Allah! Abraham made Mecca a Sanctuary, and I have made Medina (i.e. the area between its two mountains) a Sanctuary as well."

Sahih al-Bukhari 4084 - Book 64, Hadith 128

Narrated `Uqba:

One day the Prophet (ﷺ) went out and offered the (funeral) prayer for the people (i.e. martyrs) of Uhud as he used to offer a funeral prayer for any dead person, and then (after returning) he ascended the pulpit and said, "I am your predecessor before you, and I am a witness upon you, and I am looking at my Tank just now, and I have been given the keys of the treasures of the world (or the keys of the world). By Allah, I am not afraid that you will worship others besides Allah after me, but I am afraid that you will compete with each other for (the pleasures of) this world."

Sahih al-Bukhari 4085 - Book 64, Hadith 129

Narrated Abu Huraira:

The Prophet (ﷺ) sent a Sariya of spies and appointed `Asim bin Thabit, the grandfather of `Asim bin `Umar bin Al-Khattab, as their leader. So they set out, and when they reached (a place) between 'Usfan and Mecca, they were mentioned to one of the branch tribes of Bani Hudhail called Lihyan. So, about one-hundred archers followed their traces till they (i.e. the archers) came to a journey station where they (i.e. `Asim and his companions) had encamped and found stones of dates they had brought as journey food from Medina. The archers said, "These are the dates of Medina," and followed their traces till they took them over. When `Asim and his companions were not able to go ahead, they went up a high place, and their pursuers encircled them and said, "You have a covenant and a promise that if you come down to us, we will not kill anyone of you." `Asim said, "As for me, I will never come down on the security of an infidel. O Allah! Inform Your Prophet about us." So they fought with them till they killed `Asim along with seven of his companions with arrows, and there remained Khubaib, Zaid and another man to whom they gave a promise and a covenant. So when the infidels gave them the covenant and promise, they came down. When they captured them, they opened the strings of their arrow bows and tied them with it. The third man who was with them said, "This is the first breach in the covenant," and refused to accompany them. They dragged him and tried to make him accompany them, but he refused, and they killed him. Then they proceeded on taking Khubaib and Zaid till they sold them in Mecca. The sons of Al-Harith bin `Amr bin Naufal bought Khubaib. It was Khubaib who had killed Al-Harith bin `Amr on the day of Badr. Khubaib stayed with them for a while as a captive till they decided unanimously to kill him. (At that time) Khubaib borrowed a razor from one of the daughters of Al- Harith to shave his pubic hair. She gave it to him. She said later on, "I was heedless of a little baby of mine, who moved towards Khubaib, and when it reached him, he put it on his thigh. When I saw it, I got scared so much that Khubaib noticed my distress while he was carrying the razor in his hand. He said 'Are you afraid that I will kill it? Allah willing, I will never do that,' " Later on she used to say, "I have never seen a captive better than Khubaib Once I saw him eating from a bunch of grapes although at that time no fruits were available at Mecca, and he was fettered with iron chains, and in fact, it was nothing but food bestowed upon him by Allah." So they took him out of the Sanctuary (of Mecca) to kill him. He said, "Allow me to offer a two-rak`at prayer." Then he went to them and said, "Had I not been afraid that you would think I was afraid of death, I would have prayed for a longer time." So it was Khubaib who first set the

tradition of praying two rak`at before being executed. He then said, "O Allah! Count them one by one," and added, 'When I am being martyred as a Muslim, I do not care in what way I receive my death for Allah's Sake, because this death is in Allah's Cause. If He wishes, He will bless the cut limbs." Then `Uqba bin Al-Harith got up and martyred him. The narrator added: The Quraish (infidels) sent some people to `Asim in order to bring a part of his body so that his death might be known for certain, for `Asim had killed one of their chiefs on the day of Badr. But Allah sent a cloud of wasps which protected his body from their messengers who could not harm his body consequently.

Sahih al-Bukhari 4086 - Book 64, Hadith 130

Narrated Jabir:

The person who killed Khubaib was Abu Sarua (i.e. `Uqba bin Al-Harith).

Sahih al-Bukhari 4087 - Book 64, Hadith 131

Narrated `Abdul `Aziz:

Anas said, "The Prophet (ﷺ) sent seventy men, called Al-Qurra 'for some purpose. The two groups of Bani Sulaim called Ri'l and Dhakwan, appeared to them near a well called Bir Ma'una. The people (i.e. Al-Qurra) said, 'By Allah, we have not come to harm you, but we are passing by you on our way to do something for the Prophet.' But (the infidels) killed them. The Prophet (ﷺ) therefore invoked evil upon them for a month during the morning prayer. That was the beginning of Al Qunut and we used not to say Qunut before that." A man asked Anas about Al-Qunut, "Is it to be said after the Bowing (in the prayer) or after finishing the Recitation (i.e. before Bowing)?" Anas replied, "No, but (it is to be said) after finishing the Recitation."

Sahih al-Bukhari 4088 - Book 64, Hadith 132

Narrated Anas:

Allah's Messenger (ﷺ) said Al-Qunut for one month after the posture of Bowing, invoking evil upon some 'Arab tribes.

Sahih al-Bukhari 4089 - Book 64, Hadith 133

Narrated Anas bin Malik:

(The tribes of) Ril, Dhakwan, 'Usaiya and Bani Lihyan asked Allah's Messenger (ﷺ) to provide them with some men to support them against their enemy. He therefore provided them with seventy men from the Ansar whom we used to call Al-Qurra' in their lifetime. They used to collect wood by daytime and pray at night. When they were at the well of Ma'una, the infidels killed them by betraying them. When this news reached the Prophet (ﷺ) , he said Al-Qunut for one month In the morning prayer, invoking evil upon some of the 'Arab tribes, upon Ril, Dhakwan, 'Usaiya and Bani Libyan. We used to read a verse of the Qur'an revealed in their connection, but later the verse was cancelled. It was: "convey to our people on our behalf the information that we have met our Lord, and He is pleased with us, and has made us pleased." (Anas bin Malik added:) Allah's Prophet said Qunut for one month in the morning prayer, invoking evil upon some of the 'Arab tribes (namely), Ril, Dhakwan, Usaiya, and Bani Libyan. (Anas added:) Those seventy Ansari men were killed at the well of Mauna.

Sahih al-Bukhari 4090 - Book 64, Hadith 134

Narrated Anas:

That the Prophet (ﷺ) sent his uncle, the brother of Um Sulaim at the head of seventy riders. The chief of the pagans, 'Amir bin at-Tufail proposed three suggestions (to the Prophet (ﷺ)) saying, "Choose one of three alternatives: (1) that the bedouins will be under your command and the townspeople will be under my command; (2) or that I will be your successor, (3) or otherwise I will attack you with two thousand from Bani Ghatafan." But 'Amir was infected with plague in the House of Um so-and-so. He said, "Shall I stay in the house of a lady from the family of so-and-so after having a (swelled) gland like that she-camel? Get me my horse." So he died on the back of his horse. Then Haram, the brother of Um Sulaim and a lame man along with another man from so-and-so (tribe) went towards the pagans (i.e. the tribe of 'Amir). Haram said (to his companions), "Stay near to me, for I will go to them. If they (i.e. infidels) should give me protection, you will be near to me, and if they should kill me, then you should go back to your companions. Then Haram went to them and said, "Will you give me protection so as to convey the message of Allah's Messenger (ﷺ) ?" So, he started talking to them' but they signalled to a man (to kill him) and he went behind him and stabbed him (with a spear). He (i.e. Haram) said, "Allahu Akbar! I have succeeded, by the Lord of the Ka`ba!" The companion of Haram was pursued by the infidels, and then they (i.e. Haram's companions) were all killed except the lame man who was at the top of a mountain. Then Allah revealed to us a verse that was among the cancelled ones later on. It was: 'We have met our Lord and He is pleased with us and has made us pleased.' (After this event) the Prophet (ﷺ) invoked evil on the infidels every morning for 30 days. He invoked evil upon the (tribes of) Ril, Dhakwan, Bani Lihyan and Usaiya who disobeyed Allah and His Apostle.

Sahih al-Bukhari 4091 - Book 64, Hadith 135

Narrated Anas bin Malik:

That when Haram bin Milhan, his uncle was stabbed on the day of Bir Ma'una he sprinkled his blood over his face and his head this way and then said, "I have succeeded, by the Lord of the Ka`ba.'

Sahih al-Bukhari 4092 - Book 64, Hadith 136

Narrated `Aisha:

Abu Bakr asked the Prophet (ﷺ) to allow him to go out (of Mecca) when he was greatly annoyed (by the infidels). But the Prophet (ﷺ) said to him, "Wait." Abu Bakr said, O Allah's Messenger (ﷺ)! Do you hope that you will be allowed (to migrate)?" Allah's Messenger (ﷺ) replied, "I hope so." So Abu Bakr waited for him till one day Allah's Messenger (ﷺ) came at noon time and addressed him saying "Let whoever is present with you, now leave you." Abu Bakr said, "None is present but my two daughters." The Prophet (ﷺ) said, "Have you noticed that I have been allowed to go out (to migrate)?" Abu Bakr said, "O Allah's Apostle, I would like to accompany you." The Prophet (ﷺ) said, "You will accompany me." Abu Bakr said, "O Allah's Messenger (ﷺ)! I have got two she-camels which I had prepared and kept ready for (our) going out." So he gave one of the two (she-camels) to the Prophet (ﷺ) and it was Al-Jad`a . They both rode and proceeded till they reached the Cave at the mountain of Thaur where they hid themselves. Amir bin Fuhaira was the slave of `Abdullah bin at-Tufail bin Sakhbara `Aisha's brother from her mother's side. Abu Bakr had a milch she-camel. Amir used to go with it (i.e. the milch she-camel) in the afternoon and come back to them before noon by setting out towards them in the early morning when it was still dark and then he would take it to the pasture so that none of the shepherds would be aware of his job. When the Prophet (and Abu Bakr) went away (from the Cave), he (i.e. 'Amir) too went along with them and they both used to make him ride at the back of their camels in turns till they reached Medina. 'Amir bin Fuhaira was martyred on the day of Bir Ma'una. Narrated `Urwa: When those (Muslims) at Bir Ma'una were martyred and `Amr bin Umaiya Ad- Damri was taken prisoner, 'Amir bin at-Tufail, pointing at a killed person, asked `Amr, "Who is this?" `Amr bin Umaiya said to him, "He is 'Amir bin Fuhaira." 'Amir bin at-Tufail said, "I saw him lifted to the sky after he was killed till I saw the sky between him and the earth, and then he was brought down upon the earth. Then the news of the killed Muslims reached the Prophet (ﷺ) and he announced the news of their death saying, "Your companions (of Bir Ma'una) have been killed, and they have asked their Lord saying, 'O our Lord! Inform our brothers about us as we are pleased with You and You are pleased with us." So Allah informed them (i.e. the Prophet (ﷺ) and his companions) about them (i.e. martyrs of Bir Mauna). On that day, `Urwa bin Asma bin As-Salt who was one of them, was killed, and `Urwa (bin Az- Zubair) was named after `Urwa bin Asma and Mundhir (bin AzZubair) was named after Mundhir bin `Amr (who had also been martyred on that day).

Sahih al-Bukhari 4093 - Book 64, Hadith 137

Narrated Anas:

The Prophet (ﷺ) said Al-Qunut after Bowing (i.e. Ar-Ruku') for one month, invoking evil upon (the tribes of) Ril and Dhakwan. He used to say, "Usaiya disobeyed Allah and His Apostle."

Sahih al-Bukhari 4094 - Book 64, Hadith 138

Narrated Anas bin Malik:

The Prophet (ﷺ) invoked evil upon those (people) who killed his companions at Bir Mauna for 30 days (in the morning prayer). He invoked evil upon (tribes of) Ril, Lihyan and Usaiya who disobeyed Allah and His Apostle. Allah revealed a Qur'anic Verse to His Prophet regarding those who had been killed, i.e. the Muslims killed at Bir Ma'una, and we recited the Verse till later it was cancelled. (The Verse was:) 'Inform our people that we have met our Lord, and He is pleased with us, and we are pleased with Him."

Sahih al-Bukhari 4095 - Book 64, Hadith 139

Narrated `Asim Al-Ahwal:

I asked Anas bin Malik regarding Al-Qunut during the prayer. Anas replied, "Yes (Al-Qunut was said by the Prophet (ﷺ) in the prayer)." I said, "Is it before Bowing or after Bowing?" Anas replied, "(It was said) before (Bowing)." I said, "So-and-so informed me that you told him that it was said after Bowing." Anas replied, "He was mistaken, for Allah's Messenger (ﷺ) said Al-Qunut after Bowing for one month. The Prophet (ﷺ) had sent some people called Al-Qurra who were seventy in number, to some pagan people who had concluded a peace treaty with Allah's Messenger (ﷺ) . But those who had concluded the treaty with Allah's Messenger (ﷺ) violated the treaty (and martyred all the seventy men). So Allah's Apostle said Al-Qunut after Bowing (in the prayer) for one month, invoking evil upon them.

Sahih al-Bukhari 4096 - Book 64, Hadith 140

Narrated Ibn `Umar:

That the Prophet (ﷺ) inspected him on the day of Uhud while he was fourteen years old, and the Prophet (ﷺ) did not allow him to take part in the battle. He was inspected again by the Prophet (ﷺ) on the day of Al-Khandaq (i.e. battle of the Trench) while he was fifteen years old, and the Prophet (ﷺ) allowed him to take Part in the battle.

Sahih al-Bukhari 4097 - Book 64, Hadith 141

Narrated Sahl bin Sa`d:

We were with Allah's Messenger (ﷺ) in the Trench, and some were digging the trench while we were carrying the earth on our shoulders. Allah's Messenger (ﷺ) said, 'O Allah! There is no life except the life of the Hereafter, so please forgive the Emigrants and the Ansar."

Sahih al-Bukhari 4098 - Book 64, Hadith 142

Narrated Anas:

Allah's Messenger (ﷺ) went out towards the Khandaq (i.e. Trench) and saw the Emigrants and the Ansar digging the trench in the cold morning. They had no slaves to do that (work) for them. When the Prophet saw their hardship and hunger, he said, 'O Allah! The real life is the life of the Hereafter, so please forgive Ansar and the Emigrants." They said in reply to him, "We are those who have given the Pledge of allegiances to Muhammad for to observe Jihad as long as we live."

Sahih al-Bukhari 4099 - Book 64, Hadith 143

Narrated Anas:

Al-Muhajirun (i.e. the Emigrants) and the Ansar were digging the trench around Medina and were carrying the earth on their backs while saying, "We are those who have given the pledge of allegiance to Muhammad for Islam as long as we live." The Prophet (ﷺ) said in reply to their saying, "O Allah! There is no goodness except the goodness of the Hereafter; so please grant Your Blessing to the Ansar and the Emigrants." The people used to bring a handful of barley, and a meal used to be prepared thereof by cooking it with a cooking material (i.e. oil, fat and butter having a change in color and smell) and it used to be presented to the people (i.e. workers) who were hungry, and it used to stick to their throats and had a nasty smell.

Sahih al-Bukhari 4100 - Book 64, Hadith 144

Narrated Jabir:

We were digging (the trench) on the day of (Al-Khandaq (i.e. Trench)) and we came across a big solid rock. We went to the Prophet (ﷺ) and said, "Here is a rock appearing across the trench." He said, "I am coming down." Then he got up, and a stone was tied to his belly for we had not eaten anything for three days. So the Prophet (ﷺ) took the spade and struck the big solid rock and it became like sand. I said, "O Allah's Messenger (ﷺ)! Allow me to go home." (When the Prophet (ﷺ) allowed me) I said to my wife, "I saw the Prophet (ﷺ) in a state that I cannot treat lightly. Have you got something (for him to eat?" She replied, "I have barley and a she goat." So I slaughtered the she-kid and she ground the barley; then we put the meat in the earthenware cooking pot. Then I came to the Prophet (ﷺ) when the dough had become soft and fermented and (the meat in) the pot over the stone trivet had nearly been well-cooked, and said, "I have got a little food prepared, so get up O Allah's Messenger (ﷺ), you and one or two men along with you (for the food)." The Prophet (ﷺ) asked, "How much is that food?" I told him about it. He said, "It is abundant and good. Tell your wife not to remove the earthenware pot from the fire and not to take out any bread from the oven till I reach there." Then he said (to all his companions), "Get up." So the Muhajirn (i.e. Emigrants) and the Ansar got up. When I came to my wife, I said, "Allah's Mercy be upon you! The Prophet came along with the Muhajirin and the Ansar and those who were present with them." She said, "Did the Prophet (ﷺ) ask you (how much food you had)?" I replied, "Yes." Then the Prophet (ﷺ) said, "Enter and do not throng." The Prophet (ﷺ) started cutting the bread (into pieces) and put the cooked meat over it. He covered the earthenware pot and the oven whenever he took something out of them. He would give the food to his companions and take the meat out of the pot. He went on cutting the bread and scooping the meat (for his companions) till they all ate their fill, and even then, some food remained. Then the Prophet (ﷺ) said (to my wife), "Eat and present to others as the people are struck with hunger."

Sahih al-Bukhari 4101 - Book 64, Hadith 145

Narrated Jabir bin `Abdullah:

When the Trench was dug, I saw the Prophet (ﷺ) in the state of severe hunger. So I returned to my wife and said, "Have you got anything (to eat), for I have seen Allah's Messenger (ﷺ) in a state of severe hunger." She brought out for me, a bag containing one Sa of barley, and we had a domestic she animal (i.e. a kid) which I slaughtered then, and my wife ground the barley and she finished at the time I finished my job (i.e. slaughtering the kid). Then I cut the meat into pieces and put it in an earthenware (cooking) pot, and returned to Allah's Messenger (ﷺ) . My wife said, "Do not disgrace me in front of Allah's Apostle and those who are with him." So I went to him and said to him secretly, "O Allah's Messenger (ﷺ)! I have slaughtered a she-animal (i.e. kid) of ours, and we have ground a Sa of barley which was with us. So please come, you and another person along with you." The Prophet (ﷺ) raised his voice and said, "O people of Trench ! Jabir has prepared a meal so let us go." Allah's Messenger (ﷺ) said to me, "Don't put down your earthenware meat pot (from the fireplace) or bake your dough till I come." So I came (to my house) and Allah's Messenger (ﷺ) too, came, proceeding before the people. When I came to my wife, she said, "May Allah do so-and-so to you." I said, "I have told the Prophet (ﷺ) of what you said." Then she brought out to him (i.e. the Prophet (ﷺ) the dough, and he spat in it and invoked for Allah's Blessings in it. Then he proceeded towards our earthenware meat-pot and spat in it and invoked for Allah's Blessings in it. Then he said (to my wife). Call a lady-baker to bake along with you and keep on taking out scoops from your earthenware meat-pot, and do not put it down from its fireplace." They were onethousand (who took their meals), and by Allah they all ate, and when they left the food and went away, our earthenware pot was still bubbling (full of meat) as if it had not decreased, and our dough was still being baked as if nothing had been taken from it.

Sahih al-Bukhari 4102 - Book 64, Hadith 146

Narrated `Aisha:

As regards the following Qur'anic Verse:-- "When they came on you from above and from below you (from east and west of the valley) and when the eyes grew wild and the hearts reached up to the throats....." (33.10) That happened on the day of Al-Khandaq (i.e. Trench).

Sahih al-Bukhari 4103 - Book 64, Hadith 147

Narrated Al-Bara:

The Prophet (ﷺ) was carrying earth on the day of Al-Khandaq till his `Abdomen was fully covered with dust, and he was saying, "By Allah, without Allah we would not have been guided, neither would we have given in charity, nor would we have prayed. So (O Allah), please send Sakina (i.e. calmness) upon us, and make our feet firm if we meet the enemy as the enemy have rebelled against us, and if they intended affliction, (i.e. want to frighten us and fight against us then we would not flee but withstand them)." The Prophet (ﷺ) used to raise his voice saying, "Abaina! Abaina! (i.e. would not, we would not).

Sahih al-Bukhari 4104 - Book 64, Hadith 148

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "I have been made victorious by As-Saba (i.e. an easterly wind) and the Ad nation was destroyed by Ad-Dabur (i.e. a westerly wind).

Sahih al-Bukhari 4105 - Book 64, Hadith 149

Narrated Al-Bara:

When it was the day of Al-Ahzab (i.e. the clans) and Allah's Messenger (ﷺ) dug the trench, I saw him carrying earth out of the trench till dust made the skin of his `Abdomen out of my sight and he was a hairy man. I heard him reciting the poetic verses composed by Ibn Rawaha while he was carrying the earth, "O Allah! Without You we would not have been guided, nor would we have given in charity, nor would we have prayed. So, (O Allah), please send Sakina (i.e. calmness) upon us and make our feet firm if we meet the enemy, as they have rebelled against us. And if they intend affliction (i.e. want to frighten us, and fight against us) then we would not (flee but withstand them)." The Prophet (ﷺ) would then prolong his voice at the last words.

Sahih al-Bukhari 4106 - Book 64, Hadith 150

Narrated Ibn `Umar:

The first day (i.e. Ghazwa) I participated in, was the day of Al-Khandaq (i.e. Trench).

Sahih al-Bukhari 4107 - Book 64, Hadith 151

Narrated `Ikrima bin Khalid:

Ibn `Umar said, "I went to Hafsa while water was dribbling from her twined braids. I said, 'The condition of the people is as you see, and no authority has been given to me.' Hafsa said, (to me), 'Go to them, and as they (i.e. the people) are waiting for you, and I am afraid your absence from them will produce division amongst them.' " So Hafsa did not leave Ibn `Umar till we went to them. When the people differed. Muawiya addressed the people saying, "'If anybody wants to say anything in this matter of the Caliphate, he should show up and not conceal himself, for we are more rightful to be a Caliph than he and his father." On that, Habib bin Masalama said (to Ibn `Umar), "Why don't you reply to him (i.e. Muawiya)?" `Abdullah bin `Umar said, "I untied my garment that was going round my back and legs while I was sitting and was about to say, 'He who fought against you and against your father for the sake of Islam, is more rightful to be a Caliph,' but I was afraid that my statement might produce differences amongst the people and cause bloodshed, and my statement might be interpreted not as I intended. (So I kept quiet) remembering what Allah has prepared in the Gardens of Paradise (for those who are patient and prefer the Hereafter to this worldly life)." Habib said, "You did what kept you safe and secure (i.e. you were wise in doing so).

Sahih al-Bukhari 4108 - Book 64, Hadith 152

Narrated Sulaiman bin Surd:

On the day of Al-Ahzab (i.e. clans) the Prophet (ﷺ) said, (After this battle) we will go to attack them(i.e. the infidels) and they will not come to attack us."

Sahih al-Bukhari 4109 - Book 64, Hadith 153

Narrated Sulaiman bin Surd:

When the clans were driven away, I heard the Prophet (ﷺ) saying, "From now onwards we will go to attack them (i.e. the infidels) and they will not come to attack us, but we will go to them."

Sahih al-Bukhari 4110 - Book 64, Hadith 154

Narrated `Ali:

On the day of Al-Khandaq (i.e. Trench), the Prophet (ﷺ) said '(Let) Allah fill their (i.e. the infidels') houses and graves with fire just as they have prevented us from offering the Middle Prayer (i.e. `Asr prayer) till the sun had set."

Sahih al-Bukhari 4111 - Book 64, Hadith 155

Narrated Jabir bin `Abdullah:

`Umar bin Al-Khattab came on the day of Al-Khandaq after the sun had set and he was abusing the infidels of Quraish saying, "O Allah's Messenger (ﷺ)! I was unable to offer the (`Asr) prayer till the sun was about to set." The Prophet (ﷺ) said, "By Allah, I have not offered this (i.e. `Asr) prayer." So we came down along with the Prophet (ﷺ) to Buthan where he performed ablution for the prayer and then we performed the ablution for it. Then he offered the `Asr prayer after the sun had set, and after it he offered the Maghrib prayer.

Sahih al-Bukhari 4112 - Book 64, Hadith 156

Narrated Jabir:

On the day of Al-Ahzab (i.e. clans), Allah's Messenger (ﷺ) said, 'Who will bring us the news of the people (i.e. the clans of Quraish infidels)?" Az-Zubair said, "I." The Prophet (ﷺ) again said, "Who will bring us the news of the people?" AzZubair said, "I." The Prophet (ﷺ) again said, "Who will bring us the news of the people?" Az-Zubair said, "I." The Prophet (ﷺ) then said, "Every prophet has his Hawari (i.e. disciplespecial helper); my disciple is Az-Zubair.

Sahih al-Bukhari 4113 - Book 64, Hadith 157

Narrated Abu Huraira:

Allah's Messenger (ﷺ) used to say, "None has the right to be worshipped except Allah Alone (Who) honored His Warriors and made His Slave victorious, and He (Alone) defeated the (infidel) clans; so there is nothing after Him.

Sahih al-Bukhari 4114 - Book 64, Hadith 158

Narrated `Abdullah bin Abi `Aufa:

Allah's Messenger (ﷺ) invoked evil upon the clans saying, "Allah, the Revealer of the Holy Book (i.e. the Qur'an), the Quick Taker of the accounts! Please defeat the clans. O Allah! Defeat them and shake them."

Sahih al-Bukhari 4115 - Book 64, Hadith 159

Narrated `Abdullah:

Whenever Allah's Messenger (ﷺ) returned from a Ghazwa, Hajj or `Umra, he used to start (saying), "Allahu- Akbar," thrice and then he would say, "None has the right to be worshipped except Allah alone Who has no partners. To Him belongs the Kingdom, all praises are for Him, and He is able to do all things (i.e. Omnipotent). We are returning with repentance (to Allah) worshipping, prostrating, and praising our Lord. Allah has fulfilled His Promise, made His Slave victorious, and He (Alone) defeated the clans (of infidels) ."

Sahih al-Bukhari 4116 - Book 64, Hadith 160

Narrated `Aisha:

When the Prophet (ﷺ) returned from Al-Khandaq (i.e. Trench) and laid down his arms and took a bath, Gabriel came and said (to the Prophet (ﷺ)), You have laid down your arms? By Allah, we angels have not laid them down yet. So set out for them." The Prophet (ﷺ) said, "Where to go?" Gabriel said, "Towards this side," pointing towards Banu Quraiza. So the Prophet (ﷺ) went out towards them.

Sahih al-Bukhari 4117 - Book 64, Hadith 161

Narrated Anas:

As if I am just now looking at the dust rising in the street of Banu Ghanm (in Medina) because of the marching of Gabriel's regiment when Allah's Messenger (ﷺ) set out to Banu Quraiza (to attack them).

Sahih al-Bukhari 4118 - Book 64, Hadith 162

Narrated Ibn `Umar:

On the day of Al-Ahzab (i.e. Clans) the Prophet (ﷺ) said, "None of you Muslims) should offer the `Asr prayer but at Banu Quraiza's place." The `Asr prayer became due for some of them on the way. Some of those said, "We will not offer it till we reach it, the place of Banu Quraiza," while some others said, "No, we will pray at this spot, for the Prophet (ﷺ) did not mean that for us." Later on It was mentioned to the Prophet (ﷺ) and he did not berate any of the two groups.

Sahih al-Bukhari 4119 - Book 64, Hadith 163

Narrated Anas:

Some (of the Ansar) used to present date palm trees to the Prophet (ﷺ) till Banu Quraiza and Banu An- Nadir were conquered (then he returned to the people their date palms). My people ordered me to ask the Prophet (ﷺ) to return some or all the date palms they had given to him, but the Prophet (ﷺ) had given those trees to Um Aiman. On that, Um Aiman came and put the garment around my neck and said, "No, by Him except Whom none has the right to be worshipped, he will not return those trees to you as he (i.e. the Prophet (ﷺ)) has given them to me." The Prophet (ﷺ) go said (to her), "Return those trees and I will give you so much (instead of them)." But she kept on refusing, saying, "No, by Allah," till he gave her ten times the number of her date palms.

Sahih al-Bukhari 4120 - Book 64, Hadith 164

Narrated Abu Sa`id Al-Khudri:

The people of (Banu) Quraiza agreed to accept the verdict of Sa`d bin Mu`adh. So the Prophet (ﷺ) sent for Sa`d, and the latter came (riding) a donkey and when he approached the Mosque, the Prophet (ﷺ) said to the Ansar, "Get up for your chief or for the best among you." Then the Prophet (ﷺ) said (to Sa`d)." These (i.e. Banu Quraiza) have agreed to accept your verdict." Sa`d said, "Kill their (men) warriors and take their offspring as captives, "On that the Prophet (ﷺ) said, "You have judged according to Allah's Judgment," or said, "according to the King's judgment."

Sahih al-Bukhari 4121 - Book 64, Hadith 165

Narrated `Aisha:

Sa`d was wounded on the day of Khandaq (i.e. Trench) when a man from Quraish, called Hibban bin Al-`Araqa hit him (with an arrow). The man was Hibban bin Qais from (the tribe of) Bani Mais bin 'Amir bin Lu'ai who shot an arrow at Sa`d's medial arm vein (or main artery of the arm). The Prophet (ﷺ) pitched a tent (for Sa`d) in the Mosque so that he might be near to the Prophet (ﷺ) to visit. When the Prophet returned from the (battle) of Al-Khandaq (i.e. Trench) and laid down his arms and took a bath Gabriel came to him while he (i.e. Gabriel) was shaking the dust off his head, and said, "You have laid down the arms?" By Allah, I have not laid them down. Go out to them (to attack them)." The Prophet (ﷺ) said, "Where?" Gabriel pointed towards Bani Quraiza. So Allah's Messenger (ﷺ) went to them (i.e. Banu Quraiza) (i.e. besieged them). They then surrendered to the Prophet's judgment but he directed them to Sa`d to give his verdict concerning them. Sa`d said, "I give my judgment that their warriors should be killed, their women and children should be taken as captives, and their properties distributed." Narrated Hisham: My father informed me that `Aisha said, "Sa`d said, "O Allah! You know that there is nothing more beloved to me than to fight in Your Cause against those who disbelieved Your Apostle and turned him out (of Mecca). O Allah! I think you have put to an end the fight between us and them (i.e. Quraish infidels). And if there still remains any fight with the Quraish (infidels), then keep me alive till I fight against them for Your Sake. But if you have brought the war to an end, then let this wound burst and cause my death thereby.' So blood gushed from the wound. There was a tent in the Mosque belonging to Banu Ghifar who were surprised by the blood flowing towards them . They said, 'O people of the tent! What is this thing which is coming to us from your side?' Behold! Blood was flowing profusely out of Sa`d's wound. Sa`d then died because of that."

Sahih al-Bukhari 4122 - Book 64, Hadith 166

Narrated Al-Bara:

The Prophet (ﷺ) said to Hassan, "Abuse them (with your poems), and Gabriel is with you (i.e, supports you)." (Through another group of sub narrators) Al-Bara bin Azib said, "On the day of Quraiza's (besiege), Allah's Messenger (ﷺ) said to Hassan bin Thabit, 'Abuse them (with your poems), and Gabriel is with you (i.e. supports you).' "

Sahih al-Bukhari 4123 - Book 64, Hadith 167

Al-Bara' bin `Azib said (through another chain of sub-narrators):

"On the day of Quraiza's (siege), Allah's Messenger (ﷺ) said to Hassan bin Thabit, 'Abuse them (with your poems), and Jibril is with you.'"

Sahih al-Bukhari 4124 - Book 64, Hadith 168

Narrated Jabir bin Abdullah (ra):

The Prophet (ﷺ) led his Companions in the Fear Prayer in the seventh Ghazwa i.e. the Ghazwa of Dhat-ur-Riqa. Ibn Abbas said, "The Prophet (ﷺ) offered the Fear Prayer at a place called Dhi-Qarad."

Sahih al-Bukhari 4125 - Book 64, Hadith 169

Jabir said that the Prophet (ﷺ) led the people in the Fear Prayer on the day of Muharib and Tha'laba (i.e. the day of the battle of Dhat-ur-Riqa').

Sahih al-Bukhari 4126 - Book 64, Hadith 170

Jabir added:

"The Prophet (ﷺ) set out for the battle of Dhat-ur-Riqa' at a place called Nakhl and he met a group of people from Ghatafan, but there was no clash (between them); the people were afraid of each other and the Prophet (ﷺ) offered the two raka'at of the Fear prayer." Narrated Salama: "I fought in the company of the Prophet (ﷺ) on the day of al-Qarad."

Sahih al-Bukhari 4127 - Book 64, Hadith 171

Narrated Abu Burda:

Abu Musa said, "We went out in the company of the Prophet (ﷺ) for a Ghazwa and we were six persons having one camel which we rode in rotation. So, (due to excessive walking) our feet became thin and my feet became thin and my nail dropped, and we used to wrap our feet with the pieces of cloth, and for this reason, the Ghazwa was named Dhat-ur-Riqa as we wrapped our feet with rags." When Abu- Musa narrated this (Hadith), he felt regretful to do so and said, as if he disliked to have disclosed a good deed of his.

Sahih al-Bukhari 4128 - Book 64, Hadith 172

Narrated Salih bin Khawwat:

Concerning those who witnessed the Fear Prayer that was performed in the battle of Dhat-ur-Riqa' in the company of Allah's Messenger (ﷺ); One batch lined up behind him while another batch (lined up) facing the enemy. The Prophet (ﷺ) led the batch that was with him in one rak`a, and he stayed in the standing posture while that batch completed their (two rak`at) prayer by themselves and went away, lining in the face of the enemy, while the other batch came and he (i.e. the Prophet) offered his remaining rak`a with them, and then, kept on sitting till they completed their prayer by themselves, and he then finished his prayer with Taslim along with them.

Sahih al-Bukhari 4129 - Book 64, Hadith 173

Narrated Ibn Az-Zubair:

Jabir said, "We were with the Prophet (ﷺ) at Nakhl," and then he mentioned the Fear prayer. Narrated Al-Qasim bin Muhammad: The Prophet (ﷺ) offered the Fear prayer in the Ghazwa of Banu Anmar.

Sahih al-Bukhari 4130 - Book 64, Hadith 174

Narrated Sahl bin Abi Hathma:

(describing the Fear prayer): The Imam stands up facing the Qibla and one batch of them (i.e. the army) (out of the two) prays along with him and the other batch faces the enemy. The Imam offers one rak`a with the first batch they themselves stand up alone and offer one bowing and two prostrations while they are still in their place, and then go away to relieve the second batch, and the second batch comes (and takes the place of the first batch in the prayer behind the Imam) and he offers the second rak`a with them. So he completes his two-rak`at and then the second batch bows and prostrates two prostrations (i.e. complete their second rak`a and thus all complete their prayer). (This hadith has also been narrated through two other chain by Sahl b. Abi Hathma)

Sahih al-Bukhari 4131 - Book 64, Hadith 175

Narrated Ibn `Umar:

I took part in a Ghazwa towards Najd along with Allah's Messenger (ﷺ) and we clashed with the enemy, and we lined up for them.

Sahih al-Bukhari 4132 - Book 64, Hadith 176

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) led the Fear-prayer with one of the two batches of the army while the other (batch) faced the enemy. Then the first batch went away and took places of their companions (i.e. second batch) and the second batch came and he led his second rak`a with them. Then he (i.e. the Prophet: finished his prayer with Taslim and then each of the two batches got up and completed their remaining one rak`a.

Sahih al-Bukhari 4133 - Book 64, Hadith 177

Narrated Sinan and Abu Salama:

Jabir mentioned that he had participated in a Ghazwa towards Najd in the company of Allah's Messenger (ﷺ) .

Sahih al-Bukhari 4134 - Book 64, Hadith 178

Narrated Jabir bin `Abdullah:

That he fought in a Ghazwa towards Najd along with Allah's Messenger (ﷺ) and when Allah's Messenger (ﷺ) returned, he too, returned along with him. The time of the afternoon nap overtook them when they were in a valley full of thorny trees. Allah's Messenger (ﷺ) dismounted and the people dispersed amongst the thorny trees, seeking the shade of the trees. Allah's Messenger (ﷺ) took shelter under a Samura tree and hung his sword on it. We slept for a while when Allah's Messenger (ﷺ) suddenly called us, and we went to him, to find a bedouin sitting with him. Allah's Messenger (ﷺ) said, "This (bedouin) took my sword out of its sheath while I was asleep. When I woke up, the naked sword was in his hand and he said to me, 'Who can save you from me?, I replied, 'Allah.' Now here he is sitting." Allah's Messenger (ﷺ) did not punish him (for that).

Sahih al-Bukhari 4135 - Book 64, Hadith 179

(through another group of narrators) Jabir said:

"We were in the company of the Prophet (during the battle of) Dhat-ur-Riqa', and we came across a shady tree and we left it for the Prophet (to take rest under its shade). A man from the pagans came while the Prophet's sword was hanging on the tree. He took it out of its sheath secretly and said (to the Prophet (ﷺ)), 'Are you afraid of me?' The Prophet (ﷺ) said, 'No.' He said, 'Who can save you from me?' The Prophet (ﷺ) said, Allah.' The companions of the Prophet (ﷺ) threatened him, then the Iqama for the prayer was announced and the Prophet (ﷺ) offered a two rak`at Fear prayer with one of the two batches, and that batch went aside and he offered two rak`a-t with the other batch. So the Prophet (ﷺ) offered four rak`at but the people offered two rak`at only." (The subnarrator) Abu Bishr added, "The man was Ghaurath bin Al-Harith and the battle was waged against Muharib Khasafa."

Sahih al-Bukhari 4136 - Book 64, Hadith 180

Jabir added, "We were with the Prophet (ﷺ) at Nakhl and he offered the Fear prayer." Abu Huraira said, "I offered the Fear prayer with the Prophet (ﷺ) during the Ghazwa (i.e. the battle) of Najd." Abu Huraira came to the Prophet (ﷺ) during the day of Khaibar.

Sahih al-Bukhari 4137 - Book 64, Hadith 181

Narrated Ibn Muhairiz:

I entered the Mosque and saw Abu Sa`id Al-Khudri and sat beside him and asked him about Al-Azl (i.e. coitus interruptus). Abu Sa`id said, "We went out with Allah's Messenger (ﷺ) for the Ghazwa of Banu Al-Mustaliq and we received captives from among the Arab captives and we desired women and celibacy became hard on us and we loved to do coitus interruptus. So when we intended to do coitus interrupt us, we said, 'How can we do coitus interruptus before asking Allah's Messenger (ﷺ) who is present among us?" We asked (him) about it and he said, 'It is better for you not to do so, for if any soul (till the Day of Resurrection) is predestined to exist, it will exist."

Sahih al-Bukhari 4138 - Book 64, Hadith 182

Narrated Jabir bin `Abdullah:

We took part in the Ghazwa of Najd along with Allah's Messenger (ﷺ) and when the time for the afternoon rest approached while he was in a valley with plenty of thorny trees, he dismounted under a tree and rested in its shade and hung his sword (on it). The people dispersed amongst the trees in order to have shade. While we were in this state, Allah's Messenger (ﷺ) called us and we came and found a bedouin sitting in front of him. The Prophet (ﷺ) said, "This (Bedouin) came to me while I was asleep, and he took my sword stealthily. I woke up while he was standing by my head, holding my sword without its sheath. He said, 'Who will save you from me?' I replied, 'Allah.' So he sheathed it (i.e. the sword) and sat down, and here he is." But Allah's Messenger (ﷺ) did not punish him.

Sahih al-Bukhari 4139 - Book 64, Hadith 183

Narrated Jabir bin `Abdullah Al-Ansari:

I saw the Prophet (ﷺ) offering his Nawafil prayer on his Mount facing the East during the Ghazwa of Anmar.

Sahih al-Bukhari 4140 - Book 64, Hadith 184

Narrated `Aisha:

Whenever Allah's Messenger (ﷺ) intended to go on a journey, he used to draw lots amongst his wives, and Allah's Messenger (ﷺ) used to take with him the one on whom lot fell. He drew lots amongst us during one of the Ghazwat which he fought. The lot fell on me and so I proceeded with Allah's Messenger (ﷺ) after Allah's order of veiling (the women) had been revealed. I was carried (on the back of a camel) in my howdah and carried down while still in it (when we came to a halt). So we went on till Allah's Messenger (ﷺ) had finished from that Ghazwa of his and returned. When we approached the city of Medina he announced at night that it was time for departure. So when they announced the news of departure, I got up and went away from the army camps, and after finishing from the call of nature, I came back to my riding animal. I touched my chest to find that my necklace which was made of Zifar beads (i.e. Yemenite beads partly black and partly white) was missing. So I returned to look for my necklace and my search for it detained me. (In the meanwhile) the people who used to carry me on my camel, came and took my howdah and put it on the back of my camel on which I used to ride, as they considered that I was in it. In those days women were light in weight for they did not get fat, and flesh did not cover their bodies in abundance as they used to eat only a little food. Those people therefore, disregarded the lightness of the howdah while lifting and carrying it; and at that time I was still a young girl. They made the camel rise and all of them left (along with it). I found my necklace after the army had gone. Then I came to their camping place to find no call maker of them, nor one who would respond to the call. So I intended to go to the place where I used to stay, thinking that they would miss me and come back to me (in my search). While I was sitting in my resting place, I was overwhelmed by sleep and slept. Safwan bin Al-Muattal As-Sulami Adh-Dhakwani was behind the army. When he reached my place in the morning, he saw the figure of a sleeping person and he recognized me on seeing me as he had seen me before the order of compulsory veiling (was prescribed). So I woke up when he recited Istirja' (i.e. "Inna li l-lahi wa inna llaihi raji'un") as soon as he recognized me. I veiled my face with my head cover at once, and by Allah, we did not speak a single word, and I did not hear him saying any word besides his Istirja'. He dismounted from his camel and made it kneel down, putting his leg on its front legs and then I got up and rode on it. Then he set out leading the camel that was carrying me till we overtook the army in the extreme heat of midday while they were at a halt (taking a rest). (Because of the event) some people brought destruction upon themselves and the one who spread the Ifk (i.e. slander)

more, was `Abdullah bin Ubai Ibn Salul." (Urwa said, "The people propagated the slander and talked about it in his (i.e. `Abdullah's) presence and he confirmed it and listened to it and asked about it to let it prevail." `Urwa also added, "None was mentioned as members of the slanderous group besides (`Abdullah) except Hassan bin Thabit and Mistah bin Uthatha and Hamna bint Jahsh along with others about whom I have no knowledge, but they were a group as Allah said. It is said that the one who carried most of the slander was `Abdullah bin Ubai bin Salul." `Urwa added, "`Aisha disliked to have Hassan abused in her presence and she used to say, 'It was he who said: My father and his (i.e. my father's) father and my honor are all for the protection of Muhammad's honor from you."). `Aisha added, "After we returned to Medina, I became ill for a month. The people were propagating the forged statements of the slanderers while I was unaware of anything of all that, but I felt that in my present ailment, I was not receiving the same kindness from Allah's Messenger (ﷺ) as I used to receive when I got sick. (But now) Allah's Messenger (ﷺ) would only come, greet me and say,' How is that (lady)?' and leave. That roused my doubts, but I did not discover the evil (i.e. slander) till I went out after my convalescence, I went out with Um Mistah to Al-Manasi' where we used to answer the call of nature and we used not to go out (to answer the call of nature) except at night, and that was before we had latrines near our houses. And this habit of our concerning evacuating the bowels, was similar to the habits of the old 'Arabs living in the deserts, for it would be troublesome for us to take latrines near our houses. So I and Um Mistah who was the daughter of Abu Ruhm bin Al-Muttalib bin `Abd Manaf, whose mother was the daughter of Sakhr bin 'Amir and the aunt of Abu Bakr As-Siddiq and whose son was Mistah bin Uthatha bin `Abbas bin Al-Muttalib, went out. I and Um Mistah returned to my house after we finished answering the call of nature. Um Mistah stumbled by getting her foot entangled in her covering sheet and on that she said, 'Let Mistah be ruined!' I said, 'What a hard word you have said. Do you abuse a man who took part in the battle of Badr?' On that she said, 'O you Hantah! Didn't you hear what he (i.e. Mistah) said? 'I said, 'What did he say?' Then she told me the slander of the people of Ifk. So my ailment was aggravated, and when I reached my home, Allah's Messenger (ﷺ) came to me, and after greeting me, said, 'How is that (lady)?' I said, 'Will you allow me to go to my parents?' as I wanted to be sure about the news through them. Allah's Apostle allowed me (and I went to my parents) and asked my mother, 'O mother! What are the people talking about?' She said, 'O my daughter! Don't worry, for scarcely is there a charming woman who is loved by her husband and whose husband has other wives besides herself that they

(i.e. women) would find faults with her.' I said, 'Subhan-Allah! (I testify the uniqueness of Allah). Are the people really talking in this way?' I kept on weeping that night till dawn I could neither stop weeping nor sleep then in the morning again, I kept on weeping. When the Divine Inspiration was delayed. Allah's Messenger (ﷺ) called `Ali bin Abi Talib and Usama bin Zaid to ask and consult them about divorcing me. Usama bin Zaid said what he knew of my innocence, and the respect he preserved in himself for me. Usama said, '(O Allah's Messenger (ﷺ)!) She is your wife and we do not know anything except good about her.' `Ali bin Abi Talib said, 'O Allah's Messenger (ﷺ)! Allah does not put you in difficulty and there are plenty of women other than she, yet, ask the maid-servant who will tell you the truth.' On that Allah's Messenger (ﷺ) called Barira (i.e. the maid-servant) and said, 'O Barira! Did you ever see anything which aroused your suspicion?' Barira said to him, 'By Him Who has sent you with the Truth. I have never seen anything in her (i.e. Aisha) which I would conceal, except that she is a young girl who sleeps leaving the dough of her family exposed so that the domestic goats come and eat it.' So, on that day, Allah's Messenger (ﷺ) got up on the pulpit and complained about `Abdullah bin Ubai (bin Salul) before his companions, saying, 'O you Muslims! Who will relieve me from that man who has hurt me with his evil statement about my family? By Allah, I know nothing except good about my family and they have blamed a man about whom I know nothing except good and he used never to enter my home except with me.' Sa`d bin Mu`adh the brother of Banu `Abd Al-Ashhal got up and said, 'O Allah's Messenger (ﷺ)! I will relieve you from him; if he is from the tribe of Al-Aus, then I will chop his head off, and if he is from our brothers, i.e. Al-Khazraj, then order us, and we will fulfill your order.' On that, a man from Al-Khazraj got up. Um Hassan, his cousin, was from his branch tribe, and he was Sa`d bin Ubada, chief of Al-Khazraj. Before this incident, he was a pious man, but his love for his tribe goaded him into saying to Sa`d (bin Mu`adh). 'By Allah, you have told a lie; you shall not and cannot kill him. If he belonged to your people, you would not wish him to be killed.' On that, Usaid bin Hudair who was the cousin of Sa`d (bin Mu`adh) got up and said to Sa`d bin 'Ubada, 'By Allah! You are a liar! We will surely kill him, and you are a hypocrite arguing on the behalf of hypocrites.' On this, the two tribes of Al-Aus and Al Khazraj got so much excited that they were about to fight while Allah's Messenger (ﷺ) was standing on the pulpit. Allah's Messenger (ﷺ) kept on quietening them till they became silent and so did he. All that day I kept on weeping with my tears never ceasing, and I could never sleep. In the morning my parents were with me and I wept for two nights and a day with my tears never ceasing and I could never sleep till I thought that my liver would

burst from weeping. So, while my parents were sitting with me and I was weeping, an Ansari woman asked me to grant her admittance. I allowed her to come in, and when she came in, she sat down and started weeping with me. While we were in this state, Allah's Messenger (ﷺ) came, greeted us and sat down. He had never sat with me since that day of the slander. A month had elapsed and no Divine Inspiration came to him about my case. Allah's Apostle then recited Tashah-hud and then said, 'Amma Badu, O `Aisha! I have been informed so-andso about you; if you are innocent, then soon Allah will reveal your innocence, and if you have committed a sin, then repent to Allah and ask Him for forgiveness for when a slave confesses his sins and asks Allah for forgiveness, Allah accepts his repentance.' (continued...) (continuing... 1): -5.462:... ... When Allah's Messenger (ﷺ) finished his speech, my tears ceased flowing completely that I no longer felt a single drop of tear flowing. I said to my father, 'Reply to Allah's Messenger (ﷺ) on my behalf concerning what he has said.' My father said, 'By Allah, I do not know what to say to Allah's Messenger (ﷺ) .' Then I said to my mother, 'Reply to Allah's Messenger (ﷺ) on my behalf concerning what he has said.' She said, 'By Allah, I do not know what to say to Allah's Messenger (ﷺ).' In spite of the fact that I was a young girl and had a little knowledge of Qur'an, I said, 'By Allah, no doubt I know that you heard this (slanderous) speech so that it has been planted in your hearts (i.e. minds) and you have taken it as a truth. Now if I tell you that I am innocent, you will not believe me, and if confess to you about it, and Allah knows that I am innocent, you will surely believe me. By Allah, I find no similitude for me and you except that of Joseph's father when he said, '(For me) patience in the most fitting against that which you assert; it is Allah (Alone) Whose Help can be sought.' Then I turned to the other side and lay on my bed; and Allah knew then that I was innocent and hoped that Allah would reveal my innocence. But, by Allah, I never thought that Allah would reveal about my case, Divine Inspiration, that would be recited (forever) as I considered myself too unworthy to be talked of by Allah with something of my concern, but I hoped that Allah's Messenger (ﷺ) might have a dream in which Allah would prove my innocence. But, by Allah, before Allah's Messenger (ﷺ) left his seat and before any of the household left, the Divine inspiration came to Allah's Messenger (ﷺ). So there overtook him the same hard condition which used to overtake him, (when he used to be inspired Divinely). The sweat was dropping from his body like pearls though it was a wintry day and that was because of the weighty statement which was being revealed to him. When that state of Allah's Messenger (ﷺ) was over, he got up smiling, and the first word he said was, 'O `Aisha! Allah has declared your innocence!' Then my Mother said to me, 'Get up and go to him (i.e.

Allah's Messenger (ﷺ)). I replied, 'By Allah, I will not go to him, and I praise none but Allah. So Allah revealed the ten Verses:- - "Verily! They who spread the slander Are a gang, among you....." (24.11-20) Allah revealed those Qur'anic Verses to declare my innocence. Abu Bakr As-Siddiq who used to disburse money for Mistah bin Uthatha because of his relationship to him and his poverty, said, 'By Allah, I will never give to Mistah bin Uthatha anything after what he has said about Aisha.' Then Allah revealed:-- "And let not those among you who are good and wealthy swear not to give (any sort of help) to their kinsmen, those in need, and those who have left their homes for Allah's cause, let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is oft-Forgiving Most Merciful." (24.22) Abu Bakr As-Siddiq said, 'Yes, by Allah, I would like that Allah forgive me.' and went on giving Mistah the money he used to give him before. He also added, 'By Allah, I will never deprive him of it at all.' Aisha further said:." Allah's Messenger (ﷺ) also asked Zainab bint Jahsh (i.e. his wife) about my case. He said to Zainab, 'What do you know and what did you see?" She replied, "O Allah's Messenger (ﷺ)! I refrain from claiming falsely that I have heard or seen anything. By Allah, I know nothing except good (about `Aisha).' From amongst the wives of the Prophet (ﷺ) Zainab was my peer (in beauty and in the love she received from the Prophet) but Allah saved her from that evil because of her piety. Her sister Hamna, started struggling on her behalf and she was destroyed along with those who were destroyed. The man who was blamed said, 'Subhan-Allah! By Him in Whose Hand my soul is, I have never uncovered the cover (i.e. veil) of any female.' Later on the man was martyred in Allah's Cause."

Sahih al-Bukhari 4141 - Book 64, Hadith 185

Narrated Az-Zuhri:

Al-Walid bin `Abdul Malik said to me, "Have you heard that `Ali' was one of those who slandered `Aisha?" I replied, "No, but two men from your people (named) Abu Salama bin `Abdur-Rahman and Abu Bakr bin `Abdur-Rahman bin Al-Harith have informed me that Aisha told them that `Ali remained silent about her case."

Sahih al-Bukhari 4142 - Book 64, Hadith 186

Narrated Masruq bin Al-Aida:

Um Ruman, the mother of `Aisha said that while `Aisha and she were sitting, an Ansari woman came and said, "May Allah harm such and-such a person!" Um Ruman said to her, What is the matter?" She replied, "My son was amongst those who talked of the story (of the Slander)." Um Ruman said, "What is that?" She said, "So-and-so...." and narrated the whole story. On that `Aisha said, "Did Allah's Apostle hear about that?" She replies, "yes." `Aisha further said, "And Abu Bakr too?" She replied, "Yes." On that, `Aisha fell down fainting, and when she came to her senses, she had got fever with rigors. I put her clothes over her and covered her. The Prophet (ﷺ) came and asked, "What is wrong with this (lady)?" Um Ruman replied, "O Allah's Messenger (ﷺ)! She (i.e. `Aisha) has got temperature with rigors." He said, "Perhaps it is because of the story that has been talked about?" She said, "Yes." `Aisha sat up and said, "By Allah, if I took an oath (that I am innocent), you would not believe me, and if I said (that I am not innocent), you would not excuse me. My and your example is like that of Jacob and his sons (as Jacob said): 'It is Allah (Alone) Whose Help can be sought against that you assert.' Um Ruman said, "The Prophet (ﷺ) then went out saying nothing. Then Allah declared her innocence. On that, `Aisha said (to the Prophet), "I thank Allah only; thank neither anybody else nor you."

Sahih al-Bukhari 4143 - Book 64, Hadith 187

Narrated Ibn Abi Malaika:

`Aisha used to recite this Verse:-- 'Ida taliqunahu bi-alsinatikum' (24.15) "(As you tell lie with your tongues.)" and used to say "Al-Walaq" means "telling of a lie. "She knew this Verse more than anybody else as it was revealed about her.

Sahih al-Bukhari 4144 - Book 64, Hadith 188

Narrated Hisham's father:

I started abusing Hassan in front of `Aisha. She said, "Do not abuse him as he used to defend Allah's Apostle (against the infidels). `Aisha added, "Once Hassan took the permission from the Prophet (ﷺ) to say poetic verses against the infidels. On that the Prophet (ﷺ) said, 'How will you exclude my forefathers (from that)? Hassan replied, 'I will take you out of them as one takes a hair out of the dough." Hisham's father added, "I abused Hassan as he was one of those who spoke against `Aisha."

Sahih al-Bukhari 4145 - Book 64, Hadith 189

Narrated Masruq:

We went to `Aisha while Hassan bin Thabit was with her reciting poetry to her from some of his poetic verses, saying "A chaste wise lady about whom nobody can have suspicion. She gets up with an empty stomach because she never eats the flesh of indiscreet (ladies)." `Aisha said to him, "But you are not like that." I said to her, "Why do you grant him admittance, though Allah said:-- "and as for him among them, who had the greater share therein, his will be a severe torment." (24.11) On that, `Aisha said, "And what punishment is more than blinding?" She, added, "Hassan used to defend or say poetry on behalf of Allah's Messenger (ﷺ) (against the infidels).

Sahih al-Bukhari 4146 - Book 64, Hadith 190

Narrated Zaid bin Khalid:

We went out with Allah's Messenger (ﷺ) in the year of Al-Hudaibiya. One night it rained and Allah's Messenger (ﷺ) led us in the Fajr prayer and (after finishing it), turned to us and said, " Do you know what your Lord has said?" We replied, "Allah and His Apostle know it better." He said, "Allah said:-- "(Some of) My slaves got up believing in Me, And (some of them) disbelieving in Me. The one who said: We have been given Rain through Allah's Mercy and Allah's Blessing and Allah's Bounty, Then he is a believer in Me, and is a Disbeliever in the star. And whoever said: We have been given rain because of suchand- such star, Then he is a believer in the star, and is a disbeliever in Me."

Sahih al-Bukhari 4147 - Book 64, Hadith 191

Narrated Anas:

Allah's Messenger (ﷺ) performed four `Umras, all in the month of Dhul-Qa'da, except the one which he performed with his Hajj (i.e. in Dhul-Hijja). He performed one `Umra from Al-Hudaibiya in Dhul- Qa'da, another `Umra in the following year in Dhul Qa'da a third from Al-Jirana where he distributed the war booty of Hunain, in Dhul Qa'da, and the fourth `Umra he performed was with his Hajj.

Sahih al-Bukhari 4148 - Book 64, Hadith 192

Narrated Abu Qatada:

We set out with the Prophet (ﷺ) in the year of Al-Hudaibiya, and all his companions assumed the state of Ihram but I did not.

Sahih al-Bukhari 4149 - Book 64, Hadith 193

Narrated Al-Bara:

Do you (people) consider the conquest of Mecca, the Victory (referred to in the Qur'an 48:1). Was the conquest of Mecca a victory? We really consider that the actual Victory was the Ar-Ridwan Pledge of allegiance which we gave on the day of Al-Hudaibiya (to the Prophet) . On the day of Al-Hudaibiya we were fourteen hundred men along with the Prophet (ﷺ) Al-Hudaibiya was a well, the water of which we used up leaving not a single drop of water in it. When the Prophet (ﷺ) was informed of that, he came and sat on its edge. Then he asked for a utensil of water, performed ablution from it, rinsed (his mouth), invoked (Allah), and poured the remaining water into the well. We stayed there for a while and then the well brought forth what we required of water for ourselves and our riding animals.

Sahih al-Bukhari 4150 - Book 64, Hadith 194

Narrated Al-Bara bin Azib:

That they were in the company of Allah's Messenger (ﷺ) on the day of Al-Hudaibiya and their number was 1400 or more. They camped at a well and drew its water till it was dried. When they informed Allah's Apostle of that, he came and sat over its edge and said, "Bring me a bucket of its water." When it was brought, he spat and invoked (Allah) and said, "Leave it for a while." Then they quenched their thirst and watered their riding animals (from that well) till they departed.

Sahih al-Bukhari 4151 - Book 64, Hadith 195

Narrated Salim:

Jabir said "On the day of Al-Hudaibiya, the people felt thirsty and Allah's Messenger (ﷺ) had a utensil containing water. He performer ablution from it and then the people came towards him. Allah's Apostle said, 'What is wrong with you?' The people said, 'O Allah's Messenger (ﷺ)! We haven't got any water to perform ablution with or to drink, except what you have in your utensil.' So the Prophet (ﷺ) put his hand in the utensil and the water started spouting out between his fingers like springs. So we drank and performed ablution." I said to Jabir, "What was your number on that day?" He replied, "Even if we had been one hundred thousand, that water would have been sufficient for us. Anyhow, we were 1500.'

Sahih al-Bukhari 4152 - Book 64, Hadith 196

Narrated Qatada:

I said to Sa`id bin Al-Musaiyab, "I have been informed that Jabir bin `Abdullah said that the number (of Al-Hudaibiya Muslim warriors) was 1400." Sa`id said to me, "Jabir narrated to me that they were 1500 who gave the Pledge of allegiance to the Prophet (ﷺ) on the day of Al-Hudaibiya.'

Sahih al-Bukhari 4153 - Book 64, Hadith 197

Narrated Jabir bin `Abdullah:

On the day of Al-Hudaibiya, Allah's Messenger (ﷺ) said to us' "You are the best people on the earth!" We were 1400 then. If I could see now, I would have shown you the place of the Tree (beneath which we gave the Pledge of Allegiance)." Salim said, "Our number was 1400."

Sahih al-Bukhari 4154 - Book 64, Hadith 198

`Abdullah bin Abi `Aufa said, "The people (who gave the Pledge of allegiance) under the Tree numbered 1300 and the number of Bani Aslam was 1/8 of the Emigrants."

Sahih al-Bukhari 4155 - Book 64, Hadith 199

Narrated Mirdas Al-Aslami:

Who was among those (who had given the Pledge of allegiance) under the Tree: Pious people will die in succession, and there will remain the dregs of society who will be like the useless residues of dates and barley and Allah will pay no attention to them.

Sahih al-Bukhari 4156 - Book 64, Hadith 200

Narrated Marwan and Al-Miswar bin Makhrama:

The Prophet (ﷺ) went out in the company of 1300 to 1500 of his companions in the year of Al-Hudaibiya, and when they reached Dhul-Hulaifa, he garlanded and marked his Hadi and assumed the state of Ihram.

Sahih al-Bukhari 4157, 4158 - Book 64, Hadith 201

Narrated Ka`b bin Ujra:

That Allah's Messenger (ﷺ) saw him with the lice falling (from his head) on his face. Allah's Messenger (ﷺ) said, "Are your lice troubling you? Ka`b said, "Yes." Allah's Messenger (ﷺ) thus ordered him to shave his head while he was at Al-Hudaibiya. Up to then there was no indication that all of them would finish their state of Ihram and they hoped that they would enter Mecca. Then the order of Al-Fidya was revealed, so Allah's Messenger (ﷺ) ordered Ka`b to feed six poor persons with one Faraq of food or slaughter a sheep or fast for three days.

Sahih al-Bukhari 4159 - Book 64, Hadith 202

Narrated Aslam:

Once I went with `Umar bin Al-Khattab to the market. A young woman followed `Umar and said, "O chief of the believers! My husband has died, leaving little children. By Allah, they have not even a sheep's trotter to cook; they have no farms or animals. I am afraid that they may die because of hunger, and I am the daughter of Khufaf bin Ima Al-Ghafari, and my father witnessed the Pledge of allegiance) of Al-Hudaibiya with the Prophet.' `Umar stopped and did not proceed, and said, "I welcome my near relative." Then he went towards a strong camel which was tied in the house, and carried on to it, two sacks he had loaded with food grains and put between them money and clothes and gave her its rope to hold and said, "Lead it, and this provision will not finish till Allah gives you a good supply." A man said, "O chief of the believers! You have given her too much." "`Umar said disapprovingly. "May your mother be bereaved of you! By Allah, I have seen her father and brother besieging a fort for a long time and conquering it, and then we were discussing what their shares they would have from that war booty."

Sahih al-Bukhari 4160, 4161 - Book 64, Hadith 203

Narrated Sa`id bin Al-Musaiyab:

That his father said, "I saw the Tree (of the Ar-Ridwan Pledge of allegiance and when I returned to it later, I was not able to recognize it. (The sub--narrator MahmiJd said, Al-Musaiyab said, 'Then; forgot it (i.e., the Tree).)"

Sahih al-Bukhari 4162 - Book 64, Hadith 204

Narrated Tariq bin `Abdur-Rahman:

When I set out for Hajj, I passed by some people offering a prayer, I asked, "What is this mosque?" They said, "This is the Tree where Allah's Messenger (ﷺ) took the Ar-Ridwan Pledge of allegiance. Then I went to Sa`id bin Musaiyab and informed him about it. Sa`id said, "My father said that he was amongst those who had given the Pledge of allegiance to Allah's Messenger (ﷺ) beneath the Tree. He (i.e. my father) said, "When we set out the following year, we forgot the Tree and were unable to recognize it. "Then Sa`id said (perhaps ironically) "The companions of the Prophet (ﷺ) could not recognize it; nevertheless, you do recognize it; therefore you have a better knowledge."

Sahih al-Bukhari 4163 - Book 64, Hadith 205

Narrated Sa`id bin Al-Musaiyab:

That his father was amongst those who had given the Pledge of allegiance (to the Prophet (ﷺ)) beneath the Tree, and the next year when they went towards the Tree, they were not able to recognize it.

Sahih al-Bukhari 4164 - Book 64, Hadith 206

Narrated Tariq:

(The tree where the Ridwan Pledge of allegiance was taken by the Prophet) was mentioned before Sa`id bin Al-Musaiyab. On that he smiled and said, "My father informed me (about it) and he had witnessed it (i.e. the Pledge) ."

Sahih al-Bukhari 4165 - Book 64, Hadith 207

Narrated `Abdullah bin Abi `Aufa:

(Who was one of those who had given the Pledge of allegiance to the Prophet (ﷺ) beneath the Tree) When the people brought Sadaqa (i.e. rak`at) to the Prophet (ﷺ) he used to say, "O Allah! Bless them with your Mercy." Once my father came with his Sadaqa to him whereupon he (i.e. the Prophet) said. "O Allah! Bless the family of Abu `Aufa."

Sahih al-Bukhari 4166 - Book 64, Hadith 208

Narrated `Abbas bin Tamim:

When it was the day (of the battle) of Al-Harra the people were giving Pledge of allegiance to `Abdullah bin Hanzala. Ibn Zaid said, "For what are the people giving Pledge of allegiance to `Abdullah bin Hanzala?" It was said to him, "For death." Ibn Zaid said, "I will never give the Pledge of allegiance for that to anybody else after Allah's Messenger (ﷺ) ." Ibn Zaid was one of those who had witnessed the day of Al-Hudaibiya with the Prophet.

Sahih al-Bukhari 4167 - Book 64, Hadith 209

Narrated Iyas bin Salama bin Al-Akwa`:

My father who was amongst those who had given the Pledge of allegiance to the Prophet (ﷺ) beneath the Tree, said to me, "We used to offer the Jumua prayer with the Prophet (ﷺ) and then depart at a time when the walls had no shade for us to take shelter in."

Sahih al-Bukhari 4168 - Book 64, Hadith 210

Narrated Yazid bin Abi Ubaid:

I said to Salama bin Al-Akwa`, "For what did you give the Pledge of allegiance to Allah's Messenger (ﷺ) on the day of Al-Hudaibiya?" He replied, "For death (in the Cause of Islam.).

Sahih al-Bukhari 4169 - Book 64, Hadith 211

Narrated Al-Musaiyab:

I met Al-Bara bin `Azib and said (to him). "May you live prosperously! You enjoyed the company of the Prophet (ﷺ) and gave him the Pledge of allegiance (of Al-Hudaibiya) under the Tree." On that, Al- Bara' said, "O my nephew! You do not know what we have done after him (i.e. his death).

Sahih al-Bukhari 4170 - Book 64, Hadith 212

Narrated Abu Qilaba:

that Thabit bin Ad-Dahhak had informed him that he was one of those who had given the Pledge of allegiance (of Al-Hudaibiya) beneath the Tree.

Sahih al-Bukhari 4171 - Book 64, Hadith 213

Narrated Anas bin Malik:

regarding Allah's Statement: "Verily! We have granted you (O, Muhammad) Manifest victory." (48.1) It refers to the Al-Hudaibiya Pledge. And the companions of the Prophet (ﷺ) said (to the Prophet), "Congratulations and happiness for you; but what reward shall we get?" So Allah revealed:-- "That He may admit the believing men and women to gardens beneath which rivers flow." (48.5)

Sahih al-Bukhari 4172 - Book 64, Hadith 214

Narrated Zahir Al-Aslami:

(who was one of those who had witnessed (the Pledge of allegiance beneath) the Tree) While I was making fire beneath the cooking pots containing donkey's meat, the announcer of Allah's Messenger (ﷺ) announced, "Allah's Messenger (ﷺ) forbids you to eat donkey's meat."

Sahih al-Bukhari 4173 - Book 64, Hadith 215

The same narration was told by Majzaa from a man called Uhban bin Aus who was one of those who had witnessed (the Pledge of allegiance beneath) the Tree., and who had some trouble in his knee so that while doing prostrations, he used to put a pillow underneath his knee.

Sahih al-Bukhari 4174 - Book 64, Hadith 216

Narrated Suwaid bin An-Nu`man:

who was one of those who witnessed (the Pledge of allegiance beneath) the Tree: Allah's Messenger (ﷺ) and his companions were given Sawiq and they chewed it.

Sahih al-Bukhari 4175 - Book 64, Hadith 217

Narrated Abu Jamra:

I asked Aidh bin `Amr, who was one of the companions of the Prophet (ﷺ) one of those (who gave the allegiance to the Prophet (ﷺ) the Tree: "Can the witr prayer be repeated (in one night)?" He said, "If you have offered it in the first part of the night, you should not repeat it in the last part 'of the night." (See Fath-ul-Bari page 458 Vol 8th).

Sahih al-Bukhari 4176 - Book 64, Hadith 218

Narrated Zaid bin Aslam:

My father said, "Allah's Messenger (ﷺ) was proceeding at night on one of his journeys and `Umar bin Al- Khattab was going along with him. `Umar bin Al-Khattab asked him (about something) but Allah's Apostle did not answer him. `Umar asked him again, but he did not answer him. He asked him again (for the third time) but he did not answer him. On that `Umar bin Al-Khattab addressed himself saying, "May your mother be bereaved of you, O `Umar, for you have asked Allah's Messenger (ﷺ) thrice, yet he has not answered you." `Umar said, "Then I made my camel run fast and took it in front of the other Muslims, and I was afraid that something might be revealed in my connection. I had hardly waited for a moment when I heard somebody calling me. I said, 'I was afraid that something might have been revealed about me.' Then I came to Allah's Messenger (ﷺ) and greeted him. He (i.e. the Prophet) said, 'Tonight there has been revealed to me, a Sura which is dearer to me than (all the world) on which the sun rises,' and then he recited: 'Verily! We have granted you (O Muhammad) A manifest victory." (48.1)

Sahih al-Bukhari 4177 - Book 64, Hadith 219

Narrated Al-Miswar bin Makhrama and Marwan bin Al-Hakam:

(one of them said more than his friend): The Prophet (ﷺ) set out in the company of more than onethousand of his companions in the year of Al-Hudaibiya, and when he reached Dhul-Hulaifa, he garlanded his Hadi (i.e. sacrificing animal), assumed the state of Ihram for `Umra from that place and sent a spy of his from Khuzi'a (tribe). The Prophet (ﷺ) proceeded on till he reached (a village called) Ghadir-al-Ashtat. There his spy came and said, "The Quraish (infidels) have collected a great number of people against you, and they have collected against you the Ethiopians, and they will fight with you, and will stop you from entering the Ka`ba and prevent you." The Prophet (ﷺ) said, "O people! Give me your opinion. Do you recommend that I should destroy the families and offspring of those who want to stop us from the Ka`ba? If they should come to us (for peace) then Allah will destroy a spy from the pagans, or otherwise we will leave them in a miserable state." On that Abu Bakr said, "O Allah Apostle! You have come with the intention of visiting this House (i.e. Ka`ba) and you do not want to kill or fight anybody. So proceed to it, and whoever should stop us from it, we will fight him." On that the Prophet (ﷺ) said, "Proceed on, in the Name of Allah !"

Sahih al-Bukhari 4178, 4179 - Book 64, Hadith 220

Narrated `Urwa bin Az-Zubair:

That he heard Marwan bin Al-Hakam and Al-Miswar bin Makhrama relating one of the events that happened to Allah's Messenger (ﷺ) in the `Umra of Al-Hudaibiya. They said, "When Allah's Messenger (ﷺ) concluded the truce with Suhail bin `Amr on the day of Al-Hudaibiya, one of the conditions which Suhail bin `Amr stipulated, was his saying (to the Prophet), "If anyone from us (i.e. infidels) ever comes to you, though he has embraced your religion, you should return him to us, and should not interfere between us and him." Suhail refused to conclude the truce with Allah's Messenger (ﷺ) except on this condition. The believers disliked this condition and got disgusted with it and argued about it. But when Suhail refused to conclude the truce with Allah's Messenger (ﷺ) except on that condition, Allah's Apostle concluded it. Accordingly, Allah's Messenger (ﷺ) then returned Abu Jandal bin Suhail to his father, Suhail bin `Amr, and returned every man coming to him from them during that period even if he was a Muslim. The believing women Emigrants came (to Medina) and Um Kulthum, the daughter of `Uqba bin Abi Mu'ait was one of those who came to Allah's Messenger (ﷺ) and she was an adult at that time. Her relatives came, asking Allah's Messenger (ﷺ) to return her to them, and in this connection, Allah revealed the Verses dealing with the believing (women).

Sahih al-Bukhari 4180, 4181 - Book 64, Hadith 221

Aisha said, "Allah's Messenger (ﷺ) used to test all the believing women who migrated to him, with the following Verse:

-- "O Prophet! When the believing Women come to you, to give the pledge of allegiance to you." (60.12) `Urwa's uncle said, "We were informed when Allah ordered His Apostle to return to the pagans what they had given to their wives who lately migrated (to Medina) and we were informed that Abu Basir..." relating the whole narration.

Sahih al-Bukhari 4182 - Book 64, Hadith 222

Narrated Nafi`:

`Abdullah bin `Umar set out for Umra during the period of afflictions, and he said, "If I should be stopped from visiting the Ka`ba, I will do what we did when we were with Allah's Messenger (ﷺ)." He assumed Ihram for `Umra in the year of Al-Hudaibiya.

Sahih al-Bukhari 4183 - Book 64, Hadith 223

Narrated Nafi`:

Ibn `Umar assumed Ihram and said, "If something should intervene between me and the Ka`ba, then I will do what the Prophet (ﷺ) did when the Quraish infidels intervened between him and (the Ka`ba). Then Ibn `Umar recited: "You have indeed in Allah's Messenger (ﷺ) A good example to follow." (33.21)

Sahih al-Bukhari 4184 - Book 64, Hadith 224

Narrated Nafi`:

One of `Abdullah's sons said to `Abdullah (bin `Umar) "I wish you would stay this year (and not perform Hajj) as I am afraid that you will not be able to reach the Ka`ba." On that he (i.e. `Abdullah bin `Umar) said, "We went out with the Prophet (for `Umra), and when the Quraish infidel intervened between us and the Ka`ba, the Prophet (ﷺ) slaughtered his Hadi and shaved (his head), and his companions cut short their hair." Then `Abdullah bin `Umar said, "I make you witness that I have intended to perform `Umra and if I am allowed to reach the Ka`ba, I will perform the Tawaf, and if something (i.e. obstacles) intervene between me and the Ka`ba, then I will do what Allah's Messenger (ﷺ) did." Then after going for a while, he said, "I consider the ceremonies (of both `Umra and Hajj as one and the same, so I would like you to witness that I have intended to perform Hajj along with my `Umra." So he performed only one Tawaf and one Sai (between Safa and Marwa) and finished the Ihram of both Umra and Hajj).

Sahih al-Bukhari 4185 - Book 64, Hadith 225

Narrated Nafi`:

The people used to say that Ibn `Umar had embraced Islam before `Umar. This is not true. What happened is that `Umar sent `Abdullah to bring his horse from an Ansari man so as to fight on it. At that time the people were giving the Pledge of allegiance to Allah's Messenger (ﷺ) near the Tree, and `Umar was not aware of that. So `Abdullah (bin `Umar) gave the Pledge of Allegiance (to the Prophet) and went to take the horse and brought it to `Umar. While `Umar was putting on the armor to get ready for fighting, `Abdullah informed him that the people were giving the Pledge of allegiance to Allah's Apostle beneath the Tree. So `Umar set out and `Abdullah accompanied him till he gave the Pledge of allegiance to Allah's Messenger (ﷺ), and it was this event that made people say that Ibn `Umar had embraced Islam before `Umar.

Sahih al-Bukhari 4186 - Book 64, Hadith 226

`Abdullah bin `Umar added:

"The people were along with the Prophet (ﷺ) on the day of Al-Hudaibiya spreading in the shade of the trees. Suddenly the people surrounded the Prophet (ﷺ) and started looking at him." `Umar said, "O `Abdullah! Go and see why the people are encircling Allah's Apostle and looking at him." `Abdullah bin `Umar then saw the people giving the Pledge o allegiance to the Prophet. So he also gave the Pledge of allegiance and returned to `Umar who went out in his turn and gave the Pledge of allegiance to the Prophet.'

Sahih al-Bukhari 4187 - Book 64, Hadith 227

Narrated `Abdullah bin Abi `Aufa:

We were in the company of the Prophet (ﷺ) when he performed the `Umra. He performed the Tawaf and we did the same; he offered the prayer and we also offered the prayer with him. Then he performed the Sai between Safa and Marwa and we were guarding him against the people of Mecca so that nobody should harm him.

Sahih al-Bukhari 4188 - Book 64, Hadith 228

Narrated Abu Wail:

When Sahl bin Hunaif returned from (the battle of) Siffin, we went to ask him (as to why he had come back). He replied, "(You should not consider me a coward) but blame your opinions. I saw myself on the day of Abu Jandal (inclined to fight), and if I had the power of refusing the order of Allah's Apostle then, I would have refused it (and fought the infidels bravely). Allah and His Apostle know (what is convenient) better. Whenever we put our swords on our shoulders for any matter that terrified us, our swords led us to an easy agreeable solution before the present situation (of disagreement and dispute between the Muslims). When we mend the breach in one side, it opened in another, and we do not know what to do about it."

Sahih al-Bukhari 4189 - Book 64, Hadith 229

Narrated Ka`b bin Ujra:

The Prophet (ﷺ) came to me at the time of Al-Hudaibiya Pledge while lice were falling on my face. He said, "Are the lice of your head troubling you?" I said, "Yes." He said, "Shave your head and fast for three days, or feed six poor persons, or slaughter a sheep as sacrifice." (The sub-narrator, Aiyub said, "I do not know with which of these three options he started.")

Sahih al-Bukhari 4190 - Book 64, Hadith 230

Narrated Ka`b bin Ujra:

We were in the company of Allah's Messenger (ﷺ) at Al-Hudaibiya in the state of Ihram and the pagans did not allow us to proceed (to the Ka`ba). I had thick hair and lice started falling on my face. The Prophet (ﷺ) passed by me and said, "Are the lice of your head troubling you?" I replied, Yes." (The sub-narrator added, "Then the following Divine Verse was revealed:-- "And if anyone of you is ill or has an ailment in his scalp, (necessitating shaving) must pay a ransom (Fida) of either fasting or feeding the poor, Or offering a sacrifice." (2.196)

Sahih al-Bukhari 4191 - Book 64, Hadith 231

Narrated Anas:

Some people of the tribe of `Ukl and `Uraina arrived at Medina to meet the Prophet (ﷺ) and embraced Islam and said, "O Allah's Prophet! We are the owners of milch livestock (i.e. bedouins) and not farmers (i.e. countrymen)." They found the climate of Medina unsuitable for them. So Allah's Messenger (ﷺ) ordered that they should be provided with some milch camels and a shepherd and ordered them to go out of Medina and to drink the camels' milk and urine (as medicine) So they set out and when they reached Al-Harra, they reverted to Heathenism after embracing Islam, and killed the shepherd of the Prophet and drove away the camels. When this news reached the Prophet, he sent some people in pursuit of them. (So they were caught and brought back to the Prophet (ﷺ)). The Prophet (ﷺ) gave his orders in their concern. So their eyes were branded with pieces of iron and their hands and legs were cut off and they were left away in Harra till they died in that state of theirs. (See Hadith 234 Vol 1)

Sahih al-Bukhari 4192 - Book 64, Hadith 232

Narrated Abu Raja:

The freed slave of Abu Qilaba, who was with Abu Qilaba in Sham: `Umar bin `Abdul `Aziz consulted the people saying, "What do you think of Qasama." They said, "'It is a right (judgment) which Allah's Apostle and the Caliphs before you acted on." Abu Qilaba was behind `Umar's bed. 'Anbasa bin Sa`id said, But what about the narration concerning the people of `Uraina?" Abu Qilaba said, "Anas bin Malik narrated it to me," and then narrated the whole story.

Sahih al-Bukhari 4193 - Book 64, Hadith 233

Narrated Salama bin Al-Akwa`:

Once I went (from Medina) towards (Al-Ghaba) before the first Adhan of the Fajr Prayer. The shecamels of Allah's Messenger (ﷺ) used to graze at a place called Dhi-Qarad. A slave of `Abdur-Rahman bin `Auf met me (on the way) and said, "The she-camels of Allah's Messenger (ﷺ) had been taken away by force." I asked, "Who had taken them?" He replied "(The people of) Ghatafan." I made three loud cries (to the people of Medina) saying, "O Sabahah!" I made the people between the two mountains of Medina hear me. Then I rushed onward and caught up with the robbers while they were watering the camels. I started throwing arrows at them as I was a good archer and I was saying, "I am the son of Al-Akwa`, and today will perish the wicked people." I kept on saying like that till I restored the shecamels (of the Prophet), I also snatched thirty Burda (i.e. garments) from them. Then the Prophet (ﷺ) and the other people came there, and I said, "O Allah's Prophet! I have stopped the people (of Ghatafan) from taking water and they are thirsty now. So send (some people) after them now." On that the Prophet said, "O the son of Al-Akwa`! You have over-powered them, so forgive them." Then we all came back and Allah's Messenger (ﷺ) seated me behind him on his she-camel till we entered Medina.

Sahih al-Bukhari 4194 - Book 64, Hadith 234

Narrated Suwaid bin An-Nu`man:

I went out in the company of the Prophet (ﷺ) in the year of Khaibar, and when we reached As Sahba' which is the lower part of Khaibar, the Prophet (ﷺ) offered the `Asr prayer and then asked the people to collect the journey food. Nothing was brought but Sawiq which the Prophet (ﷺ) ordered to be moistened with water, and then he ate it and we also ate it. Then he got up to offer the Maghrib prayer. He washed his mouth, and we too washed our mouths, and then he offered the prayer without repeating his abulution.

Sahih al-Bukhari 4195 - Book 64, Hadith 235

Narrated Salama bin Al-Akwa`:

We went out to Khaibar in the company of the Prophet. While we were proceeding at night, a man from the group said to 'Amir, "O 'Amir! Won't you let us hear your poetry?" 'Amir was a poet, so he got down and started reciting for the people poetry that kept pace with the camels' footsteps, saying:-- "O Allah! Without You we Would not have been guided On the right path Neither would be have given In charity, nor would We have prayed. So please forgive us, what we have committed (i.e. our defects); let all of us Be sacrificed for Your Cause And send Sakina (i.e. calmness) Upon us to make our feet firm When we meet our enemy, and If they will call us towards An unjust thing, We will refuse. The infidels have made a hue and Cry to ask others' help Against us." The Prophet (ﷺ) on that, asked, "Who is that (camel) driver (reciting poetry)?" The people said, "He is 'Amir bin Al-Akwa`." Then the Prophet (ﷺ) said, "May Allah bestow His Mercy on him." A man amongst the people said, "O Allah's Prophet! has (martyrdom) been granted to him. Would that you let us enjoy his company longer." Then we reached and besieged Khaibar till we were afflicted with severe hunger. Then Allah helped the Muslims conquer it (i.e. Khaibar). In the evening of the day of the conquest of the city, the Muslims made huge fires. The Prophet (ﷺ) said, "What are these fires? For cooking what, are you making the fire?" The people replied, "(For cooking) meat." He asked, "What kind of meat?" They (i.e. people) said, "The meat of donkeys." The Prophet (ﷺ) said, "Throw away the meat and break the pots!" Some man said, "O Allah's Messenger (ﷺ)! Shall we throw away the meat and wash the pots instead?" He said, "(Yes, you can do) that too." So when the army files were arranged in rows (for the clash), 'Amir's sword was short and he aimed at the leg of a Jew to strike it, but the sharp blade of the sword returned to him and injured his own knee, and that caused him to die. When they returned from the battle, Allah's Messenger (ﷺ) saw me (in a sad mood). He took my hand and said, "What is bothering you?" I replied, "Let my father and mother be sacrificed for you! The people say that the deeds of 'Amir are lost." The Prophet (ﷺ) said, "Whoever says so, is mistaken, for 'Amir has got a double reward." The Prophet raised two fingers and added, "He (i.e. Amir) was a persevering struggler in the Cause of Allah and there are few 'Arabs who achieved the like of (good deeds) 'Amir had done."

Sahih al-Bukhari 4196 - Book 64, Hadith 236

Narrated Anas:

Allah's Messenger (ﷺ) reached Khaibar at night and it was his habit that, whenever he reached the enemy at night, he will not attack them till it was morning. When it was morning, the Jews came out with their spades and baskets, and when they saw him(i.e. the Prophet (ﷺ)), they said, "Muhammad! By Allah! Muhammad and his army!" The Prophet (ﷺ) said, "Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned."

Sahih al-Bukhari 4197 - Book 64, Hadith 237

Narrated Anas bin Malik:

We reached Khaibar early in the morning and the inhabitants of Khaibar came out carrying their spades, and when they saw the Prophet (ﷺ) they said, "Muhammad! By Allah! Muhammad and his army!" The Prophet (ﷺ) said, "Allahu-Akbar! Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight) then evil will be the morning for those who have been warned." We then got the meat of donkeys (and intended to eat it), but an announcement was made by the announcer of the Prophet, "Allah and His Apostle forbid you to eat the meat of donkeys as it is an impure thing."

Sahih al-Bukhari 4198 - Book 64, Hadith 238

Narrated Anas bin Malik:

Someone came to Allah's Messenger (ﷺ)s and said, "The donkeys have been eaten (by the Muslims)." The Prophet kept quiet. Then the man came again and said, "The donkeys have been eaten." The Prophet (ﷺ) kept quiet. The man came to him the third time and said, "The donkeys have been consumed." On that the Prophet (ﷺ) ordered an announcer to announce to the people, "Allah and His Apostle forbid you to eat the meat of donkeys." Then the cooking pots were upset while the meat was still boiling in them.

Sahih al-Bukhari 4199 - Book 64, Hadith 239

Narrated Anas:

The Prophet (ﷺ) offered the Fajr Prayer near Khaibar when it was still dark and then said, "Allahu-Akbar! Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned." Then the inhabitants of Khaibar came out running on the roads. The Prophet (ﷺ) had their warriors killed, their offspring and woman taken as captives. Safiya was amongst the captives, She first came in the share of Dahya Alkali but later on she belonged to the Prophet . The Prophet (ﷺ) made her manumission as her 'Mahr'.

Sahih al-Bukhari 4200 - Book 64, Hadith 240

Narrated `Abdul `Aziz bin Suhaib:

Anas bin Malik said, "The Prophet (ﷺ) took Safiya as a captive. He manumitted her and married her." Thabit asked Anas, "What did he give her as Mahr (i.e. marriage gift)?" Anas replied. "Her Mahr was herself, for he manumitted her."

Sahih al-Bukhari 4201 - Book 64, Hadith 241

Narrated Sahl bin Sa`d As Saidi:

Allah's Messenger (ﷺ) (and his army) encountered the pagans and the two armies.,, fought and then Allah's Apostle returned to his army camps and the others (i.e. the enemy) returned to their army camps. Amongst the companions of the Prophet (ﷺ) there was a man who could not help pursuing any single isolated pagan to strike him with his sword. Somebody said, "None has benefited the Muslims today more than so-and-so." On that Allah's Messenger (ﷺ) said, "He is from the people of the Hell-Fire certainly." A man amongst the people (i.e. Muslims) said, "I will accompany him (to know the fact)." So he went along with him, and whenever he stopped he stopped with him, and whenever he hastened, he hastened with him. The (brave) man then got wounded severely, and seeking to die at once, he planted his sword into the ground and put its point against his chest in between his breasts, and then threw himself on it and committed suicide. On that the person (who was accompanying the deceased all the time) came to Allah's Messenger (ﷺ) and said, "I testify that you are the Messenger of Allah." The Prophet (ﷺ) said, "Why is that (what makes you say so)?" He said "It is concerning the man whom you have already mentioned as one of the dwellers of the Hell-Fire. The people were surprised by your statement, and I said to them, "I will try to find out the truth about him for you." So I went out after him and he was then inflicted with a severe wound and because of that, he hurried to bring death upon himself by planting the handle of his sword into the ground and directing its tip towards his chest between his breasts, and then he threw himself over it and committed suicide." Allah's Messenger (ﷺ) then said, "A man may do what seem to the people as the deeds of the dwellers of Paradise but he is from the dwellers of the Hell-Fire and another may do what seem to the people as the deeds of the dwellers of the Hell- Fire, but he is from the dwellers of Paradise."

Sahih al-Bukhari 4202 - Book 64, Hadith 242

Narrated Abu Huraira:

We witnessed (the battle of) Khaibar. Allah's Messenger (ﷺ) said about one of those who were with him and who claimed to be a Muslim. "This (man) is from the dwellers of the Hell-Fire." When the battle started, that fellow fought so violently and bravely that he received plenty of wounds. Some of the people were about to doubt (the Prophet's statement), but the man, feeling the pain of his wounds, put his hand into his quiver and took out of it, some arrows with which he slaughtered himself (i.e. committed suicide). Then some men amongst the Muslims came hurriedly and said, "O Allah's Apostle! Allah has made your statement true so-and-so has committed suicide. "The Prophet (ﷺ) said, "O so-and-so! Get up and make an announcement that none but a believer will enter Paradise and that Allah may support the religion with an unchaste (evil) wicked man.

Sahih al-Bukhari 4203 - Book 64, Hadith 243

(narration about the chain of narrators)

Sahih al-Bukhari 4204 - Book 64, Hadith 244

Narrated Abu Musa Al-Ash`ari:

When Allah's Messenger (ﷺ) fought the battle of Khaibar, or when Allah's Messenger (ﷺ) went towards it, (whenever) the people, (passed over a high place overlooking a valley, they raised their voices saying, "Allahu-Akbar! Allahu-Akbar! None has the right to be worshipped except Allah." On that Allah's Apostle said (to them), "Lower your voices, for you are not calling a deaf or an absent one, but you are calling a Hearer Who is near and is with you." I was behind the riding animal of Allah's Messenger (ﷺ) and he heard me saying. "There Is neither might, nor power but with Allah," On that he said to me, "O `Abdullah bin Qais!" I said, "Labbaik. O Allah's Messenger (ﷺ)!" He said, "Shall I tell you a sentence which is one of the treasures of Paradise" I said, "Yes, O Allah's Messenger (ﷺ)! Let my father and mother be sacrificed for your sake." He said, "It is: There is neither might nor power but with Allah."

Sahih al-Bukhari 4205 - Book 64, Hadith 245

Narrated Yazid bin Abi Ubaid:

I saw the trace of a wound in Salama's leg. I said to him, "O Abu Muslim! What is this wound?" He said, "This was inflicted on me on the day of Khaibar and the people said, 'Salama has been wounded.' Then I went to the Prophet (ﷺ) and he puffed his saliva in it (i.e. the wound) thrice., and since then I have not had any pain in it till this hour."

Sahih al-Bukhari 4206 - Book 64, Hadith 246

Narrated Sahl:

During one of his Ghazawat, the Prophet (ﷺ) encountered the pagans, and the two armies fought, and then each of them returned to their army camps. Amongst the (army of the) Muslims there was a man who would follow every pagan separated from the army and strike him with his sword. It was said, "O Allah's Messenger (ﷺ)! None has fought so satisfactorily as so-and-so (namely, that brave Muslim). "The Prophet said, "He is from the dwellers of the Hell-Fire." The people said, "Who amongst us will be of the dwellers of Paradise if this (man) is from the dwellers of the Hell-Fire?" Then a man from amongst the people said, "I will follow him and accompany him in his fast and slow movements." The (brave) man got wounded, and wanting to die at once, he put the handle of his sword on the ground and its tip in between his breasts, and then threw himself over it, committing suicide. Then the man (who had watched the deceased) returned to the Prophet (ﷺ) and said, "I testify that you are Apostle of Allah." The Prophet (ﷺ) said, "What is this?" The man told him the whole story. The Prophet (ﷺ) said, "A man may do what may seem to the people as the deeds of the dwellers of Paradise, but he is of the dwellers of the Hell-Fire and a man may do what may seem to the people as the deeds of the dwellers of the Hell-Fire, but he is from the dwellers of Paradise."

Sahih al-Bukhari 4207 - Book 64, Hadith 247

Narrated Abu `Imran:

Anas looked at the people wearing Tailsans (i.e. a special kind of head covering worn by Jews in old days). On that Anas said, "At this moment they (i.e. those people) look like the Jews of Khaibar."

Sahih al-Bukhari 4208 - Book 64, Hadith 248

Narrated Salama:

`Ali remained behind the Prophet (ﷺ) during the Ghazwa of Khaibar as he was suffering from eye trouble. He then said, "(How can) I remain behind the Prophet (ﷺ) ," and followed him. So when he slept on the night of the conquest of Khaibar, the Prophet (ﷺ) said, "I will give the flag tomorrow, or tomorrow the flag will be taken by a man who is loved by Allah and His Apostle , and (Khaibar) will be conquered through him, (with Allah's help)" While every one of us was hopeful to have the flag, it was said, "Here is `Ali" and the Prophet (ﷺ) gave him the flag and Khaibar was conquered through him (with Allah's Help).

Sahih al-Bukhari 4209 - Book 64, Hadith 249

Narrated Sahl bin Sa`d:

On the day of Khaibar, Allah's Messenger (ﷺ) said, "Tomorrow I will give this flag to a man through whose hands Allah will give us victory. He loves Allah and His Apostle, and he is loved by Allah and His Apostle." The people remained that night, wondering as to who would be given it. In the morning the people went to Allah's Messenger (ﷺ) and everyone of them was hopeful to receive it (i.e. the flag). The Prophet said, "Where is `Ali bin Abi Talib?" It was said, "He is suffering from eye trouble O Allah's Apostle." He said, "Send for him." `Ali was brought and Allah's Messenger (ﷺ) spat in his eye and invoked good upon him. So `Ali was cured as if he never had any trouble. Then the Prophet (ﷺ) gave him the flag. `Ali said "O Allah's Messenger (ﷺ)! I will fight with them till they become like us." Allah's Messenger (ﷺ) said, "Proceed and do not hurry. When you enter their territory, call them to embrace Islam and inform them of Allah's Rights which they should observe, for by Allah, even if a single man is led on the right path (of Islam) by Allah through you, then that will be better for you than the nice red camels.

Sahih al-Bukhari 4210 - Book 64, Hadith 250

Narrated Anas bin Malik:

We arrived at Khaibar, and when Allah helped His Apostle to open the fort, the beauty of Safiya bint Huyai bin Akhtaq whose husband had been killed while she was a bride, was mentioned to Allah's Apostle. The Prophet (ﷺ) selected her for himself, and set out with her, and when we reached a place called Sidd-as-Sahba,' Safiya became clean from her menses then Allah's Messenger (ﷺ) married her. Hais (i.e. an 'Arabian dish) was prepared on a small leather mat. Then the Prophet (ﷺ) said to me, "I invite the people around you." So that was the marriage banquet of the Prophet (ﷺ) and Safiya. Then we proceeded towards Medina, and I saw the Prophet, making for her a kind of cushion with his cloak behind him (on his camel). He then sat beside his camel and put his knee for Safiya to put her foot on, in order to ride (on the camel).

Sahih al-Bukhari 4211 - Book 64, Hadith 251

Narrated Anas bin Malik:

The Prophet (ﷺ) stayed with Safiya bint Huyai for three days on the way of Khaibar where he consummated his marriage with her. Safiya was amongst those who were ordered to use a veil.

Sahih al-Bukhari 4212 - Book 64, Hadith 252

Narrated Anas:

The Prophet (ﷺ) stayed for three rights between Khaibar and Medina and was married to Safiya. I invited the Muslim to h s marriage banquet and there wa neither meat nor bread in that banquet but the Prophet ordered Bilal to spread the leather mats on which dates, dried yogurt and butter were put. The Muslims said amongst themselves, "Will she (i.e. Safiya) be one of the mothers of the believers, (i.e. one of the wives of the Prophet (ﷺ)) or just (a lady captive) of what his right-hand possesses" Some of them said, "If the Prophet (ﷺ) makes her observe the veil, then she will be one of the mothers of the believers (i.e. one of the Prophet's wives), and if he does not make her observe the veil, then she will be his lady slave." So when he departed, he made a place for her behind him (on his and made her observe the veil.

Sahih al-Bukhari 4213 - Book 64, Hadith 253

Narrated `Abdullah bin Mughaffal:

While we were besieging Khaibar, a person threw a leather container containing some fat and I ran to take it. Suddenly I looked behind, and behold! The Prophet (ﷺ) was there. So I felt shy (to take it then).

Sahih al-Bukhari 4214 - Book 64, Hadith 254

Narrated Ibn `Umar:

On the day of Khaiber, Allah's Messenger (ﷺ) forbade the eating of garlic and the meat of donkeys.

Sahih al-Bukhari 4215 - Book 64, Hadith 255

Narrated `Ali bin Abi Talib:

On the day of Khaibar, Allah's Messenger (ﷺ) forbade the Mut'a (i.e. temporary marriage) and the eating of donkey-meat.

Sahih al-Bukhari 4216 - Book 64, Hadith 256

Narrated Ibn `Umar:

On the day of Khaibar, Allah's Messenger (ﷺ) forbade the eating of donkey meat.

Sahih al-Bukhari 4217 - Book 64, Hadith 257

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) forbade the eating of donkey-meat.

Sahih al-Bukhari 4218 - Book 64, Hadith 258

Narrated Jabir bin `Abdullah:

On the day of Khaibar, Allah's Messenger (ﷺ) forbade the eating of donkey meat and allowed the eating of horse meat.

Sahih al-Bukhari 4219 - Book 64, Hadith 259

Narrated Ibn Abi `Aufa:

We where afflicted with severe hunger on the day of Khaibar. While the cooking pots were boiling and some of the food was well-cooked, the announcer of the Prophet (ﷺ) came to say, "Do not eat anything the donkey-meat and upset the cooking pots." We then thought that the Prophet (ﷺ) had prohibited such food because the Khumus had not been taken out of it. Some others said, "He prohibited the meat of donkeys from the point of view of principle, because donkeys used to eat dirty things."

Sahih al-Bukhari 4220 - Book 64, Hadith 260

Narrated Al-Bara and `Abdullah bin Abl `Aufa:

That when they were in the company of the Prophet, they got some donkeys which they (slaughtered and) cooked. Then the announcer of the Prophet (ﷺ) said, "Turn the cooking pots upside down (i.e. throw out the meat).

Sahih al-Bukhari 4221, 4222 - Book 64, Hadith 261

Narrated Al-Bara' and Ibn Abi `Aufa:

On the day of Khaibar when the cooking pots were put on the fire, the Prophet (ﷺ) said, "Turn the cooking pots upside down."

Sahih al-Bukhari 4223, 4224 - Book 64, Hadith 262

Narrated Al-Bara:

We took part in a Ghazwa with the Prophet (same as Hadith No. 533).

Sahih al-Bukhari 4225 - Book 64, Hadith 263

Narrated Al-Bara Bin Azib:

During the Ghazwa of Khaibar, the Prophet (ﷺ) ordered us to throw away the meat of the donkeys whether it was still raw or cooked. He did not allow us to eat it later on.

Sahih al-Bukhari 4226 - Book 64, Hadith 264

Narrated Ibn `Abbas:

I do not know whether the Prophet (ﷺ) forbade the eating of donkey-meat (temporarily) because they were the beasts of burden for the people, and he disliked that their means of transportation should be lost, or he forbade it on the day of Khaibar permanently.

Sahih al-Bukhari 4227 - Book 64, Hadith 265

Narrated Ibn `Umar:

On the day of Khaibar, Allah's Messenger (ﷺ) divided (the war booty of Khaibar) with the ratio of two shares for the horse and one-share for the foot soldier. (The sub-narrator, Nafi` explained this, saying, "If a man had a horse, he was given three shares and if he had no horse, then he was given one share.")

Sahih al-Bukhari 4228 - Book 64, Hadith 266

Narrated Jubair bin Mut`im:

`Uthman bin `Affan and I went to the Prophet (ﷺ) and said, "You had given Banu Al-Muttalib from the Khumus of Khaibar's booty and left us in spite of the fact that we and Banu Al-Muttalib are similarly related to you." The Prophet (ﷺ) said, "Banu Hashim and Banu Al-Muttalib only are one and the same." So the Prophet (ﷺ) did not give anything to Banu `Abd Shams and Banu Nawfal.

Sahih al-Bukhari 4229 - Book 64, Hadith 267

Narrated Abu Musa:

The news of the migration of the Prophet (from Mecca to Medina) reached us while we were in Yemen. So we set out as emigrants towards him. We were (three) I and my two brothers. I was the youngest of them, and one of the two was Abu Burda, and the other, Abu Ruhm, and our total number was either 53 or 52 men from my people. We got on board a boat and our boat took us to Negus in Ethiopia. There we met Ja`far bin Abi Talib and stayed with him. Then we all came (to Medina) and met the Prophet (ﷺ) at the time of the conquest of Khaibar. Some of the people used to say to us, namely the people of the ship, "We have migrated before you." Asma' bint 'Umais who was one of those who had come with us, came as a visitor to Hafsa, the wife the Prophet (ﷺ) . She had migrated along with those other Muslims who migrated to Negus. `Umar came to Hafsa while Asma' bint 'Umais was with her. `Umar, on seeing Asma,' said, "Who is this?" She said, "Asma' bint 'Umais," `Umar said, "Is she the Ethiopian? Is she the sea-faring lady?" Asma' replied, "Yes." `Umar said, "We have migrated before you (people of the boat), so we have got more right than you over Allah's Messenger (ﷺ) " On that Asma' became angry and said, "No, by Allah, while you were with Allah's Messenger (ﷺ) who was feeding the hungry ones amongst you, and advised the ignorant ones amongst you, we were in the far-off hated land of Ethiopia, and all that was for the sake of Allah's Messenger (ﷺ) . By Allah, I will neither eat any food nor drink anything till I inform Allah's Messenger (ﷺ) of all that you have said. There we were harmed and frightened. I will mention this to the Prophet (ﷺ) and will not tell a lie or curtail your saying or add something to it."

Sahih al-Bukhari 4230 - Book 64, Hadith 268

So when the Prophet (ﷺ) came, she said, "O Allah's Prophet `Umar has said so-and-so." He said (to Asma'), "What did you say to him?" Asma's aid, "I told him so-and-so." The Prophet (ﷺ) said, "He (i.e. `Umar) has not got more right than you people over me, as he and his companions have (the reward of) only one migration, and you, the people of the boat, have (the reward of) two migrations." Asma' later on said, "I saw Abu Musa and the other people of the boat coming to me in successive groups, asking me about this narration,, and to them nothing in the world was more cheerful and greater than what the Prophet (ﷺ) had said about them." Narrated Abu Burda:

Asma' said, "I saw Abu Musa requesting me to repeat this narration again and again."

Sahih al-Bukhari 4231 - Book 64, Hadith 269

Narrated Abu Burda:

Abu Musa said, "The Prophet (ﷺ) said, "I recognize the voice of the group of Al- Ashariyun, when they recite the Qur'an, when they enter their homes at night, and I recognize their houses by (listening) to their voices when they are reciting the Qur'an at night although I have not seen their houses when they came to them during the day time. Amongst them is Hakim who, on meeting the cavalry or the enemy, used to say to them (i.e. the enemy). My companions order you to wait for them.' "

Sahih al-Bukhari 4232 - Book 64, Hadith 270

Narrated Abu Musa:

We came upon the Prophet (ﷺ) after he had conquered Khaibar. He then gave us a share (from the booty), but apart from us he did not give to anybody else who did not attend the Conquest.

Sahih al-Bukhari 4233 - Book 64, Hadith 271

Narrated Abu Huraira:

When we conquered Khaibar, we gained neither gold nor silver as booty, but we gained cows, camels, goods and gardens. Then we departed with Allah's Messenger (ﷺ) to the valley of Al-Qira, and at that time Allah's Messenger (ﷺ) had a slave called Mid`am who had been presented to him by one of Banu Ad-Dibbab. While the slave was dismounting the saddle of Allah's Messenger (ﷺ) an arrow the thrower of which was unknown, came and hit him. The people said, "Congratulations to him for the martyrdom." Allah's Apostle said, "No, by Him in Whose Hand my soul is, the sheet (of cloth) which he had taken (illegally) on the day of Khaibar from the booty before the distribution of the booty, has become a flame of Fire burning him." On hearing that, a man brought one or two leather straps of shoes to the Prophet and said, "These are things I took (illegally)." On that Allah's Messenger (ﷺ) said, "This is a strap, or these are two straps of Fire."

Sahih al-Bukhari 4234 - Book 64, Hadith 272

Narrated `Umar bin Al-Khattab:

By Him in Whose Hand my soul is, were I not afraid that the other Muslims might be left in poverty, I would divide (the land of) whatever village I may conquer (among the fighters), as the Prophet (ﷺ) divided the land of Khaibar. But I prefer to leave it as a (source of) a common treasury for them to distribute it revenue amongst themselves.

Sahih al-Bukhari 4235 - Book 64, Hadith 273

Narrated `Umar:

But for the other Muslims (i.e. coming generations) I would divide (the land of) whatever villages the Muslims might conquer (among the fighters), as the Prophet (ﷺ) divided (the land of) Khaibar.

Sahih al-Bukhari 4236 - Book 64, Hadith 274

Narrated 'Anbasa bin Sa`id:

Abu Huraira came to the Prophet (ﷺ) and asked him (for a share from the Khaibar booty). On that, one of the sons of Sa`id bin Al-`As said to him, "O Allah's Messenger (ﷺ)! Do not give him." Abu Huraira then said (to the Prophet (ﷺ)) "This is the murderer of Ibn Qauqal." Sa`id's son said, "How strange! A guinea pig coming from Qadum Ad-Dan!"

Sahih al-Bukhari 4237 - Book 64, Hadith 275

Narrated Abu Huraira:

Allah's Messenger (ﷺ) sent Aban from Medina to Najd as the commander of a Sariya. Aban and his companions came to the Prophet (ﷺ) at Khaibar after the Prophet (ﷺ) had conquered it, and the reins of their horses were made of the fire of date palm trees. I said, "O Allah's Messenger (ﷺ)! Do not give them a share of the booty." on, that, Aban said (to me), "Strange! You suggest such a thing though you are what you are, O guinea pig coming down from the top of Ad-Dal (a lotus tree)! "On that the Prophet said, "O Aban, sit down ! " and did not give them any share.

Sahih al-Bukhari 4238 - Book 64, Hadith 276

Narrated Sa`id:

Aban bin Sa`id came to the Prophet (ﷺ) and greeted him. Abu Huraira said, "O Allah's Messenger (ﷺ)! This (Aban) is the murderer of the Ibn Qauqal." (On hearing that), Aban said to Abu Huraira, "How strange your saying is! You, a guinea pig, descending from Qadum Dan, blaming me for (killing) a person whom Allah favored (with martyrdom) with my hand, and whom He forbade to degrade me with his hand.'

Sahih al-Bukhari 4239 - Book 64, Hadith 277

Narrated `Aisha:

Fatima the daughter of the Prophet (ﷺ) sent someone to Abu Bakr (when he was a caliph), asking for her inheritance of what Allah's Messenger (ﷺ) had left of the property bestowed on him by Allah from the Fai (i.e. booty gained without fighting) in Medina, and Fadak, and what remained of the Khumus of the Khaibar booty. On that, Abu Bakr said, "Allah's Messenger (ﷺ) said, "Our property is not inherited. Whatever we leave, is Sadaqa, but the family of (the Prophet) Muhammad can eat of this property.' By Allah, I will not make any change in the state of the Sadaqa of Allah's Messenger (ﷺ) and will leave it as it was during the lifetime of Allah's Messenger (ﷺ), and will dispose of it as Allah's Messenger (ﷺ) used to do." So Abu Bakr refused to give anything of that to Fatima. So she became angry with Abu Bakr and kept away from him, and did not task to him till she died. She remained alive for six months after the death of the Prophet. When she died, her husband `Ali, buried her at night without informing Abu Bakr and he said the funeral prayer by himself. When Fatima was alive, the people used to respect `Ali much, but after her death, `Ali noticed a change in the people's attitude towards him. So `Ali sought reconciliation with Abu Bakr and gave him an oath of allegiance. `Ali had not given the oath of allegiance during those months (i.e. the period between the Prophet's death and Fatima's death). `Ali sent someone to Abu Bakr saying, "Come to us, but let nobody come with you," as he disliked that `Umar should come, `Umar said (to Abu Bakr), "No, by Allah, you shall not enter upon them alone " Abu Bakr said, "What do you think they will do to me? By Allah, I will go to them' So Abu Bakr entered upon them, and then `Ali uttered Tashah-hud and said (to Abu Bakr), "We know well your superiority and what Allah has given you, and we are not jealous of the good what Allah has bestowed upon you, but you did not consult us in the question of the rule and we thought that we have got a right in it because of our near relationship to Allah's Messenger (ﷺ) ." Thereupon Abu Bakr's eyes flowed with tears. And when Abu Bakr spoke, he said, "By Him in Whose Hand my soul is to keep good relations with the relatives of Allah's Messenger (ﷺ) is dearer to me than to keep good relations with my own relatives. But as for the trouble which arose between me and you about his property, I will do my best to spend it according to what is good, and will not leave any rule or regulation which I saw Allah's Messenger (ﷺ) following, in disposing of it, but I will follow." On that `Ali said to Abu Bakr, "I promise to give you the oath of allegiance in this after noon." So when Abu Bakr had offered the Zuhr prayer, he ascended the pulpit and uttered the Tashah-hud and then mentioned the story of `Ali and his failure to give the oath of allegiance,

and excused him, accepting what excuses he had offered; Then `Ali (got up) and praying (to Allah) for forgiveness, he uttered Tashah-hud, praised Abu Bakr's right, and said, that he had not done what he had done because of jealousy of Abu Bakr or as a protest of that Allah had favored him with. `Ali added, "But we used to consider that we too had some right in this affair (of rulership) and that he (i.e. Abu Bakr) did not consult us in this matter, and therefore caused us to feel sorry." On that all the Muslims became happy and said, "You have done the right thing." The Muslims then became friendly with `Ali as he returned to what the people had done (i.e. giving the oath of allegiance to Abu Bakr).

Sahih al-Bukhari 4240, 4241 - Book 64, Hadith 278



Narrated `Aisha:

When Khaibar was conquered, we said, "Now we will eat our fill of dates!"

Sahih al-Bukhari 4242 - Book 64, Hadith 279



Narrated Ibn `Umar:

We did not eat our fill except after we had conquered Khaibar.

Sahih al-Bukhari 4243 - Book 64, Hadith 280

Narrated Abu Sa`id Al-Khudri and Abu Huraira:

Allah's Messenger (ﷺ) appointed a man as the ruler of Khaibar who later brought some Janib (i.e. dates of good quality) to the Prophet. On that, Allah's Messenger (ﷺ) said (to him). "Are all the dates of Khaibar like this?" He said, "No, by Allah, O Allah's Messenger (ﷺ)! But we take one Sa of these (dates of good quality) for two or three Sa's of other dates (of inferior quality)." On that, Allah's Messenger (ﷺ) said, "Do not do so, but first sell the inferior quality dates for money and then with that money, buy Janib."

Sahih al-Bukhari 4244, 4245 - Book 64, Hadith 281

Abu Sa`id and Abu Huraira said:

"The Prophet (ﷺ) made the brother of Bani Adi from the Ansar as the ruler of Khaibar.

Sahih al-Bukhari 4246, 4247 - Book 64, Hadith 282

Narrated `Abdullah:

The Prophet (ﷺ) gave (the land of) Khaibar to the Jews (of Khaibar) on condition that they would work on it and cultivate it and they would have half of its yield.

Sahih al-Bukhari 4248 - Book 64, Hadith 283

Narrated Abu Huraira:

When Khaibar was conquered, a (cooked) sheep containing poison, was given as a present to Allah's Apostle.

Sahih al-Bukhari 4249 - Book 64, Hadith 284

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) appointed Usama bin Zaid as the commander of some people. Those people criticized his leadership. The Prophet (ﷺ) said, "If you speak ill of his leadership, you have already spoken ill of his father's leadership before. By Allah, he deserved to be a Commander, and he was one of the most beloved persons to me and now this (i.e. Usama) is one of the most beloved persons to me after him.

Sahih al-Bukhari 4250 - Book 64, Hadith 285

Narrated Al-Bara:

When the Prophet (ﷺ) went out for the `Umra in the month of Dhal-Qa'da, the people of Mecca did not allow him to enter Mecca till he agreed to conclude a peace treaty with them by virtue of which he would stay in Mecca for three days only (in the following year). When the agreement was being written, the Muslims wrote: "This is the peace treaty, which Muhammad, Apostle of Allah has concluded." The infidels said (to the Prophet), "We do not agree with you on this, for if we knew that you are Apostle of Allah we would not have prevented you for anything (i.e. entering Mecca, etc.), but you are Muhammad, the son of `Abdullah." Then he said to `Ali, "Erase (the name of) 'Apostle of Allah'." `Ali said, "No, by Allah, I will never erase you (i.e. your name)." Then Allah's Messenger (ﷺ) took the writing sheet...and he did not know a better writing..and he wrote or got it the following written! "This is the peace treaty which Muhammad, the son of `Abdullah, has concluded: "Muhammad should not bring arms into Mecca except sheathed swords, and should not take with him any person of the people of Mecca even if such a person wanted to follow him, and if any of his companions wants to stay in Mecca, he should not forbid him." (In the next year) when the Prophet (ﷺ) entered Mecca and the allowed period of stay elapsed, the infidels came to `Ali and said "Tell your companion (Muhammad) to go out, as the allowed period of his stay has finished." So the Prophet (ﷺ) departed (from Mecca) and the daughter of Hamza followed him shouting "O Uncle, O Uncle!" `Ali took her by the hand and said to Fatima, "Take the daughter of your uncle." So she made her ride (on her horse). (When they reached Medina) `Ali, Zaid and Ja`far quarreled about her. `Ali said, "I took her for she is the daughter of my uncle." Ja`far said, "She is the daughter of my uncle and her aunt is my wife." Zaid said, "She is the daughter of my brother." On that, the Prophet (ﷺ) gave her to her aunt and said, "The aunt is of the same status as the mother." He then said to `Ali, "You are from me, and I am from you," and said to Ja`far, "You resemble me in appearance and character," and said to Zaid, "You are our brother and our freed slave." `Ali said to the Prophet 'Won't you marry the daughter of Hamza?" The Prophet (ﷺ) said, "She is the daughter of my foster brother."

Sahih al-Bukhari 4251 - Book 64, Hadith 286

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) set out with the intention of performing `Umra, but the infidels of Quraish intervened between him and the Ka`ba, so the Prophet (ﷺ) slaughtered his Hadi (i.e. sacrificing animals and shaved his head at Al-Hudaibiya and concluded a peace treaty with them (i.e. the infidels) on condition that he would perform the `Umra the next year and that he would not carry arms against them except swords, and would not stay (in Mecca) more than what they would allow. So the Prophet (ﷺ) performed the `Umra in the following year and according to the peace treaty, he entered Mecca, and when he had stayed there for three days, the infidels ordered him to leave, and he left.

Sahih al-Bukhari 4252 - Book 64, Hadith 287

Narrated Mujahid:

`Urwa and I entered the Mosque and found `Abdullah bin `Umar sitting beside the dwelling place of `Aisha. `Urwa asked (Ibn `Umar), "How many `Umras did the Prophet (ﷺ) perform?" Ibn `Umar replied, "Four, one of which was in Rajab." Then we heard `Aisha brushing her teeth whereupon `Urwa said, "O mother of the believers! Don't you hear what Abu `Abdur-Rahman is saying? He is saying that the Prophet performed four `Umra, one of which was in Rajab." `Aisha said, "The Prophet (ﷺ) did not perform any `Umra but he (i.e. Ibn `Umar) witnessed it. And he (the Prophet (ﷺ) ) never did any `Umra in (the month of) Rajab."

Sahih al-Bukhari 4253, 4254 - Book 64, Hadith 288

Narrated Ibn Abi `Aufa:

When Allah's Messenger (ﷺ) performed the `Umra (which he performed in the year following the treaty of Al-Hudaibiya) we were screening Allah's Messenger (ﷺ) from the infidels and their boys lest they should harm him.

Sahih al-Bukhari 4255 - Book 64, Hadith 289

Narrated Ibn `Abbas:

When Allah's Messenger (ﷺ) and his companions arrived (at Mecca), the pagans said, "There have come to you a group of people who have been weakened by the fever of Yathrib (i.e. Medina)." So the Prophet (ﷺ) ordered his companions to do Ramal (i.e. fast walking) in the first three rounds of Tawaf around the Ka`ba and to walk in between the two corners (i.e. the black stone and the Yemenite corner). The only cause which prevented the Prophet (ﷺ) from ordering them to do Ramal in all the rounds of Tawaf, was that he pitied them.

Sahih al-Bukhari 4256 - Book 64, Hadith 290

Narrated Ibn `Abbas:

The Prophet (ﷺ) hastened in going around the Ka`ba and between the Safa and Marwa in order to show the pagans his strength. Ibn `Abbas added, "When the Prophet (ﷺ) arrived (at Mecca) in the year of peace (following that of Al-Hudaibiya treaty with the pagans of Mecca), he (ordered his companions) to do Ramal in order to show their strength to the pagans and the pagans were watching (the Muslims) from (the hill of) Quaiqan.

Sahih al-Bukhari 4257 - Book 64, Hadith 291

Narrated Ibn `Abbas:

The Prophet (ﷺ) married Maimuna while he was in the state of lhram but he consummated that marriage after finishing that state. Maimuna died at Saraf (i.e. a place near Mecca).

Sahih al-Bukhari 4258 - Book 64, Hadith 292

Ibn `Abbas added:

The Prophet married Maimuna during the `Umrat-al-Qada' (i.e. the `Umra performed in lieu of the `Umra which the Prophet (ﷺ) could not perform because the pagans, prevented him to perform that `Umra).

Sahih al-Bukhari 4259 - Book 64, Hadith 293

Narrated Nafi`:

Ibn `Umar informed me that on the day (of Mu'tah) he stood beside Ja`far who was dead (i.e. killed in the battle), and he counted fifty wounds in his body, caused by stabs or strokes, and none of those wounds was in his back.

Sahih al-Bukhari 4260 - Book 64, Hadith 294

`Abdullah bin `Umar said:

"Allah's Messenger (ﷺ) appointed Zaid bin Haritha as the commander of the army during the Ghazwa of Mu'tah and said, "If Zaid is martyred, Ja`far should take over his position, and if Ja`far is martyred, `Abdullah bin Rawaha should take over his position.' " `Abdulla-h bin `Umar further said, "I was present amongst them in that battle and we searched for Ja`far bin Abi Talib and found his body amongst the bodies of the martyred ones, and found over ninety wounds over his body, caused by stabs or shots (of arrows).

Sahih al-Bukhari 4261 - Book 64, Hadith 295

Narrated Anas:

The Prophet (ﷺ) had informed the people of the martyrdom of Zaid, Ja`far and Ibn Rawaha before the news of their death reached. The Prophet (ﷺ) said, "Zaid took the flag (as the commander of the army) and was martyred, then Ja`far took it and was martyred, and then Ibn Rawaha took it and was martyred." At that time the Prophet's eyes were shedding tears. He added, "Then the flag was taken by a Sword amongst the Swords of Allah (i.e. Khalid) and Allah made them (i.e. the Muslims) victorious."

Sahih al-Bukhari 4262 - Book 64, Hadith 296

Narrated `Amra:

I heard `Aisha saying, "When the news of the martyrdom of Ibn Haritha, Ja`far bin Abi Talib and `Abdullah bin Rawaka reached, Allah's Messenger (ﷺ) sat with sorrow explicit on his face." `Aisha added, "I was then peeping through a chink in the door. A man came to him and said, "O Allah's Messenger (ﷺ)! The women of Ja`far are crying.' Thereupon the Prophet (ﷺ) told him to forbid them to do so. So the man went away and returned saying, "I forbade them but they did not listen to me." The Prophet (ﷺ) ordered him again to go (and forbid them). He went again and came saying, 'By Allah, they overpowered me (i.e. did not listen to me)." `Aisha said that Allah's Messenger (ﷺ) said (to him), "Go and throw dust into their mouths." Aisha added, "I said, May Allah put your nose in the dust! By Allah, neither have you done what you have been ordered, nor have you relieved Allah's Messenger (ﷺ) from trouble."

Sahih al-Bukhari 4263 - Book 64, Hadith 297

Narrated 'Amir:

Whenever Ibn `Umar greeted the son of Ja`far, he used to say (to him), "Assalam 'Alaika (i.e. peace be on you) O the son of two-winged person."

Sahih al-Bukhari 4264 - Book 64, Hadith 298

Narrated Khalid bin Al-Walid:

On the day (of the battle of) Mu'tah, nine swords were broken in my hand, and nothing was left in my hand except a Yemenite sword of mine.

Sahih al-Bukhari 4265 - Book 64, Hadith 299

Narrated Khalid bin Al-Walid:

On the day of Mu'tah, nine swords were broken in my hand and only a Yemenite sword of mine remained in my hand.

Sahih al-Bukhari 4266 - Book 64, Hadith 300

Narrated An-Nu`man bin Bashir:

`Abdullah bin Rawaha fell down unconscious and his sister `Amra started crying and was saying loudly, "O Jabala! Oh so-and-so! Oh so-and-so! and went on calling him by his (good) qualities one by one). When he came to his senses, he said (to his sister), "When-ever you said something, I was asked, 'Are you really so (i.e. as she says)?"

Sahih al-Bukhari 4267 - Book 64, Hadith 301

Narrated Ash Shabi:

An Nu`man bin Bashir said, "Abdullah bin Rawaha fell down unconscious.." (and mentioned the above Hadith adding, "Thereupon, when he died she (i.e. his sister) did not weep over him."

Sahih al-Bukhari 4268 - Book 64, Hadith 302

Narrated Usama bin Zaid:

Allah's Messenger (ﷺ) sent us towards Al-Huruqa, and in the morning we attacked them and defeated them. I and an Ansari man followed a man from among them and when we took him over, he said, "La ilaha illal-Lah." On hearing that, the Ansari man stopped, but I killed him by stabbing him with my spear. When we returned, the Prophet (ﷺ) came to know about that and he said, "O Usama! Did you kill him after he had said "La ilaha ilal-Lah?" I said, "But he said so only to save himself." The Prophet (ﷺ) kept on repeating that so often that I wished I had not embraced Islam before that day.

Sahih al-Bukhari 4269 - Book 64, Hadith 303

Narrated Salama bin Al-Akwa`:

I fought in seven Ghazwat (i.e. battles) along with the Prophet (ﷺ) and fought in nine battles, fought by armies dispatched by the Prophet. Once Abu Bakr was our commander and at another time, Usama was our commander.

Sahih al-Bukhari 4270 - Book 64, Hadith 304

Narrated Salama (in another narration):

I fought seven Ghazwat (i.e. battles) along with the Prophet (ﷺ) and also fought in nine battles, fought by armies sent by the Prophet (ﷺ) . Once Abu Bakr was our commander and another time, Usama was (our commander).

Sahih al-Bukhari 4271 - Book 64, Hadith 305

Narrated Salama bin Al-Akwa`:

I fought in nine Ghazwa-t along with the Prophet, I also fought along with Ibn Haritha when the Prophet made him our commander.

Sahih al-Bukhari 4272 - Book 64, Hadith 306

Narrated Yazid bin Abi Ubaid:

Salama bin Al-Akwa` said, "I fought in seven Ghazwat along with the Prophet." He then mentioned Khaibar, Al-Hudaibiya, the day (i.e. battle) of Hunain and the day of Al-Qurad. I forgot the names of the other Ghazwat.

Sahih al-Bukhari 4273 - Book 64, Hadith 307

Narrated `Ali:

Allah's Messenger (ﷺ) sent me, Az-Zubair and Al-Miqdad saying, "Proceed till you reach Rawdat Khakh where there is a lady carrying a letter, and take that (letter) from her." So we proceeded on our way with our horses galloping till we reached the Rawda, and there we found the lady and said to her, "Take out the letter." She said, "I have no letter." We said, "Take out the letter, or else we will take off your clothes." So she took it out of her braid, and we brought the letter to Allah's Messenger (ﷺ) . The letter was addressed from Hatib, bin Abi Balta'a to some pagans of Mecca, telling them about what Allah's Apostle intended to do. Allah's Messenger (ﷺ) said, "O Hatib! What is this?" Hatib replied, "O Allah's Apostle! Do not make a hasty decision about me. I was a person not belonging to Quraish but I was an ally to them from outside and had no blood relation with them, and all the Emigrants who were with you, have got their kinsmen (in Mecca) who can protect their families and properties. So I liked to do them a favor so that they might protect my relatives as I have no blood relation with them. I did not do this to renegade from my religion (i.e. Islam) nor did I do it to choose Heathenism after Islam." Allah's Messenger (ﷺ) said to his companions." As regards him, he (i.e. Hatib) has told you the truth." `Umar said, "O Allah's Messenger (ﷺ)! Allow me to chop off the head of this hypocrite!" The Prophet (ﷺ) said, "He (i.e. Hatib) has witnessed the Badr battle (i.e. fought in it) and what could tell you, perhaps Allah looked at those who witnessed Badr and said, "O the people of Badr (i.e. Badr Muslim warriors), do what you like, for I have forgiven you. "Then Allah revealed the Sura:-- "O you who believe! Take not my enemies And your enemies as friends offering them (Your) love even though they have disbelieved in that Truth (i.e. Allah, Prophet Muhammad and this Qur'an) which has come to you ....(to the end of Verse)....(And whosoever of you (Muslims) does that, then indeed he has gone (far) astray (away) from the Straight Path." (60.1

Sahih al-Bukhari 4274 - Book 64, Hadith 308

Narrated Ubaidullah bin `Abdullah bin `Utba:

Ibn `Abbas said, Allah's Messenger (ﷺ) fought the Ghazwa (i.e. battles of Al-Fath during Ramadan." Narrated Az-Zuhri: Ibn Al-Musaiyab (also) said the same. Ibn `Abbas added, "The Prophet (ﷺ) fasted and when he reached Al-Kadid, a place where there is water between Kudaid and 'Usfan, he broke his fast and did not fast afterwards till the whole month had passed away.

Sahih al-Bukhari 4275 - Book 64, Hadith 309

Narrated Ibn `Abbas:

The Prophet (ﷺ) left Medina (for Mecca) in the company of ten-thousand (Muslim warriors) in (the month of) Ramadan, and that was eight and a half years after his migration to Medina. He and the Muslims who were with him, proceeded on their way to Mecca. He was fasting and they were fasting, but when they reached a place called Al-Kadid which was a place of water between 'Usfan and Kudaid, he broke his fast and so did they. (Az-Zuhri said, "One should take the last action of Allah's Messenger (ﷺ) and leave his early action (while taking a verdict.")

Sahih al-Bukhari 4276 - Book 64, Hadith 310

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) set out towards Hunain in the month of Ramadan and some of the people were fasting while some others were not fasting, and when the Prophet (ﷺ) mounted his she-camel, he asked for a tumbler of milk or water and put it on the palm of his hand or on his she-camel and then the people looked at him; and those who were not fasting told those who were fasting, to break their fast (i.e. as the Prophet (ﷺ) had done so).

Sahih al-Bukhari 4277 - Book 64, Hadith 311

Ibn `Abbas added:

"The Prophet (ﷺ) went (to Hunain) in the year of the Conquest (of Mecca).

Sahih al-Bukhari 4278 - Book 64, Hadith 312

Narrated Tawus:

Ibn `Abbas said, "Allah's Messenger (ﷺ) travelled in the month of Ramadan and he fasted till he reached (a place called) 'Usfan, then he asked for a tumbler of water and drank it by the daytime so that the people might see him. He broke his fast till he reached Mecca." Ibn `Abbas used to say, "Allah's Apostle fasted and sometimes did not fast while traveling, so one may fast or may not (on journeys)"

Sahih al-Bukhari 4279 - Book 64, Hadith 313

Narrated Hisham's father:

When Allah's Messenger (ﷺ) set out (towards Mecca) during the year of the Conquest (of Mecca) and this news reached (the infidels of Quraish), Abu Sufyan, Hakim bin Hizam and Budail bin Warqa came out to gather information about Allah's Messenger (ﷺ) , They proceeded on their way till they reached a place called Marr-az-Zahran (which is near Mecca). Behold! There they saw many fires as if they were the fires of `Arafat. Abu Sufyan said, "What is this? It looked like the fires of `Arafat." Budail bin Warqa' said, "Banu `Amr are less in number than that." Some of the guards of Allah's Messenger (ﷺ) saw them and took them over, caught them and brought them to Allah's Messenger (ﷺ). Abu Sufyan embraced Islam. When the Prophet (ﷺ) proceeded, he said to Al-Abbas, "Keep Abu Sufyan standing at the top of the mountain so that he would look at the Muslims. So Al-`Abbas kept him standing (at that place) and the tribes with the Prophet (ﷺ) started passing in front of Abu Sufyan in military batches. A batch passed and Abu Sufyan said, "O `Abbas Who are these?" `Abbas said, "They are (Banu) Ghifar." Abu Sufyan said, I have got nothing to do with Ghifar." Then (a batch of the tribe of) Juhaina passed by and he said similarly as above. Then (a batch of the tribe of) Sa`d bin Huzaim passed by and he said similarly as above. then (Banu) Sulaim passed by and he said similarly as above. Then came a batch, the like of which Abu Sufyan had not seen. He said, "Who are these?" `Abbas said, "They are the Ansar headed by Sa`d bin Ubada, the one holding the flag." Sa`d bin Ubada said, "O Abu Sufyan! Today is the day of a great battle and today (what is prohibited in) the Ka`ba will be permissible." Abu Sufyan said., "O `Abbas! How excellent the day of destruction is! "Then came another batch (of warriors) which was the smallest of all the batches, and in it there was Allah's Messenger (ﷺ) and his companions and the flag of the Prophet (ﷺ) was carried by Az-Zubair bin Al Awwam. When Allah's Messenger (ﷺ) passed by Abu Sufyan, the latter said, (to the Prophet), "Do you know what Sa`d bin 'Ubada said?" The Prophet (ﷺ) said, "What did he say?" Abu Sufyan said, "He said so-and-so." The Prophet (ﷺ) said, "Sa`d told a lie, but today Allah will give superiority to the Ka`ba and today the Ka`ba will be covered with a (cloth) covering." Allah's Messenger (ﷺ) ordered that his flag be fixed at Al-Hajun. Narrated `Urwa: Nafi` bin Jubair bin Mut`im said, "I heard Al-Abbas saying to Az-Zubair bin Al- `Awwam, 'O Abu `Abdullah ! Did Allah's Messenger (ﷺ) order you to fix the flag here?' " Allah's Messenger (ﷺ) ordered Khalid bin Al-Walid to enter Mecca from its upper part from Ka'da while the Prophet (ﷺ) himself entered from Kuda. Two men from the cavalry of Khalid bin Al-Wahd named Hubaish bin Al-Ash'ar and Kurz bin Jabir

Al-Fihri were martyred on that day.

Sahih al-Bukhari 4280 - Book 64, Hadith 314

Narrated `Abdullah bin Mughaffal:

I saw Allah's Messenger (ﷺ) on the day of the Conquest of Mecca over his she-camel, reciting Surat-al-Fath in a vibrant quivering tone. (The sub-narrator, Mu'awiya added, "Were I not afraid that the people may gather around me, I would recite in vibrant quivering tone as he (i.e. `Abdullah bin Mughaffal) did, imitating Allah's Messenger (ﷺ).")

Sahih al-Bukhari 4281 - Book 64, Hadith 315

Narrated `Amr bin `Uthman:

Usama bin Zaid said during the Conquest (of Mecca), "O Allah's Messenger (ﷺ)! Where will we encamp tomorrow?" The Prophet (ﷺ) said, "But has `Aqil left for us any house to lodge in?" He then added, "No believer will inherit an infidel's property, and no infidel will inherit the property of a believer." Az- Zuhri was asked, "Who inherited Abu Talib?" Az-Zuhri replied, "Ail and Talib inherited him."

Sahih al-Bukhari 4282, 4283 - Book 64, Hadith 316

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If Allah makes us victorious, our encamping place will be Al-Khaif, the place where the infidels took an oath to be loyal to Heathenism (by boycotting Banu Hashim, the Prophet's folk).

Sahih al-Bukhari 4284 - Book 64, Hadith 317

Narrated Abu Huraira:

When Allah's Messenger (ﷺ) intended to carry on the Ghazwa of Hunain, he said, "Tomorrow, if Allah wished, our encamping) plaice will be Khaif Bani Kinana where (the infidels) took an oath to be loyal to Heathenism."

Sahih al-Bukhari 4285 - Book 64, Hadith 318

Narrated Anas bin Malik:

On the day of the Conquest, the Prophet (ﷺ) entered Mecca, wearing a helmet on his head. When he took it off, a man came and said, "Ibn Khatal is clinging to the curtain of the Ka`ba." The Prophet (ﷺ) said, "Kill him." (Malik a sub-narrator said, "On that day the Prophet (ﷺ) was not in a state of Ihram as it appeared to us, and Allah knows better.")

Sahih al-Bukhari 4286 - Book 64, Hadith 319

Narrated `Abdullah:

When the Prophet (ﷺ) entered Mecca on the day of the Conquest, there were 360 idols around the Ka`ba. The Prophet (ﷺ) started striking them with a stick he had in his hand and was saying, "Truth has come and Falsehood will neither start nor will it reappear.

Sahih al-Bukhari 4287 - Book 64, Hadith 320

Narrated Ibn `Abbas:

When Allah's Messenger (ﷺ) arrived in Mecca, he refused to enter the Ka`ba while there were idols in it. So he ordered that they be taken out. The pictures of the (Prophets) Abraham and Ishmael, holding arrows of divination in their hands, were carried out. The Prophet (ﷺ) said, "May Allah ruin them (i.e. the infidels) for they knew very well that they (i.e. Abraham and Ishmael) never drew lots by these (divination arrows). Then the Prophet (ﷺ) entered the Ka`ba and said. "Allahu Akbar" in all its directions and came out and not offer any prayer therein.

Sahih al-Bukhari 4288 - Book 64, Hadith 321

Narrated 'Abdullãh bin 'Umar (ra):

Allah's Messenger (ﷺ) entered Makkah through its upper part and he was riding his she-camel. Usãma bin Zaid was his Companion-rider behind him (on the same she-camel). In his company were Bilãl and 'Uthmãn bin Talha, who was one of the Al-Hajabah (who keep the key of the gate of the Ka'bah). When he made his she-camel kneel down in the Mosque (i.e., Al-Masjid al-Haram), he ordered him (i.e., 'Uthman) to bring the key of the Ka'bah. Then Allah's Messenger (ﷺ) entered the Ka'bah along with 'Usãma bin Zaid, Bilãl and 'Uthmãn bin Talha, and he stayed in it for a long period and then came out. The people rushed (to get in) and `Abdullãh bin 'Umar was the first to enter and he found Bilãl standing behind the door. Ibn `Umar asked Bilãl, "Where did Allah's Messenger (ﷺ) offer the Salat (prayer)?" Bilãl showed him the place where he (ﷺ) had offered Salat (prayer). `Abdullah later on said, "I forgot to ask Bilãl how many prostrations (i.e., Rak'a) the Prophet offered."

Sahih al-Bukhari 4289 - Book 64, Hadith 322

Narrated `Aisha:

During the year of the Conquest (of Mecca), the Prophet (ﷺ) entered Mecca through Kada which was at the upper part of Mecca.

Sahih al-Bukhari 4290 - Book 64, Hadith 323

Narrated Hisham's father:

During the year of the Conquest (of Mecca), the Prophet (ﷺ) entered Mecca through its upper part through Kada.

Sahih al-Bukhari 4291 - Book 64, Hadith 324

Narrated Ibn Laila:

None informed us that he saw the Prophet (ﷺ) offering the Duha (i.e. forenoon) prayer, except Um Ham who mentioned that the Prophet (ﷺ) took a bath in her house on the day of the Conquest (of Mecca) and then offered an eight rak`at prayer. She added, "I never saw the Prophet (ﷺ) offering a lighter prayer than that prayer, but he was performing perfect bowing and prostrations."

Sahih al-Bukhari 4292 - Book 64, Hadith 325

Narrated 'Aishah (ra):

The Prophet (ﷺ) used to say in his bowings and prostrations, "Subhanaka Allahumma Rabbanã wa bihamdika, Allãhumma ighfirli" (Glorified be You, O Allah, our Lord! All the praises are for You. O Allah, forgive me)!"

Sahih al-Bukhari 4293 - Book 64, Hadith 326

Narrated Ibn `Abbas:

`Umar used to admit me (into his house) along with the old men who had fought in the Badr battle. Some of them said (to `Umar), "Why do you allow this young man to enter with us, while we have sons of his own age? " `Umar said, "You know what person he is." One day `Umar called them and called me along with them, I had thought he called me on that day to show them something about me (i.e. my knowledge). `Umar asked them, "What do you say about (the Sura): "When comes the help of Allah and the Conquest (of Mecca) And you see mankind entering the Religion of Allah (i.e. Islam) in crowds. 'So celebrate the Praises Of your Lord and ask for His forgiveness, Truly, He is the One Who accepts repentance and forgives." (110.1-3) Some of them replied, "We are ordered to praise Allah and repent to Him if we are helped and granted victory." Some said, "We do not know." Others kept quiet. `Umar then said to me, "Do you say similarly?" I said, "No." `Umar said "What do you say then?" I said, "This Verse indicates the approaching of the death of Allah's Messenger (ﷺ) of which Allah informed him. When comes the help of Allah and the Conquest, i.e. the Conquest of Mecca, that will be the sign of your Prophet's) approaching death, so testify the uniqueness of your Lord (i.e. Allah) and praise Him and repent to Him as He is ready to forgive." On that, `Umar said, "I do not know about it anything other than what you know."

Sahih al-Bukhari 4294 - Book 64, Hadith 327

Narrated Abu Shuraih:

Al-Adawi that he said to `Amr bin Sa`id while the latter was sending troops in batches to Mecca, "O chief! Allow me to tell you a statement which Allah's Messenger (ﷺ) said on the second day of the Conquest of Mecca. My two ears heard it and my heart remembered it and my two eyes saw him when he said it. He (i.e. the Prophet) praised Allah and then said, 'Mecca has been made a sanctuary by Allah and not by the people, so it is not lawful for a person, who believes in Allah and the Last Day to shed blood in it, or to cut its trees and if someone asks the permission to fight in Mecca because Allah's Apostle was allowed to fight in it, say to him; Allah permitted His Apostle and did not allow you, and even he (i.e. the Apostle) was allowed for a short period of the day, and today its (Mecca's sanctity has become the same as it was before (of old) so those who are present should inform those who are absent (this Hadith)." Then Abu Shuraih, was asked, "What did `Amr say to you? Abu Shuraih said, "He said, "I knew that better than you, O Abu Shuraih! The Haram (i.e. Mecca) does not give refuge to a sinner or a fleeing murderer or a person running away after causing destruction."

Sahih al-Bukhari 4295 - Book 64, Hadith 328

Narrated Jabir bin `Abdullah:

That he heard Allah's Messenger (ﷺ) saying in the year of the Conquest (of Mecca) while he was in Mecca, "Allah and His Apostle have made the selling of wine (i.e. alcoholic drinks) unlawful."

Sahih al-Bukhari 4296 - Book 64, Hadith 329

Narrated Anas:

We stayed (in Mecca) for ten days along with the Prophet (ﷺ) and used to offer shortened prayers (i.e. journey prayers).

Sahih al-Bukhari 4297 - Book 64, Hadith 330

Narrated Ibn `Abbas:

The Prophet (ﷺ) stayed in Mecca for 19 days during which he prayed 2 rak`at in each prayer.

Sahih al-Bukhari 4298 - Book 64, Hadith 331

Narrated `Ikrima:

Ibn `Abbas said, "We stayed for 19 days with Prophet on a journey during which we used to offer shortened prayers." Ibn `Abbas added, "We offer the Qasr prayer (i.e. shortened prayer) If we stay up to 19 days as travelers, But if we stay longer, we offer complete prayers.

Sahih al-Bukhari 4299 - Book 64, Hadith 332

Narrated `Abdullah bin Tha`laba bin Su`air whose face was rubbed by the Prophet during the year of the Conquest (of Makkah).

Sahih al-Bukhari 4300 - Book 64, Hadith 333

Narrated Az-Zuhri:

While we were in the company of the Ibn Al-Musaiyab, Sunain Abi Jamila informed us (a Hadith), Abu Jamila said that he lived during the lifetime of the Prophet (ﷺ) and that he had accompanied him (to Mecca) during the year of the Conquest (of Mecca).

Sahih al-Bukhari 4301 - Book 64, Hadith 334

Narrated `Amr bin Salama:

We were at a place which was a thoroughfare for the people, and the caravans used to pass by us and we would ask them, "What is wrong with the people? What is wrong with the people? Who is that man?. They would say, "That man claims that Allah has sent him (as an Apostle), that he has been divinely inspired, that Allah has revealed to him such-and-such." I used to memorize that (Divine) Talk, and feel as if it was inculcated in my chest (i.e. mind) And the 'Arabs (other than Quraish) delayed their conversion to Islam till the Conquest (of Mecca). They used to say." "Leave him (i.e. Muhammad) and his people Quraish: if he overpowers them then he is a true Prophet. So, when Mecca was conquered, then every tribe rushed to embrace Islam, and my father hurried to embrace Islam before (the other members of) my tribe. When my father returned (from the Prophet) to his tribe, he said, "By Allah, I have come to you from the Prophet (ﷺ) for sure!" The Prophet (ﷺ) afterwards said to them, 'Offer such-and-such prayer at such-and-such time, and when the time for the prayer becomes due, then one of you should pronounce the Adhan (for the prayer), and let the one amongst you who knows Qur'an most should, lead the prayer." So they looked for such a person and found none who knew more Qur'an than I because of the Qur'anic material which I used to learn from the caravans. They therefore made me their Imam ((to lead the prayer) and at that time I was a boy of six or seven years, wearing a Burda (i.e. a black square garment) proved to be very short for me (and my body became partly naked). A lady from the tribe said, "Won't you cover the anus of your reciter for us?" So they bought (a piece of cloth) and made a shirt for me. I had never been so happy with anything before as I was with that shirt.

Sahih al-Bukhari 4302 - Book 64, Hadith 335

Narrated `Aisha:

`Utba bin Abi Waqqas authorized his brother Sa`d to take the son of the slave-girl of Zam`a into his custody. `Utba said (to him). "He is my son." When Allah's Messenger (ﷺ) arrived in Mecca during the Conquest (of Mecca), Sa`d bin Abi Waqqas took the son of the slave-girl of Zam`a and took him to the Prophet (ﷺ) `Abd bin Zam`a too came along with him. Sa`d said. "This is the son of my brother and the latter has informed me that he is his son." `Abd bin Zam`a said, "O Allah's Messenger (ﷺ)! This is my brother who is the son of the slave-girl of Zam`a and was born on his (i.e. Zam'as) bed.' Allah's Apostle looked at the son of the slave-girl of Zam`a and noticed that he, of all the people had the greatest resemblance to `Utba bin Abi Waqqas. Allah's Messenger (ﷺ) then said (to `Abd), " He is yours; he is your brother, O `Abd bin Zam`a, he was born on the bed (of your father)." (At the same time) Allah's Messenger (ﷺ) said (to his wife Sauda), "Veil yourself before him (i.e. the son of the slave-girl) O Sauda," because of the resemblance he noticed between him and `Utba bin Abi Waqqas. Allah's Apostle added, "The boy is for the bed (i.e. for the owner of the bed where he was born), and stone is for the adulterer." (Ibn Shihab said, "Abu Huraira used to say that (i.e. the last statement of the Prophet in the above Hadith 596, publicly.")

Sahih al-Bukhari 4303 - Book 64, Hadith 336

Narrated `Urwa bin Az-Zubair:

A lady committed theft during the lifetime of Allah's Messenger (ﷺ) in the Ghazwa of Al-Fath, ((i.e. Conquest of Mecca). Her folk went to Usama bin Zaid to intercede for her (with the Prophet). When Usama interceded for her with Allah's Messenger (ﷺ), the color of the face of Allah's Messenger (ﷺ) changed and he said, "Do you intercede with me in a matter involving one of the legal punishments prescribed by Allah?" Usama said, "O Allah's Messenger (ﷺ)! Ask Allah's Forgiveness for me." So in the afternoon, Allah's Apostle got up and addressed the people. He praised Allah as He deserved and then said, "Amma ba'du ! The nations prior to you were destroyed because if a noble amongst them stole, they used to excuse him, and if a poor person amongst them stole, they would apply (Allah's) Legal Punishment to him. By Him in Whose Hand Muhammad's soul is, if Fatima, the daughter of Muhammad stole, I would cut her hand." Then Allah's Messenger (ﷺ) gave his order in the case of that woman and her hand was cut off. Afterwards her repentance proved sincere and she got married. `Aisha said, "That lady used to visit me and I used to convey her demands to Allah's Messenger (ﷺ)."

Sahih al-Bukhari 4304 - Book 64, Hadith 337

Narrated Majashi:

I took my brother to the Prophet (ﷺ) after the Conquest (of Mecca) and said, "O Allah's Messenger (ﷺ)! I have come to you with my brother so that you may take a pledge of allegiance from him for migration." The Prophet (ﷺ) said, The people of migration (i.e. those who migrated to Medina before the Conquest) enjoyed the privileges of migration (i.e. there is no need for migration anymore)." I said to the Prophet, "For what will you take his pledge of allegiance?" The Prophet (ﷺ) said, "I will take his pledge of allegiance for Islam, Belief, and for Jihad (i.e. fighting in Allah's Cause).

Sahih al-Bukhari 4305, 4306 - Book 64, Hadith 338

Narrated Mujashi bin Masud:

I took Abu Mabad to the Prophet (ﷺ) in order that he might give him the pledge of allegiance for migration. The Prophet (ﷺ) said, "Migration has gone to its people, but I take the pledge from him (i.e. Abu Mabad) for Islam and Jihad."

Sahih al-Bukhari 4307, 4308 - Book 64, Hadith 339

Narrated Mujahid:

I said to Ibn `Umar, "I want to migrate to Sham." He said, "There is no migration, but Jihad (for Allah's Cause). Go and offer yourself for Jihad, and if you find an opportunity for Jihad (stay there) otherwise, come back."

Sahih al-Bukhari 4309 - Book 64, Hadith 340

(In an other narration) Ibn `Umar said:

"There is no migration today or after Allah's Messenger (ﷺ)." (and completed his statement as above.)

Sahih al-Bukhari 4310 - Book 64, Hadith 341

Narrated Mujahid bin Jabr:

`Abdullah bin `Umar used to say, "There is no migration after the Conquest (of Mecca).

Sahih al-Bukhari 4311 - Book 64, Hadith 342

Narrated `Ata' bin Abi Rabah:

`Ubaid bin `Umar and I visited `Aisha, and he asked her about the migration. She said, "There is no migration today. A believer used to flee with his religion to Allah and His Prophet for fear that he might be put to trial as regards his religion. Today Allah has rendered Islam victorious; therefore a believing one can worship one's Lord wherever one wishes. But there is Jihad (for Allah's Cause) and intentions." (See Hadith 42, in the 4th Vol. for its Explanation)

Sahih al-Bukhari 4312 - Book 64, Hadith 343

Narrated Mujahid:

Allah's Messenger (ﷺ) got up on the day of the Conquest of Mecca and said, "Allah has made Mecca a sanctuary since the day He created the Heavens and the Earth, and it will remain a sanctuary by virtue of the sanctity Allah has bestowed on it till the Day of Resurrection. It (i.e. fighting in it) was not made lawful to anyone before me!, nor will it be made lawful to anyone after me, and it was not made lawful for me except for a short period of time. Its game should not be chased, nor should its trees be cut, nor its vegetation or grass uprooted, not its Luqata (i.e. Most things) picked up except by one who makes a public announcement about it." Al-Abbas bin `Abdul Muttalib said, "Except the Idhkhir, O Allah's Messenger (ﷺ), as it is indispensable for blacksmiths and houses." On that, the Prophet (ﷺ) kept quiet and then said, "Except the Idhkhir as it is lawful to cut."

Sahih al-Bukhari 4313 - Book 64, Hadith 344

Narrated Isma`il:

I saw (a healed scar of) blow over the hand of Ibn Abi `Aufa who said, "I received that blow in the battle of Hunain in the company of the Prophet." I said, "Did you take part in the battle of Hunain?" He replied, "Yes (and in other battles) before it."

Sahih al-Bukhari 4314 - Book 64, Hadith 345

Narrated Abu 'Is-haq:

I heard Al-Bara' narrating when a man came and said to him, "O Abu '`Umara! Did you flee on the day (of the battle) of Hunain?" Al-Bara' replied, "I testify that the Prophet (ﷺ) did not flee, but the hasty people hurried away and the people of Hawazin threw arrows at them. At that time, Abu Sufyan bin Al-Harith was holding the white mule of the Prophet (ﷺ) by the head, and the Prophet (ﷺ) was saying, "I am the Prophet (ﷺ) undoubtedly: I am the son of `Abdul-Muttalib."

Sahih al-Bukhari 4315 - Book 64, Hadith 346

Narrated Abu 'Is-haq:

Al-Bara' was asked while I was listening, "Did you flee (before the enemy) along with the Prophet (ﷺ) on the day of (the battle of) Hunain?" He replied, "As for the Prophet, he did not (flee). The enemy were good archers and the Prophet (ﷺ) was saying, "I am the Prophet (ﷺ) undoubtedly; I am the son of `Abdul Muttalib."

Sahih al-Bukhari 4316 - Book 64, Hadith 347

Narrated Abu 'Is-haq:

That he heard Al-Bara narrating when a man from Qais (tribe) asked him "Did you flee leaving Allah's Messenger (ﷺ) on the day (of the battle) of Hunain?" Al-Bara' replied, "But Allah's Messenger (ﷺ) did not flee. The people of Hawazin were good archers, and when we attacked them, they fled. But rushing towards the booty, we were confronted by the arrows (of the enemy). I saw the Prophet (ﷺ) riding his white mule while Abu Sufyan was holding its reins, and the Prophet (ﷺ) was saying "I am the Prophet (ﷺ) undoubtedly." (Israil and Zuhair said, "The Prophet (ﷺ) dismounted from his Mule.")

Sahih al-Bukhari 4317 - Book 64, Hadith 348

Narrated Marwan and Al-Miswar bin Makhrama:

When the delegate of Hawazin came to Allah's Messenger (ﷺ) declaring their conversion to Islam and asked him to return their properties and captives, Allah's Messenger (ﷺ) got up and said to them, "There Is involved in this matter, the people whom you see with me, and the most beloved talk to me, is the true one. So choose one of two alternatives: Either the captives or the properties. I have been waiting for you (i.e. have not distributed the booty)." Allah's Messenger (ﷺ) had delayed the distribution of their booty over ten nights after his return from Ta'if. So when they came to know that Allah's Messenger (ﷺ) was not going to return to them but one of the two, they said, "We prefer to have our captives." So Allah's Messenger (ﷺ) got up amongst the Muslims, and praising Allah as He deserved, said, "To proceed! Your brothers have come to you with repentance and I see (it logical) to return their captives. So, whoever of you likes to do that as a favor then he can do it. And whoever of you likes to stick to his share till we give him from the very first booty which Allah will give us, then he can do so." The people said, "We do that (i.e. return the captives) willingly as a favor, 'O Allah's Messenger (ﷺ)!" Allah's Messenger (ﷺ) said, "We do not know which of you have agreed to it and which have not; so go back and let your chiefs forward us your decision." They went back and their chief's spoke to them, and they (i.e. the chiefs) returned to Allah's Messenger (ﷺ) and informed him that all of them had agreed (to give up their captives) with pleasure, and had given their permission (i.e. that the captives be returned to their people). (The sub-narrator said, "That is what has reached me about the captives of Hawazin tribe.")

Sahih al-Bukhari 4318, 4319 - Book 64, Hadith 349

Narrated Ibn `Umar:

When we returned from (the battle of) Hunain, `Umar asked the Prophet (ﷺ) about a vow which he had made during the Pre-lslamic period of Ignorance that he would perform I`tikaf. The Prophet (ﷺ) ordered him to fulfill his vow.

Sahih al-Bukhari 4320 - Book 64, Hadith 350

Narrated Abu Qatada:

We set out along with the Prophet (ﷺ) during the year of (the battle of) Hunain, and when we faced the enemy, the Muslims (with the exception of the Prophet (ﷺ) and some of his companions) retreated (before the enemy). I saw one of the pagans over-powering one of the Muslims, so I struck the pagan from behind his neck causing his armor to be cut off. The pagan headed towards me and pressed me so forcibly that I felt as if I was dying. Then death took him over and he released me. Afterwards I followed `Umar and said to him, "What is wrong with the people?" He said, "It is the Order of Allah." Then the Muslims returned (to the battle after the flight) and (after overcoming the enemy) the Prophet sat and said, "Whoever had killed an Infidel and has an evidence to this issue, will have the Salb (i.e. the belonging of the deceased e.g. clothes, arms, horse, etc)." I (stood up) and said, "Who will be my witness?" and then sat down. Then the Prophet (ﷺ) repeated his question. Then the Prophet (ﷺ) said the same (for the third time). I got up and said, "Who will be my witness?" and then sat down. The Prophet (ﷺ) asked his former question again. So I got up. The Prophet (ﷺ) said, What is the matter, O Abu Qatada?" So I narrated the whole story; A man said, "Abu Qatada has spoken the truth, and the Salb of the deceased is with me, so please compensate Abu Qatada on my behalf." Abu Bakr said, "No! By Allah, it will never happen that the Prophet (ﷺ) will leave a Lion of Allah who fights for the Sake of Allah and His Apostle and give his spoils to you." The Prophet (ﷺ) said, "Abu Bakr has spoken the truth. Give it (the spoils) back to him (O man)!" So he gave it to me and I bought a garden in (the land of) Banu Salama with it (i.e. the spoils) and that was the first property I got after embracing Islam.

Sahih al-Bukhari 4321 - Book 64, Hadith 351

Narrated Abu Qatada:

When it was the day of (the battle of) Hunain, I saw a Muslim man fighting with one of the pagans and another pagan was hiding himself behind the Muslim in order to kill him. So I hurried towards the pagan who was hiding behind the Muslim to kill him, and he raised his hand to hit me but I hit his hand and cut it off. That man got hold of me and pressed me so hard that I was afraid (that I would die), then he knelt down and his grip became loose and I pushed him and killed him. The Muslims (excepting the Prophet (ﷺ) and some of his companions) started fleeing and I too, fled with them. Suddenly I met `Umar bin Al-Khattab amongst the people and I asked him, "What is wrong with the people?" He said, "It is the order of Allah" Then the people returned to Allah's Messenger (ﷺ) (after defeating the enemy). Allah's Messenger (ﷺ) said, "Whoever produces a proof that he has killed an infidel, will have the spoils of the killed man." So I got up to look for an evidence to prove that I had killed an infidel, but I could not find anyone to bear witness for me, so I sat down. Then it came to my mind (that I should speak of it) and I mentioned the case to Allah's Messenger (ﷺ). A man from the persons who were sitting with him (i.e. the Prophet), said, "The arms of the deceased one whom he (i.e. Abu Qatada) has mentioned, are with me, so please compensate him for it (i.e. the spoils)," Abu Bakr said, "No, Allah's Messenger (ﷺ) will not give it (i.e. the spoils) to a weak humble person from Quraish and leave one of Allah's Lions who fights on behalf of Allah and His Apostle." Allah's Messenger (ﷺ) then got up and gave that (spoils) to me, and I bought with it, a garden which was the first property I got after embracing Islam.

Sahih al-Bukhari 4322 - Book 64, Hadith 352

Narrated Abu Musa:

When the Prophet (ﷺ) had finished from the battle of Hunain, he sent Abu Amir at the head of an army to Autas He (i.e. Abu Amir) met Duraid bin As Summa and Duraid was killed and Allah defeated his companions. The Prophet (ﷺ) sent me with Abu 'Amir. Abu Amir was shot at his knee with an arrow which a man from Jushm had shot and fixed into his knee. I went to him and said, "O Uncle! Who shot you?" He pointed me out (his killer) saying, "That is my killer who shot me (with an arrow)." So I headed towards him and overtook him, and when he saw me, he fled, and I followed him and started saying to him, "Won't you be ashamed? Won't you stop?" So that person stopped, and we exchanged two hits with the swords and I killed him. Then I said to Abu 'Amir. "Allah has killed your killer." He said, "Take out this arrow" So I removed it, and water oozed out of the wound. He then said, "O son of my brother! Convey my compliments to the Prophet (ﷺ) and request him to ask Allah's Forgiveness for me." Abu Amir made me his successor in commanding the people (i.e. troops). He survived for a short while and then died. (Later) I returned and entered upon the Prophet (ﷺ) at his house, and found him lying in a bed made of stalks of date-palm leaves knitted with ropes, and on it there was bedding. The strings of the bed had their traces over his back and sides. Then I told the Prophet (ﷺ) about our and Abu Amir's news and how he had said "Tell him to ask for Allah's Forgiveness for me." The Prophet (ﷺ) asked for water, performed ablution and then raised hands, saying, "O Allah's Forgive `Ubaid, Abu Amir." At that time I saw the whiteness of the Prophet's armpits. The Prophet (ﷺ) then said, "O Allah, make him (i.e. Abu Amir) on the Day of Resurrection, superior to many of Your human creatures." I said, "Will you ask Allah's Forgiveness for me?" (On that) the Prophet (ﷺ) said, "O Allah, forgive the sins of `Abdullah bin Qais and admit him to a nice entrance (i.e. paradise) on the Day of Resurrection." Abu Burda said, "One of the prayers was for Abu 'Amir and the other was for Abu Musa (i.e. `Abdullah bin Qais).

Sahih al-Bukhari 4323 - Book 64, Hadith 353

Narrated Um Salama:

The Prophet (ﷺ) came to me while there was an effeminate man sitting with me, and I heard him (i.e. the effeminate man) saying to `Abdullah bin Abi Umaiya, "O `Abdullah! See if Allah should make you conquer Ta'if tomorrow, then take the daughter of Ghailan (in marriage) as (she is so beautiful and fat that) she shows four folds of flesh when facing you, and eight when she turns her back." The Prophet (ﷺ) then said, "These (effeminate men) should never enter upon you (O women!)." Ibn Juraij said, "That effeminate man was called Hit." Narrated Hisham: The above narration and added extra, that at that time, the Prophet, was besieging Taif.

Sahih al-Bukhari 4324 - Book 64, Hadith 354

Narrated `Abdullah bin `Amr:

When Allah's Messenger (ﷺ) besieged Taif and could not conquer its people, he said, "We will return (to Medina) If Allah wills." That distressed the Companions (of the Prophet (ﷺ) and they said, "Shall we go away without conquering it (i.e. the Fort of Taif)?" Once the Prophet (ﷺ) said, "Let us return." Then the Prophet said (to them), "Fight tomorrow." They fought and (many of them) got wounded, whereupon the Prophet (ﷺ) said, "We will return (to Medina) tomorrow if Allah wills." That delighted them, whereupon the Prophet (ﷺ) smiled. The sub-narrator, Sufyan said once, "(The Prophet) smiled."

Sahih al-Bukhari 4325 - Book 64, Hadith 355

Narrated Abu `Uthman:

I heard from Sa`d, the first man who has thrown an arrow in Allah's Cause, and from Abu Bakra who jumped over the wall of the Ta'if Fort along with a few persons and came to the Prophet. They both said, "We heard the Prophet (ﷺ) saying, " If somebody claims to be the son of somebody other than his father knowingly, he will be denied Paradise (i.e. he will not enter Paradise).' " Narrated Ma`mar from `Asim from Abu Al-`Aliya or Abu `Uthman An-Nahdi who said. "I heard Sa`d and Abu Bakra narrating from the Prophet." `Asim said, "I said (to him), 'Very trustworthy persons have narrated to you.' He said, 'Yes, one of them was the first to throw an arrow in Allah's Cause and the other came to the Prophet (ﷺ) in a group of thirty-three persons from Ta'if.'

Sahih al-Bukhari 4326, 4327 - Book 64, Hadith 356

Narrated Abu Burda:

Abu Musa said, "I was with the Prophet (ﷺ) when he was encamping at Al-Jarana (a place) between Mecca and Medina and Bilal was with him. A bedouin came to the Prophet (ﷺ) and said, "Won't you fulfill what you have promised me?" The Prophet (ﷺ) said, 'Rejoice (at what I will do for you).' The bedouin said, "(You have said to me) rejoice too often." Then the Prophet (ﷺ) turned to me (i.e. Abu Musa) and Bilal in an angry mood and said, 'The bedouin has refused the good tidings, so you both accept them.' Bilal and I said, 'We accept them.' Then the Prophet (ﷺ) asked for a drinking bowl containing water and washed his hands and face in it, and then took a mouthful of water and threw it therein saying (to us), "Drink (some of) it and pour (some) over your faces and chests and be happy at the good tidings." So they both took the drinking bowl and did as instructed. Um Salama called from behind a screen, "Keep something (of the water for your mother." So they left some of it for her.

Sahih al-Bukhari 4328 - Book 64, Hadith 357

Narrated Safwan bin Ya`la bin Umaiya:

Ya`la used to say, "I wish I could see Allah's Messenger (ﷺ) at the time when he is being inspired divinely." Ya`la added "While the Prophet (ﷺ) was at Al-Ja'rana, shaded with a cloth sheet (in the form of a tent) and there were staying with him, some of his companions under it, suddenly there came to him a bedouin wearing a cloak and perfumed extravagantly. He said, "O Allah's Messenger (ﷺ) ! What is your opinion regarding a man who assumes the state of Ihram for `Umra wearing a cloak after applying perfume to his body?" `Umar signalled with his hand to Ya`la to come (near). Ya`la came and put his head (underneath that cloth sheet) and saw the Prophet (ﷺ) red-faced and when that state (of the Prophet (ﷺ)) was over, he said, "Where is he who as already asked me about the `Umra?" The man was looked for and brought to the Prophet (ﷺ) The Prophet (ﷺ) said (to him), "As for the perfume you have applied to your body, wash it off your body) thrice, and take off your cloak, and then do in your `Umra the rites you do in your Hajj."

Sahih al-Bukhari 4329 - Book 64, Hadith 358

Narrated `Abdullah bin Zaid bin `Asim:

When Allah gave to His Apostle the war booty on the day of Hunain, he distributed that booty amongst those whose hearts have been (recently) reconciled (to Islam), but did not give anything to the Ansar. So they seemed to have felt angry and sad as they did not get the same as other people had got. The Prophet (ﷺ) then delivered a sermon before them, saying, "O, the assembly of Ansar! Didn't I find you astray, and then Allah guided you on the Right Path through me? You were divided into groups, and Allah brought you together through me; you were poor and Allah made you rich through me." Whatever the Prophet (ﷺ) said , they (i.e. the Ansar) said, "Allah and his Apostle have more favours to do." The Prophet (ﷺ) said, "What stops you from answering the Messenger of Allah?" But whatever he said to them, they replied, "Allah and His Apostle have more favours to do." The Prophet (ﷺ) then said, "If you wish you could say: 'You came to us in such-and-such state (at Medina).' Wouldn't you be willing to see the people go away with sheep and camels while you go with the Prophet (ﷺ) to your homes? But for the migration, I would have been one of the Ansar, and if the people took their way through a valley or mountain pass, I would select the valley or mountain pass of the Ansar. The Ansar are Shiar (i.e. those clothes which are in direct contact with the body and worn inside the other garments), and the people are Dithar (i.e. those clothes which are not in direct contact with the body and are worn over other garments). No doubt, you will see other people favoured over you, so you should be patient till you meet me at the Tank (of Kauthar).

Sahih al-Bukhari 4330 - Book 64, Hadith 359

Narrated Anas Bin Malik:

When Allah gave Allah's Messenger (ﷺ) what he gave of the properties of the Hawazin tribe as a war booty, the Prophet (ﷺ) started giving some men 100 camels each. The Ansar (then) said, "May Allah forgive Allah's Messenger (ﷺ)s as he gives to Quraish and leaves us although our swords are still dribbling with the blood of Quraish." Allah Apostle was informed of their statement, so he sent for the Ansar and gathered them in a leather tent, and did not call anybody else along with them. When they al I gathered, the Prophet (ﷺ) got up and said, "What is this talk being informed to me about you?" The learned men amongst the Ansar said, "O Allah's Messenger (ﷺ)! Our chiefs did not say anything, but some people amongst us who are younger in age said. 'May Allah forgive Allah's Messenger (ﷺ) as he gives (of the booty) to Quraish and leaves us though our swords are still dribbling with their blood." The Prophet (ﷺ) said, "I give to these men who have newly deserted heathenism (and embraced Islam) so as to attract their hearts. Won't you be happy that the people take the wealth while you take the Prophet (ﷺ) with you to your homes? By Allah, what you are taking is better than whatever they are taking." They (i.e. the Ansar) said, "O Allah's Messenger (ﷺ)! We are satisfied." The Prophet (ﷺ) then said to them. "You will find others favored over you greatly, so be patient till you meet Allah and His Apostle and I will be at the Tank then." Anas added: But they did not remain patient.

Sahih al-Bukhari 4331 - Book 64, Hadith 360

Narrated Anas:

When it was the day of the Conquest (of Mecca) Allah's Messenger (ﷺ) distributed the war booty amongst the people of Quraish which caused the Ansar to become angry. So the Prophet (ﷺ) said, "Won't you be pleased that the people take the worldly things and you take Allah's Messenger (ﷺ) with you? "They said, "Yes." The Prophet (ﷺ) said, "If the people took their way through a valley or mountain pass, I would take my way through the Ansar's valley or mountain pass."

Sahih al-Bukhari 4332 - Book 64, Hadith 361

Narrated Anas:

When it was the day of (the battle of) Hunain, the Prophet (ﷺ) confronted the tribe of Hawazin while there were ten-thousand (men) besides the Tulaqa' (i.e. those who had embraced Islam on the day of the Conquest of Mecca) with the Prophet. When they (i.e. Muslims) fled, the Prophet (ﷺ) said, "O the group of Ansari" They replied, "Labbaik, O Allah's Messenger (ﷺ) and Sadaik! We are under your command." Then the Prophet (ﷺ) got down (from his mule) and said, "I am Allah's Slave and His Apostle." Then the pagans were defeated. The Prophet (ﷺ) distributed the war booty amongst the Tulaqa and Muhajirin (i.e. Emigrants) and did not give anything to the Ansar. So the Ansar spoke (i.e. were dissatisfied) and he called them and made them enter a leather tent and said, Won't you be pleased that the people take the sheep and camels, and you take Allah's Messenger (ﷺ) along with you?" The Prophet (ﷺ) added, "If the people took their way through a valley and the Ansar took their way through a mountain pass, then I would choose a mountain pass of the Ansar."

Sahih al-Bukhari 4333 - Book 64, Hadith 362

Narrated Anas:

The Prophet (ﷺ) gathered some people of Ansar and said, "The People of Quraish are still close to their Pre-lslamic period of ignorance and have suffered a lot, and I want to help them and attract their hearts (by giving them the war booty). Won't you be pleased that the people take the worldly things) and you take Allah's Messenger (ﷺ) with you to your homes?" They said, "Yes, (i.e. we are pleased with this distribution)." The Prophet (ﷺ) said, "'If the people took their way through a valley and the Ansar took their way through a mountain pass, then I would take the Ansar's valley or the Ansar's mountain pass."

Sahih al-Bukhari 4334 - Book 64, Hadith 363

Narrated `Abdullah:

When the Prophet (ﷺ) distribute the war booty of Hunain, a man from the Ansar said, "He (i.e. the Prophet), did not intend to please Allah in this distribution." So I came to the Prophet (ﷺ) and informed him of that (statement) whereupon the color of his face changed and he said, "May Allah bestow His Mercy on Moses, for he was troubled with more than this, but he remained patient."

Sahih al-Bukhari 4335 - Book 64, Hadith 364

Narrated `Abdullah:

When it was the day of Hunain, Prophet favored some people over some others (in the distribution of the booty). He gave Al-Aqra' one-hundred camels and gave Uyaina the same, and also gave other people (of Quraish). A man said, "Allah's Pleasure was not the aim, in this distribution." I said, "I will inform the Prophet (about your statement)." The Prophet (ﷺ) said, "May Allah bestow Mercy on Moses, for he was troubled more this but he remained patient."

Sahih al-Bukhari 4336 - Book 64, Hadith 365

Narrated Anas Bin Malik:

When it was the day (of the battle) of Hunain, the tributes of Hawazin and Ghatafan and others, along with their animals and offspring (and wives) came to fight against the Prophet (ﷺ) The Prophet (ﷺ) had with him, ten thousand men and some of the Tulaqa. The companions fled, leaving the Prophet (ﷺ) alone. The Prophet then made two calls which were clearly distinguished from each other. He turned right and said, "O the group of Ansar!" They said, "Labbaik, O Allah's Messenger (ﷺ)! Rejoice, for we are with you!" Then he turned left and said, "O the group of Ansar!" They said, "Labbaik! O Allah's Messenger (ﷺ)! Rejoice, for we are with you!" The Prophet (ﷺ) at that time, was riding on a white mule; then he dismounted and said, "I am Allah's Slave and His Apostle." The infidels then were defeated, and on that day the Prophet (ﷺ) gained a large amount of booty which he distributed amongst the Muhajirin and the Tulaqa and did not give anything to the Ansar. The Ansar said, "When there is a difficulty, we are called, but the booty is given to other than us." The news reached the Prophet (ﷺ) and he gathered them in a leather tent and said, "What is this news reaching me from you, O the group of Ansar?" They kept silent, He added," O the group of Ansar! Won't you be happy that the people take the worldly things and you take Allah's Messenger (ﷺ) to your homes reserving him for yourself?" They said, "Yes." Then the Prophet said, "If the people took their way through a valley, and the Ansar took their way through a mountain pass, surely, I would take the Ansar's mountain pass." Hisham said, "O Abu Hamza (i.e. Anas)! Did you witness that? " He replied, "And how could I be absent from him?"

Sahih al-Bukhari 4337 - Book 64, Hadith 366

Narrated Ibn `Umar:

The Prophet (ﷺ) sent a Sariya towards Najd and I was in it, and our share from the booty amounted to twelve camels each, and we were given an additional camel each. So we returned with thirteen camels each.

Sahih al-Bukhari 4338 - Book 64, Hadith 367

Narrated Salim's father:

The Prophet (ﷺ) sent Khalid bin Al-Walid to the tribe of Jadhima and Khalid invited them to Islam but they could not express themselves by saying, "Aslamna (i.e. we have embraced Islam)," but they started saying "Saba'na! Saba'na (i.e. we have come out of one religion to another)." Khalid kept on killing (some of) them and taking (some of) them as captives and gave every one of us his Captive. When there came the day then Khalid ordered that each man (i.e. Muslim soldier) should kill his captive, I said, "By Allah, I will not kill my captive, and none of my companions will kill his captive." When we reached the Prophet, we mentioned to him the whole story. On that, the Prophet (ﷺ) raised both his hands and said twice, "O Allah! I am free from what Khalid has done."

Sahih al-Bukhari 4339 - Book 64, Hadith 368

Narrated `Ali:

The Prophet (ﷺ) sent a Sariya under the command of a man from the Ansar and ordered the soldiers to obey him. He (i.e. the commander) became angry and said "Didn't the Prophet (ﷺ) order you to obey me!" They replied, "Yes." He said, "Collect fire-wood for me." So they collected it. He said, "Make a fire." When they made it, he said, "Enter it (i.e. the fire)." So they intended to do that and started holding each other and saying, "We run towards (i.e. take refuge with) the Prophet (ﷺ) from the fire." They kept on saying that till the fire was extinguished and the anger of the commander abated. When that news reached the Prophet (ﷺ) he said, "If they had entered it (i.e. the fire), they would not have come out of it till the Day of Resurrection. Obedience (to somebody) is required when he enjoins what is good."

Sahih al-Bukhari 4340 - Book 64, Hadith 369

Narrated Abu Burda:

Allah's Messenger (ﷺ) sent Abu Musa and Mu`adh bin Jabal to Yemen. He sent each of them to administer a province as Yemen consisted of two provinces. The Prophet (ﷺ) said (to them), "Facilitate things for the people and do not make things difficult for them (Be kind and lenient (both of you) with the people, and do not be hard on them) and give the people good tidings and do not repulse them. So each of them went to carry on his job. So when any one of them toured his province and happened to come near (the border of the province of) his companion, he would visit him and greet him. Once Mu`adh toured that part of his state which was near (the border of the province of) his companion Abu Musa. Mu`adh came riding his mule till he reached Abu Musa and saw him sitting, and the people had gathered around him. Behold! There was a man tied with his hands behind his neck. Mu`adh said to Abu Musa, "O `Abdullah bin Qais! What is this?" Abu Musa replied. "This man has reverted to Heathenism after embracing Islam." Mu`adh said, "I will not dismount till he is killed." Abu Musa replied, "He has been brought for this purpose, so come down." Mu`adh said, "I will not dismount till he is killed." So Abu Musa ordered that he be killed, and he was killed. Then Mu`adh dismounted and said, "O `Abdullah (bin Qais)! How do you recite the Qur'an ?" Abu Musa said, "I recite the Qur'an regularly at intervals and piecemeal. How do you recite it O Mu`adh?" Mu`adh said, "I sleep in the first part of the night and then get up after having slept for the time devoted for my sleep and then recite as much as Allah has written for me. So I seek Allah's Reward for both my sleep as well as my prayer (at night).

Sahih al-Bukhari 4341, 4342 - Book 64, Hadith 370

Narrated Abi Burda:

That Abu Musa Al-Ash`ari said that the Prophet (ﷺ) had sent him to Yemen and he asked the Prophet (ﷺ) about certain (alcoholic) drink which used to be prepared there The Prophet (ﷺ) said, "What are they?" Abu Musa said, "Al-Bit' and Al-Mizr?" He said, "Al-Bit is an alcoholic drink made from honey; and Al-Mizr is an alcoholic drink made from barley." The Prophet (ﷺ) said, "All intoxicants are prohibited."

Sahih al-Bukhari 4343 - Book 64, Hadith 371

Narrated Abu Burda:

That the Prophet (ﷺ) sent his (i.e. Abu Burda's) grandfather, Abu Musa and Mu`adh to Yemen and said to both of them "Facilitate things for the people (Be kind and lenient) and do not make things difficult (for people), and give them good tidings, and do not repulse them and both of you should obey each other." Abu Musa said, "O Allah's Prophet! In our land there is an alcoholic drink (prepared) from barley called Al-Mizr, and another (prepared) from honey, called Al-Bit"' The Prophet (ﷺ) said, "All intoxicants are prohibited." Then both of them proceeded and Mu`adh asked Abu Musa, "How do you recite the Qur'an?" Abu Musa replied, "I recite it while I am standing, sitting or riding my riding animals, at intervals and piecemeal." Mu`adh said, "But I sleep and then get up. I sleep and hope for Allah's Reward for my sleep as I seek His Reward for my night prayer." Then he (i.e. Mu`adh) pitched a tent and they started visiting each other. Once Mu`adh paid a visit to Abu Musa and saw a chained man. Mu`adh asked, "What is this?" Abu Musa said, "(He was) a Jew who embraced Islam and has now turned apostate." Mu`adh said, "I will surely chop off his neck!"

Sahih al-Bukhari 4344, 4345 - Book 64, Hadith 372

Narrated Abu Musa Al-Ash`ari:

Allah's Messenger (ﷺ) sent me (as a governor) to the land of my people, and I came while Allah's Messenger (ﷺ) was encamping at a place called Al-Abtah. The Prophet (ﷺ) said, "Have you made the intention to perform the Hajj, O `Abdullah bin Qais?" I replied, "Yes, O Allah's Messenger (ﷺ)!" He said, "What did you say?" I replied, "I said, 'Labbaik' and expressed the same intention as yours." He said, "Have you driven the Hadi along with you?" I replied, "No, I did not drive the Hadi." He said, "So perform the Tawaf of the Ka`ba and then the Sai, between Safa and Marwa and then finish the state of Ihram." So I did the same, and one of the women of (the tribe of) Banu-Qais combed my hair. We continued follow in that tradition till the caliphate of `Umar.

Sahih al-Bukhari 4346 - Book 64, Hadith 373

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) said to Mu`adh bin Jabal when he sent him to Yemen. "You will come to the people of Scripture, and when you reach them, invite them to testify that none has the right to be worshipped except Allah and that Muhammad is His Apostle. And if they obey you in that, then tell them that Allah has enjoined on them five prayers to be performed every day and night. And if they obey you in that, then tell them that Allah has enjoined on them Sadaqa (i.e. rak`at) to be taken from the rich amongst them and given to the poor amongst them. And if they obey you in that, then be cautious! Don't take their best properties (as Zakat) and be afraid of the curse of an oppressed person as there is no screen between his invocation and Allah.

Sahih al-Bukhari 4347 - Book 64, Hadith 374

Narrated `Amr bin Maimuin:

When Mu`adh arrived at Yemen, he led them (i.e. the people of Yemen) in the Fajr prayer wherein he recited: 'Allah took Abraham as a Khalil.' A man amongst the people said, "(How) glad the mother of Abraham is!" (In another narration) `Amr said, "The Prophet (ﷺ) sent Mu`adh to Yemen and he (led the people) in the Fajr prayer and recited: 'Allah took Abraham as a Khalil. A man behind him said, "(How) glad the mother of Abraham is!"

Sahih al-Bukhari 4348 - Book 64, Hadith 375

Narrated Al-Bara:

Allah's Messenger (ﷺ) sent us to Yemen along with Khalid bin Al-Walid. Later on he sent `Ali bin Abi Talib in his place. The Prophet (ﷺ) said to `Ali, "Give Khalid's companions the choice of either staying with you (in Yemen) or returning to Medina." I was one of those who stayed with him (i.e. `Ali) and got several Awaq (of gold from the war booty.

Sahih al-Bukhari 4349 - Book 64, Hadith 376

Narrated Buraida:

The Prophet (ﷺ) sent `Ali to Khalid to bring the Khumus (of the booty) and I hated `Ali, and `Ali had taken a bath (after a sexual act with a slave-girl from the Khumus). I said to Khalid, "Don't you see this (i.e. `Ali)?" When we reached the Prophet (ﷺ) I mentioned that to him. He said, "O Buraida! Do you hate `Ali?" I said, "Yes." He said, "Do you hate him, for he deserves more than that from the Khumlus."

Sahih al-Bukhari 4350 - Book 64, Hadith 377

Narrated Abu Sa`id Al-Khudri:

`Ali bin Abi Talib sent a piece of gold not yet taken out of its ore, in a tanned leather container to Allah's Messenger (ﷺ) . Allah's Messenger (ﷺ) distributed that amongst four Persons: 'Uyaina bin Badr, Aqra bin H`Abis, Zaid Al-Khail and the fourth was either Alqama or Amir bin at-Tufail. On that, one of his companions said, "We are more deserving of this (gold) than these (persons)." When that news reached the Prophet (ﷺ) , he said, "Don't you trust me though I am the truth worthy man of the One in the Heavens, and I receive the news of Heaven (i.e. Divine Inspiration) both in the morning and in the evening?" There got up a man with sunken eyes, raised cheek bones, raised forehead, a thick beard, a shaven head and a waist sheet that was tucked up and he said, "O Allah's Messenger (ﷺ)! Be afraid of Allah." The Prophet (ﷺ) said, "Woe to you! Am I not of all the people of the earth the most entitled to fear Allah?" Then that man went away. Khalid bin Al-Wahd said, "O Allah's Messenger (ﷺ)! Shall I chop his neck off?" The Prophet (ﷺ) said, "No, for he may offer prayers." Khalid said, "Numerous are those who offer prayers and say by their tongues (i.e. mouths) what is not in their hearts." Allah's Messenger (ﷺ) said, "I have not been ordered (by Allah) to search the hearts of the people or cut open their bellies." Then the Prophet looked at him (i.e. that man) while the latter was going away and said, "From the offspring of this (man there will come out (people) who will recite the Qur'an continuously and elegantly but it will not exceed their throats. (They will neither understand it nor act upon it). They would go out of the religion (i.e. Islam) as an arrow goes through a game's body." I think he also said, "If I should be present at their time I would kill them as the nations a Thamud were killed."

Sahih al-Bukhari 4351 - Book 64, Hadith 378

Narrated 'Ata:

Jabir said, "The Prophet (ﷺ) ordered `Ali to keep the state of Ihram." Jabir added, "Ali bin Abi Talib returned (from Yemen) when he was a governor (of Yemen). The Prophet (ﷺ) said to him, 'With what intention have you assumed the state of Ihram?' `Ali said, "I have assumed Ihram with an intention as that of the Prophet." Then the Prophet (ﷺ) said (to him), 'Offer a Hadi and keep the state of Ihram in which you are now.' `Ali slaughtered a Hadi on his behalf."

Sahih al-Bukhari 4352 - Book 64, Hadith 379

Narrated Ibn `Umar:

The Prophet (ﷺ) assumed the state of Ihram for Umra and Hajj, and we to assumed it for Hajj with him. When we arrived at Mecca, the Prophet (ﷺ) said, "Whoever does not possess a Hadi should regard his Ihram for Umra only." The Prophet (ﷺ) had a Hadi with him. `Ali bin Abi Talib came to us from Yemen with the intention of performing Hajj. The Prophet (ﷺ) said (to him), "With what intention have you assumed the Ihram, for your wife is with us?" `Ali said, "I assumed the lhram with the same intention as that of the Prophet (ﷺ) ." The Prophet (ﷺ) said, "Keep on the state of lhram, as we have got the Hadi."

Sahih al-Bukhari 4353, 4354 - Book 64, Hadith 380

Narrated Jarir:

In the Pre-lslamic Period of Ignorance there was a house called Dhu-l-Khalasa or Al-Ka`ba Al- Yamaniya or Al-Ka`ba Ash-Shamiya. The Prophet (ﷺ) said to me, "Won't you relieve me from Dhu-l- Khalasa?" So I set out with one-hundred-and-fifty riders, and we dismantled it and killed whoever was present there. Then I came to the Prophet (ﷺ) and informed him, and he invoked good upon us and Al- Ahmas (tribe) .

Sahih al-Bukhari 4355 - Book 64, Hadith 381

Narrated Qais:

Jarir said to me, The Prophet (ﷺ) said to me, "Won't you relieve me from Dhu-l-Khalasa?" And that was a house (in Yemem belonging to the tribe of) Khatham called Al-Ka`ba Al Yamaniya. I proceeded with one-hundred and-fifty cavalry from Ahmas (tribe) who were horse riders. I used not to sit firm on horses, so the Prophet (ﷺ) stroke me over my chest till I saw the mark of his fingers over my chest, and then he said, 'O Allah! Make him (i.e. Jarir) firm and one who guides others and is guided on the right path." So Jarir proceeded to it dismantled and burnt it, and then sent a messenger to Allah's Messenger (ﷺ). The messenger of Jarir said (to the Prophet), "By Him Who sent you with the Truth, I did not leave that place till it was like a scabby camel." The Prophet (ﷺ) blessed the horses of Ahmas and their men five times.

Sahih al-Bukhari 4356 - Book 64, Hadith 382

Narrated Qais:

Jarir said "Allah's Messenger (ﷺ) said to me, "Won't you relieve me from Dhul-Khalasa?" I replied, "Yes, (I will relieve you)." So I proceeded along with one-hundred and fifty cavalry from Ahmas tribe who were skillful in riding horses. I used not to sit firm over horses, so I informed the Prophet (ﷺ) of that, and he stroke my chest with his hand till I saw the marks of his hand over my chest and he said, O Allah! Make him firm and one who guides others and is guided (on the right path).' Since then I have never fallen from a horse. Dhul-l--Khulasa was a house in Yemen belonging to the tribe of Khatham and Bajaila, and in it there were idols which were worshipped, and it was called Al-Ka`ba." Jarir went there, burnt it with fire and dismantled it. When Jarir reached Yemen, there was a man who used to foretell and give good omens by casting arrows of divination. Someone said to him. "The messenger of Allah's Messenger (ﷺ) is present here and if he should get hold of you, he would chop off your neck." One day while he was using them (i.e. arrows of divination), Jarir stopped there and said to him, "Break them (i.e. the arrows) and testify that None has the right to be worshipped except Allah, or else I will chop off your neck." So the man broke those arrows and testified that none has the right to be worshipped except Allah. Then Jarir sent a man called Abu Artata from the tribe of Ahmas to the Prophet to convey the good news (of destroying Dhu-l-Khalasa). So when the messenger reached the Prophet, he said, "O Allah's Messenger (ﷺ)! By Him Who sent you with the Truth, I did not leave it till it was like a scabby camel." Then the Prophet (ﷺ) blessed the horses of Ahmas and their men five times.

Sahih al-Bukhari 4357 - Book 64, Hadith 383

Narrated Abu `Uthman:

Allah's Messenger (ﷺ) sent `Amr bin Al As as the commander of the troops of Dhat-us-Salasil. `Amr bin Al- `As said, "(On my return) I came to the Prophet (ﷺ) and said, 'Which people do you love most?' He replied, `Aisha.' I said, 'From amongst the men?' He replied, 'Her father (Abu Bakr)'. I said, 'Whom (do you love) next?' He replied, "`Umar.' Then he counted the names of many men, and I became silent for fear that he might regard me as the last of them."

Sahih al-Bukhari 4358 - Book 64, Hadith 384

Narrated Jarir:

While I was at Yemen, I met two men from Yemen called Dhu Kala and Dhu `Amr, and I started telling them about Allah's Messenger (ﷺ). Dhu `Amr said to me, "If what you are saying about your friend (i.e. the Prophet) is true, then he has died three days ago." Then both of them accompanied me to Medina, and when we had covered some distance on the way to Medina, we saw some riders coming from Medina. We asked them and they said, "Allah's Messenger (ﷺ) has died and Abu Bakr has been appointed as the Caliph and the people are in a good state.' Then they said, "Tell your friend (Abu Bakr) that we have come (to visit him), and if Allah will, we will come again." So they both returned to Yemen. When I told Abu Bakr their statement, he said to me, "I wish you had brought them (to me)." Afterwards I met Dhu `Amr, and he said to me, "O Jarir! You have done a favor to me and I am going to tell you something, i.e. you, the nation of 'Arabs, will remain prosperous as long as you choose and appoint another chief whenever a former one is dead. But if authority is obtained by the power of the sword, then the rulers will become kings who will get angry, as kings get angry, and will be delighted as kings get delighted."

Sahih al-Bukhari 4359 - Book 64, Hadith 385

Narrated Wahab bin Kaisan:

Jabir bin `Abdullah said, "Allah's Messenger (ﷺ) sent troops to the sea coast and appointed Abu 'Ubaida bin Al-Jarrah as their commander, and they were 300 (men). We set out, and we had covered some distance on the way, when our journey food ran short. So Abu 'Ubaida ordered that all the food present with the troops be collected, and it was collected. Our journey food was dates, and Abu Ubaida kept on giving us our daily ration from it little by little (piecemeal) till it decreased to such an extent that we did not receive except a date each." I asked (Jabir), "How could one date benefit you?" He said, "We came to know its value when even that finished." Jabir added, "Then we reached the sea (coast) where we found a fish like a small mountain. The people (i.e. troops) ate of it for 18 nights (i.e. days). Then Abu 'Ubaida ordered that two of its ribs be fixed on the ground (in the form of an arch) and that a she-camel be ridden and passed under them. So it passed under them without touching them."

Sahih al-Bukhari 4360 - Book 64, Hadith 386

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) sent us who were three-hundred riders under the command of Abu Ubaida bin Al- Jarrah in order to watch the caravan of the Quraish pagans. We stayed at the seashore for half a month and were struck with such severe hunger that we ate even the Khabt (i.e. the leaves of the Salam, a thorny desert tree), and because of that, the army was known as Jaish-ul-Khabt. Then the sea threw out, an animal (i.e. a fish) called Al-`Anbar and we ate of that for half a month, and rubbed its fat on our bodies till our bodies returned to their original state (i.e. became strong and healthy). Abu Ubaida took one of its ribs, fixed it on the ground; then he went to the tallest man of his companions (to let him pass under the rib). Once Sufyan said, "He took a rib from its parts and fixed it, and then took a man and camel and they passed from underneath it (without touching it). " Jabir added: There was a man amongst the people who slaughtered three camels and then slaughtered another three camels and then slaughtered other three camels, and then Abu 'Ubaida forbade him to do so. Narrated Abu Salih: Qais bin Sa`d said to his father. "I was present in the army and the people were struck with severe hunger." He said, "You should have slaughtered (camels) (for them)." Qais said, "I did slaughter camels but they were hungry again. He said, "You should have slaughtered (camels) again." Qais said, "I did slaughter (camels) again but the people felt hungry again." He said, "You should have slaughtered (camels) again." Qais said, "I did slaughter (camels) again, but the people again felt hungry." He said, "You should have slaughtered (camels) again." Qais said, "But I was forbidden (by Abu 'Ubaida this time).

Sahih al-Bukhari 4361 - Book 64, Hadith 387

Narrated Jabir:

We set out in the army of Al-Khabt and Abu Ubaida was the commander of the troops. We were struck with severe hunger and the sea threw out a dead fish the like of which we had never seen, and it was called Al-`Anbar. We ate of it for half a month. Abu Ubaida took (and fixed) one of its bones and a rider passed underneath it (without touching it). (Jabir added:) Abu 'Ubaida said (to us), "Eat (of that fish)." When we arrived at Medina, we informed the Prophet (ﷺ) about that, and he said, "Eat, for it is food Allah has brought out for you, and feed us if you have some of it." So some of them gave him (of that fish) and he ate it.

Sahih al-Bukhari 4362 - Book 64, Hadith 388

Narrated Abu Huraira:

That during the Hajj in which the Prophet (ﷺ) had made Abu Bakr As Siddiq as chief of the, Hajj before the Hajj-ul-Wida,' on the day of Nahr, Abu Bakr sent him along with a group of persons to announce to the people. "No pagan is permitted to perform Hajj after this year, and nobody is permitted to perform the Tawaf of the Ka`ba naked."

Sahih al-Bukhari 4363 - Book 64, Hadith 389

Narrated Al-Bara:

The last Sura which was revealed in full was Baraa (i.e. Sura-at-Tauba), and the last Sura (i.e. part of a Sura) which was revealed was the last Verses of Sura-an-Nisa':-- "They ask you for a legal decision. Say: Allah directs (thus) About those who have No descendants or ascendants As heirs." (4.177)

Sahih al-Bukhari 4364 - Book 64, Hadith 390

Narrated `Imran bin Hussein:

A delegation from Banu Tamim came to the Prophet (ﷺ) . The Prophet (ﷺ) said, "Accept the good tidings, O Banu Tamim!" They said, "O Allah's Messenger (ﷺ)! You have given us good tidings, so give us (something)." Signs of displeasure appeared on his face. Then another delegation from Yemen came and he said (to them), "Accept the good tidings, for Banu Tamim refuses to accept them." They replied, "We have accepted them, O Allah's Messenger (ﷺ)!"

Sahih al-Bukhari 4365 - Book 64, Hadith 391

Narrated Abu Huraira:

I have not ceased to like Banu Tamim ever since I heard of three qualities attributed to them by Allah's Messenger (ﷺ) (He said): They, out of all my followers, will be the strongest opponent of Ad-Dajjal; `Aisha had a slave-girl from them, and the Prophet (ﷺ) told her to manumit her as she was from the descendants of (the Prophet) Ishmael; and, when their Zakat was brought, the Prophet (ﷺ) said, "This is the Zakat of my people."

Sahih al-Bukhari 4366 - Book 64, Hadith 392

Narrated Ibn Abi Mulaika:

`Abdullah bin Az-Zubair said that a group of riders belonging to Banu Tamim came to the Prophet, Abu Bakr said (to the Prophet (ﷺ) ), "Appoint Al-Qa'qa bin Mabad bin Zurara as (their) ruler." `Umar said (to the Prophet). "No! But appoint Al-Aqra bin H`Abis." Thereupon Abu Bakr said (to `Umar). "You just wanted to oppose me." `Umar replied. "I did not want to oppose you." So both of them argued so much that their voices became louder, and then the following Divine Verses were revealed in that connection:-- "O you who believe ! Do not be forward in the presence of Allah and His Apostle..." (till the end of Verse)...(49.1)

Sahih al-Bukhari 4367 - Book 64, Hadith 393

Narrated Abu Jamra:

I said to Ibn `Abbas, "I have an earthenware pot containing Nabidh (i.e. water and dates or grapes) for me, and I drink of it while it is sweet. If I drink much of it and stay with the people for a long time, I get afraid that they may discover it (for I will appear as if I were drunk). Ibn `Abbas said, "A delegation of `Abdul Qais came to Allah's Messenger (ﷺ) and he said, "Welcome, O people! Neither will you have disgrace nor will you regret." They said, "O Allah's Messenger (ﷺ)! There are the Mudar pagans between you and us, so we cannot come to you except in the sacred Months. So please teach us some orders on acting upon which we will enter Paradise. Besides, we will preach that to our people who are behind us." The Prophet (ﷺ) said, "I order you to do four things and forbid you from four things (I order you): To believe in Allah...Do you know what is to believe in Allah? That is to testify that None has the right to be worshipped except Allah: (I order you also to offer prayers perfectly to pay Zakat; and to fast the month of Ramadan and to give the Khumus (i.e. one-fifth of the booty) (for Allah's Sake). I forbid you from four other things (i.e. the wine that is prepared in) Ad-Dubba, An-Naquir, Az-Hantam and Al-Muzaffat. (See Hadith No. 50 Vol. 1)

Sahih al-Bukhari 4368 - Book 64, Hadith 394

Narrated Ibn `Abbas:

The delegation of `Abdul Qais came to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ) We belong to the tribe of Rabi`a. The infidels of Mudar tribe intervened between us and you so that we cannot come to you except in the Sacred Months, so please order us some things we may act on and invite those left behind to act on. The Prophet (ﷺ) said, "I order you to observe four things and forbid you from four things: (I order you) to believe in Allah, i.e. to testify that None has the right to be worshipped except Allah." The Prophet (ﷺ) pointed with finger indicating one and added, "To offer prayers perfectly: to give Zakat, and to give one-fifth of the booty you win (for Allah's Sake). I forbid you to use Ad-Dubba', An-Naquir, Al-Hantam and Al-Muzaffat, (Utensils used for preparing alcoholic liquors and drinks).

Sahih al-Bukhari 4369 - Book 64, Hadith 395

Narrated Bukair:

That Kuraib, the freed slave of Ibn `Abbas told him that Ibn `Abbas, `Abdur-Rahman bin Azhar and Al-Miswar bin Makhrama sent him to `Aisha saying, "Pay her our greetings and ask her about our offering of the two-rak`at after `Asr Prayer, and tell her that we have been informed that you offer these two rak`at while we have heard that the Prophet (ﷺ) had forbidden their offering." Ibn `Abbas said, "I and `Umar used to beat the people for their offering them." Kuraib added, "I entered upon her and delivered their message to her.' She said, 'Ask Um Salama.' So, I informed them (of `Aisha's answer) and they sent me to Um Salama for the same purpose as they sent me to `Aisha. Um Salama replied, 'I heard the Prophet (ﷺ) forbidding the offering of these two rak`at. Once the Prophet (ﷺ) offered the `Asr prayer, and then came to me. And at that time some Ansari women from the Tribe of Banu Haram were with me. Then (the Prophet (ﷺ) ) offered those two rak`at, and I sent my (lady) servant to him, saying, 'Stand beside him and say (to him): Um Salama says, 'O Allah's Messenger (ﷺ)! Didn't I hear you forbidding the offering of these two rak`at (after the `Asr prayer yet I see you offering them?' And if he beckons to you with his hand, then wait behind.' So the lady slave did that and the Prophet (ﷺ) beckoned her with his hand, and she stayed behind, and when the Prophet (ﷺ) finished his prayer, he said, 'O the daughter of Abu Umaiya (i.e. Um Salama), You were asking me about these two rak`at after the `Asr prayer. In fact, some people from the tribe of `Abdul Qais came to me to embrace Islam and busied me so much that I did not offer the two rak`at which were offered after Zuhr compulsory prayer, and these two rak`at (you have seen me offering) make up for those."

Sahih al-Bukhari 4370 - Book 64, Hadith 396

Narrated Ibn `Abbas:

The first Friday (i.e. Jumua) prayer offered after the Friday Prayer offered at the Mosque of Allah's Apostle was offered at the mosque of `Abdul Qais situated at Jawathi, that is a village at Al Bahrain .

Sahih al-Bukhari 4371 - Book 64, Hadith 397

Narrated Abu Huraira:

The Prophet (ﷺ) sent some cavalry towards Najd and they brought a man from the tribe of Banu Hanifa who was called Thumama bin Uthal. They fastened him to one of the pillars of the Mosque. The Prophet went to him and said, "What have you got, O Thumama?" He replied," I have got a good thought, O Muhammad! If you should kill me, you would kill a person who has already killed somebody, and if you should set me free, you would do a favor to one who is grateful, and if you want property, then ask me whatever wealth you want." He was left till the next day when the Prophet (ﷺ) said to him, "What have you got, Thumama? He said, "What I told you, i.e. if you set me free, you would do a favor to one who is grateful." The Prophet (ﷺ) left him till the day after, when he said, "What have you got, O Thumama?" He said, "I have got what I told you. "On that the Prophet (ﷺ) said, "Release Thumama." So he (i.e. Thumama) went to a garden of date-palm trees near to the Mosque, took a bath and then entered the Mosque and said, "I testify that None has the right to be worshipped except Allah, and also testify that Muhammad is His Apostle! By Allah, O Muhammad! There was no face on the surface of the earth most disliked by me than yours, but now your face has become the most beloved face to me. By Allah, there was no religion most disliked by me than yours, but now it is the most beloved religion to me. By Allah, there was no town most disliked by me than your town, but now it is the most beloved town to me. Your cavalry arrested me (at the time) when I was intending to perform the `Umra. And now what do you think?" The Prophet (ﷺ) gave him good tidings (congratulated him) and ordered him to perform the `Umra. So when he came to Mecca, someone said to him, "You have become a Sabian?" Thumama replied, "No! By Allah, I have embraced Islam with Muhammad, Apostle of Allah. No, by Allah! Not a single grain of wheat will come to you from Yamamah unless the Prophet gives his permission."

Sahih al-Bukhari 4372 - Book 64, Hadith 398

Narrated Ibn `Abbas:

Musailima Al-Kadhdhab came during the lifetime of the Prophet (ﷺ) and started saying, "If Muhammad gives me the rule after him, I will follow him." And he came to Medina with a great number of the people of his tribe. Allah's Messenger (ﷺ) went to him in the company of Thabit bin Qais bin Shammas, and at that time, Allah's Messenger (ﷺ) had a stick of a date-palm tree in his hand. When he (i.e. the Prophet (ﷺ)) stopped near Musailima while the latter was amidst his companions, he said to him, "If you ask me for this piece (of stick), I will not give it to you, and Allah's Order you cannot avoid, (but you will be destroyed), and if you turn your back from this religion, then Allah will destroy you. And I think you are the same person who was shown to me in my dream, and this is Thabit bin Qais who will answer your questions on my behalf." Then the Prophet (ﷺ) went away from him. I asked about the statement of Allah's Messenger (ﷺ) : "You seem to be the same person who was shown to me in my dream," and Abu Huraira informed me that Allah's Messenger (ﷺ) said, "When I was sleeping, I saw (in a dream) two bangles of gold on my hands and that worried me. And then I was inspired Divinely in the dream that I should blow on them, so I blew on them and both the bangles flew away. And I interpreted it that two liars (who would claim to be prophets) would appear after me. One of them has proved to be Al Ansi and the other, Musailima."

Sahih al-Bukhari 4373, 4374 - Book 64, Hadith 399

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "While I was sleeping, I was given the treasures of the earth and two gold bangles were put in my hands, and I did not like that, but I received the inspiration that I should blow on them, and I did so, and both of them vanished. I interpreted it as referring to the two liars between whom I am present; the ruler of Sana and the Ruler of Yamaha."

Sahih al-Bukhari 4375 - Book 64, Hadith 400

Narrated Abu Raja Al-Utaridi:

We used to worship stones, and when we found a better stone than the first one, we would throw the first one and take the latter, but if we could not get a stone then we would collect some earth (i.e. soil) and then bring a sheep and milk that sheep over it, and perform the Tawaf around it. When the month of Rajab came, we used (to stop the military actions), calling this month the iron remover, for we used to remove and throw away the iron parts of every spear and arrow in the month of Rajab. Abu Raja' added: When the Prophet (ﷺ) sent with (Allah's) Message, I was a boy working as a shepherd of my family camels. When we heard the news about the appearance of the Prophet, we ran to the fire, i.e. to Musailima al-Kadhdhab.

Sahih al-Bukhari 4376, 4377 - Book 64, Hadith 401

Narrated Ubaidullah bin `Abdullah bin `Utba:

We were informed that Musailima Al-Kadhdhab had arrived in Medina and stayed in the house of the daughter of Al-Harith. The daughter of Al-Harith bin Kuraiz was his wife and she was the mother of `Abdullah bin 'Amir. There came to him Allah's Messenger (ﷺ) accompanied by Thabit bin Qais bin Shammas who was called the orator of Allah's Messenger (ﷺ). Allah's Messenger (ﷺ) had a stick in his hand then. The Prophet (ﷺ) stopped before Musailima and spoke to him. Musailima said to him, "If you wish, we would not interfere between you and the rule, on condition that the rule will be ours after you... The Prophet said, "If you asked me for this stick, I would not give it to you. I think you are the same person who was shown to me in a dream. And this is Thabit bin Al-Qais who will answer you on my behalf." The Prophet (ﷺ) then went away. I asked Ibn `Abbas about the dream Allah's Messenger (ﷺ) had mentioned. Ibn `Abbas said, "Someone told me that the Prophet (ﷺ) said, "When I was sleeping, I saw in a dream that two gold bangles were put in my hands, and that frightened me and made me dislike them. Then I was allowed to blow on them, and when I blew at them, both of them flew. Then I interpreted them as two liars who would appear.' One of them was Al-`Ansi who was killed by Fairuz in Yemen and the other was Musailima Al-Kadhdbab."

Sahih al-Bukhari 4378, 4379 - Book 64, Hadith 402

Narrated Hudhaifa:

Al-`Aqib and Saiyid, the rulers of Najran, came to Allah's Messenger (ﷺ) with the intention of doing Lian one of them said to the other, "Do not do (this Lian) for, by Allah, if he is a Prophet and we do this Lian, neither we, nor our offspring after us will be successful." Then both of them said (to the Prophet (ﷺ)), "We will give what you should ask but you should send a trustworthy man with us, and do not send any person with us but an honest one." The Prophet (ﷺ) said, "I will send an honest man who Is really trustworthy." Then every one of the companions of Allah's Messenger (ﷺ) wished to be that one. Then the Prophet said, "Get up, O Abu 'Ubaida bin Al-Jarrah." When he got up, Allah's Messenger (ﷺ) said, "This is the Trustworthy man of this (Muslim) nation."

Sahih al-Bukhari 4380 - Book 64, Hadith 403

Narrated Hudhaifa:

The people of Najran came to the Prophet (ﷺ) and said, "Send an honest man to us." The Prophet (ﷺ) said, "I will send to you an honest man who is really trustworthy." Everyone of the (Muslim) people hoped to be that one. The Prophet (ﷺ) then sent Abu Ubaida bin Al-Jarrah.

Sahih al-Bukhari 4381 - Book 64, Hadith 404

Narrated Anas:

The Prophet (ﷺ) said, "Every nation has an Amin (i.e. the most honest man), and the Amin of this nation is Abu 'Ubaida bin Al-Jarrah."

Sahih al-Bukhari 4382 - Book 64, Hadith 405

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) said to me, "If the revenue of Al-Bahrain should come, I will give you so much and so much," repeating "so much" thrice. But the revenue of Al-Bahrain did not come till Allah's Messenger (ﷺ) had died. When the revenue came during the rule of Abu Bakr. Abu Bakr ordered an announcer to announce, "Whoever had any debt or promise due upon the Prophet, should present himself to me (i.e. Abu Bakr). I came to Abu Bakr and informed him that the Prophet (ﷺ) had said (to me), "If the revenue of Al-Bahrain should come, I will give you so-much and so much," repeating "so much" thrice. So Abu Bakr gave me (in another narration Jaibir said,). I met Abu Bakr after that and asked him (to give me what the Prophet (ﷺ) had promised me) but he did not give me. I again went to him but he did not give me. I again went to him (for the third time) but he did not give me; On that I said to him, "I came to you but you did not give me, then I came to you and you did not give me, and then again I came to you, but you did not give me; so you should either give me or else you are like a miserly to me, on that, Abu Bakr said, "Do you say, 'You are like a miserly to me?' There is no worse disease than miserliness." Abu Bakr said it thrice and added, "Whenever I refused to give you, I had the intention of giving you." (In another narration) Jabir bin `Abdullah said, "I went to Abu Bakr (and he gave me a handful of money) and told me to count it, I counted and found it five-hundred, and then Abu Bakr said (to me), "Take the same amount twice."

Sahih al-Bukhari 4383 - Book 64, Hadith 406

Narrated Abu Musa:

My brother and I came from Yemen (to Medina) and remained for some time, thinking that Ibn Masud and his mother belonged to the family of the Prophet (ﷺ) because of their frequent entrance (upon the Prophet) and their being attached to him.

Sahih al-Bukhari 4384 - Book 64, Hadith 407

Narrated Zahdam:

When Abu Musa arrived (at Kufa as a governor) he honored this family of Jarm (by paying them a visit). I was sitting near to him, and he was eating chicken as his lunch, and there was a man sitting amongst the people. Abu Musa invited the man to the lunch, but the latter said, "I saw chickens (eating something (dirty) so I consider them unclean." Abu Musa said, "Come on! I saw the Prophet (ﷺ) eating it (i.e. chicken)." The man said "I have taken an oath that I will not ea (chicken)" Abu Musa said." Come on! I will tell you about your oath. We, a group of Al-Ash`ariyin people went to the Prophet and asked him to give us something to ride, but the Prophet (ﷺ) refused. Then we asked him for the second time to give us something to ride, but the Prophet (ﷺ) took an oath that he would not give us anything to ride. After a while, some camels of booty were brought to the Prophet (ﷺ) and he ordered that five camels be given to us. When we took those camels we said, "We have made the Prophet (ﷺ) forget his oath, and we will not be successful after that." So I went to the Prophet (ﷺ) and said, "O Allah' Apostle ! You took an oath that you would not give us anything to ride, but you have given us." He said, "Yes, for if I take an oath and later I see a better solution than that, I act on the later (and gave the expiation of that oaths"

Sahih al-Bukhari 4385 - Book 64, Hadith 408

Narrated `Imran bin Husain:

The people of Banu Tamim came to Allah's Messenger (ﷺ), and he said, "Be glad (i.e. have good tidings). O Banu Tamim!" They said, "As you have given us good tidings then give us (some material things)." On that the features of Allah's Messenger (ﷺ) changed (i.e. he took it ill). Then some people from Yemen came, and the Prophet (ﷺ) said (to them) "Accept good tidings as Banu Tamim have not accepted them." They said, "We accept them, O Allah's Messenger (ﷺ)!"

Sahih al-Bukhari 4386 - Book 64, Hadith 409

Narrated Abu Masud:

The Prophet (ﷺ) beckoned with his hand towards Yemen and said, "Belief is there." The harshness and mercilessness are the qualities of those farmers etc, who are busy with their camels and pay no attention to the religion (is towards the east) from where the side of the head of Satan will appear; those are the tribes of Rabi`a and Mudar.

Sahih al-Bukhari 4387 - Book 64, Hadith 410

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The people of Yemen have come to you and they are more gentle and soft-hearted. Belief is Yemenite and Wisdom is Yemenite, while pride and haughtiness are the qualities of the owners of camels (i.e. bedouins). Calmness and solemnity are the characters of the owners of sheep."

Sahih al-Bukhari 4388 - Book 64, Hadith 411

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Belief is Yemenite while afflictions appear from there (the east) from where the side of the head of Satan will appear."

Sahih al-Bukhari 4389 - Book 64, Hadith 412

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The people of Yemen have come to you, and they are more soft hearted and gentle hearted people. The capacity for understanding religion is Yemenite and Wisdom is Yemenite."

Sahih al-Bukhari 4390 - Book 64, Hadith 413

Narrated Alqama:

We were sitting with Ibn Masud when Khabbab came and said, "O Abu `Abdur-Rahman! Can these young fellows recite Qur'an as you do?" Ibn Mas`ud said, "If you wish I can order one of them to recite (Qur'an) for you ." Khabbab replied, "Yes. "Ibn Mas`ud said, "Recite, O 'Alqama!" On that, Zaid bin Hudair, the brother of Ziyad bin Hudair said, (to Ibn Mas`ud), "Why have you ordered 'Alqama to recite though he does not recite better than we?" Ibn Mas`ud said, "If you like, I would tell you what the Prophet (ﷺ) said about your nation and his (i.e. 'Alqama's) nation." So I recited fifty Verses from Sura-Maryam. `Abdullah (bin Mas`ud) said to Khabbab, "What do you think (about 'Alqama's recitation)?" Khabbab said, "He has recited well." `Abdullah said, "Whatever I recite, 'Alqama recites." Then `Abdullah turned towards Khabbab and saw that he was wearing a gold ring, whereupon he said, "Hasn't the time for its throwing away come yet?" Khabbab said, "You will not see me wearing it after today," and he throw it away.

Sahih al-Bukhari 4391 - Book 64, Hadith 414

Narrated Abu Huraira:

Tufail bin `Amr came to the Prophet (ﷺ) and said, "The Daus (nation) have perished as they disobeyed and refused to accept Islam. So invoke Allah against them." But the Prophet (ﷺ) said, "O Allah! Give guidance to the Daus (tribe) and bring them (to Islam)!"

Sahih al-Bukhari 4392 - Book 64, Hadith 415

Narrated Abu Huraira:

When I came to the Prophet (ﷺ) said on my way, "O what a long tedious tiresome night; nevertheless, it has rescued me from the place of Heathenism." A slave of mine ran away on the way. When I reached the Prophet (ﷺ) I gave him the oath of allegiance (for Islam), and while I was sitting with him, suddenly the slave appeared. The Prophet (ﷺ) said to me. "O Abu Huraira! Here is your slave," I said, "He (i.e. the slave) is (free) for Allah's Sake," and manumitted him.

Sahih al-Bukhari 4393 - Book 64, Hadith 416

Narrated `Adi bin Hatim:

We came to `Umar in a delegation (during his rule). He started calling the men one by one, calling each by his name. (As he did not call me early) I said to him. "Don't you know me, O chief of the Believers?" He said, "Yes, you embraced Islam when they (i.e. your people) disbelieved; you have come (to the Truth) when they ran away; you fulfilled your promises when they broke theirs; and you recognized it (i.e. the Truth of Islam) when they denied it." On that, `Adi said, "I therefore don't care."

Sahih al-Bukhari 4394 - Book 64, Hadith 417

Narrated `Aisha:

We went out with Allah's Messenger (ﷺ) during Hajjat-ul-Wada` and we assumed the Ihram for `Umra. Then Allah's Messenger (ﷺ) said to us, "Whoever has got the Hadi should assume the Ihram for Hajj and `Umra and should not finish his Ihram till he has performed both (`Umra and Hajj)." I arrived at Mecca along with him (i.e. the Prophet (ﷺ)) while I was menstruating, so I did not perform the Tawaf around the Ka`ba or between Safa and Marwa. I informed Allah's Messenger (ﷺ) about that and he said, "Undo your braids and comb your hair, and then assume the lhram for Hajj and leave the `Umra." I did so, and when we performed and finished the Hajj, Allah's Messenger (ﷺ)s sent me to at-Tan`im along with (my brother) `Abdur-Rahman bin Abu Bakr As-Siddiq, to perform the `Umra. The Prophet (ﷺ) said, "This `Umra is in lieu of your missed `Umra." Those who had assumed the lhram for `Umra, performed the Tawaf around the Ka`ba and between Safa and Marwa, and then finished their Ihram, and on their return from Mina, they performed another Tawaf (around the Ka`ba and between Safa and Marwa), but those who combined their Hajj and `Umra, performed only one Tawaf (between Safa and Marwa) (for both).

Sahih al-Bukhari 4395 - Book 64, Hadith 418

Narrated Ibn Juraij:

`Ata' said, "Ibn `Abbas said, 'If he (i.e. the one intending to perform `Umra) has performed the Tawaf around the Ka`ba, his Ihram is considered to have finished.' said, 'What proof does Ibn `Abbas has as to this saying?" `Ata' said, "(The proof is taken) from the Statement of Allah:-- "And afterwards they are brought For sacrifice unto Ancient House (Ka`ba at Mecca)" (22.33) and from the order of the Prophet to his companions to finish their Ihram during Hajjat-ul-Wada`." I said (to `Ata'), "That (i.e. finishing the Ihram) was after coming form `Arafat." `Ata' said, "Ibn `Abbas used to allow it before going to `Arafat (after finishing the `Umra) and after coming from it (i.e. after performing the Hajj).

Sahih al-Bukhari 4396 - Book 64, Hadith 419

Narrated Abu Musa Al-Ash`ari:

I came to the Prophet (ﷺ) at a place called Al-Batha'. The Prophet (ﷺ) said, "Did you assume the Ihram for Hajj?" I said, "Yes," He said, "How did you express your intention (for performing Hajj)? " I said, "Labbaik (i.e. I am ready) to assume the Ihram with the same intention as that of Allah's Messenger (ﷺ)." The Prophet said, "Perform the Tawaf around the Ka`ba and between Safa and Marwa, and then finish your Ihram." So I performed the Tawaf around the Ka`ba and between Safa and Marwa and then I came to a woman from the tribe of Qais who removed the lice from my head.

Sahih al-Bukhari 4397 - Book 64, Hadith 420

Narrated Hafsa:

(the wife of the Prophet) The Prophet (ﷺ) ordered all his wives to finish their Ihram during the year of Hajjat-ul-Wada`. On that, I asked the Prophet (ﷺ) "What stops you from finishing your lhram?" He said, "I have matted my hair and garlanded my Hadi. So I will not finish my Ihram unless I have slaughtered my Hadi."

Sahih al-Bukhari 4398 - Book 64, Hadith 421

Narrated Ibn `Abbas:

A woman from the tribe of Khath'am asked for the verdict of Allah's Messenger (ﷺ) (regarding something) during Hajjat-ul-Wada` while Al-Fadl bin `Abbas was the companion-rider behind Allah's Messenger (ﷺ). She asked, "Allah's ordained obligation (i.e. compulsory Hajj) enjoined on His slaves has become due on my old father who cannot sit firmly on the riding animal. Will it be sufficient if I perform the Hajj on his behalf?" He said, "Yes."

Sahih al-Bukhari 4399 - Book 64, Hadith 422

Narrated (Abdullah) bin `Umar:

The Prophet (ﷺ) arrived (at Mecca) in the year of the Conquest (of Mecca) while Usama was riding behind him on (his she-camel)'. Al-Qaswa.' Bilal and `Uthman bin Talha were accompanying him. When he made his she-camel kneel down near the Ka`ba, he said to `Uthman, "Get us the key (of the Ka`ba). He brought the key to him and opened the gate (of the Ka`ba), for him. The Prophet, Usama, Bilal and `Uthman (bin Talha) entered the Ka`ba and then closed the gate behind them (from inside). The Prophet (ﷺ) stayed there for a long period and then came out. The people rushed to get in, but I went in before them and found Bilal standing behind the gate, and I said to him, "Where did the Prophet (ﷺ) pray?" He said, "He prayed between those two front pillars." The Ka`ba was built on six pillars, arranged in two rows, and he prayed between the two pillars of the front row leaving the gate of the Ka`ba at his back and facing (in prayer) the wall which faces one when one enters the Ka`ba. Between him and that wall (was the distance of about three cubits). But I forgot to ask Bilal about the number of rak`at the Prophet (ﷺ) had prayed. There was a red piece of marble at the place where he (i.e. the Prophet) had offered the prayer.

Sahih al-Bukhari 4400 - Book 64, Hadith 423

Narrated `Aisha:

(the wife of the Prophet) Safiya bin Huyai, the wife of the Prophet (ﷺ) menstruated during Hajjat-ul- Wada` The Prophet (ﷺ) said, "Is she going to detain us?" I said to him, "She has already come to Mecca and performed the Tawaf (ul-ifada) around the Ka`ba, O Allah's Messenger (ﷺ)." The Prophet (ﷺ) said, " Let her then proceed on (to Medina).

Sahih al-Bukhari 4401 - Book 64, Hadith 424

Narrated Ibn `Umar:

We were talking about Hajjat-ul-Wada`, while the Prophet (ﷺ) was amongst us. We did not know what Hajjat-ul-Wada` signified. The Prophet (ﷺ) praised Allah and then mentioned Al-Masih Ad-Dajjal and described him extensively, saying, "Allah did not send any prophet but that prophet warned his nation of Al-Masih Ad-Dajjal. Noah and the prophets following him warned (their people) of him. He will appear amongst you (O Muhammad's followers), and if it happens that some of his qualities may be hidden from you, but your Lord's State is clear to you and not hidden from you. The Prophet (ﷺ) said it thrice. Verily, your Lord is not blind in one eye, while he (i.e. Ad-Dajjal) is blind in the right eye which looks like a grape bulging out (of its cluster). No doubt,! Allah has made your blood and your properties sacred to one another like the sanctity of this day of yours, in this town of yours, in this month of yours." The Prophet (ﷺ) added: No doubt! Haven't I conveyed Allah's Message to you? " They replied, "Yes," The Prophet (ﷺ) said thrice, "O Allah! Be witness for it." The Prophet (ﷺ) added, "Woe to you!" (or said), "May Allah be merciful to you! Do not become infidels after me (i.e. my death) by cutting the necks (throats) of one another."

Sahih al-Bukhari 4402, 4403 - Book 64, Hadith 425

Narrated Zaid bin Arqam:

The Prophet (ﷺ) fought nineteen Ghazwas and performed only one Hajj after he migrated (to Medina), and did not perform another Hajj after it, and that was Hajj-ul-Wada`,' Abu 'Is-haq said, "He performed when he was in Mecca."

Sahih al-Bukhari 4404 - Book 64, Hadith 426

Narrated Jarir:

The Prophet (ﷺ) ordered me during Hajjatul-Wada`. "Ask the people to listen." He then said, "Do not become infidels after me by cutting the necks (throats) of one another. "

Sahih al-Bukhari 4405 - Book 64, Hadith 427

Narrated Abu Bakra:

The Prophet (ﷺ) said, "Time has taken its original shape which it had when Allah created the Heavens and the Earth. The year is of twelve months, four of which are sacred, and out of these (four) three are in succession, i.e. Dhul-Qa'da, Dhul-Hijja and Al-Muharram, and the fourth is Rajab which is named after the Mudar tribe, between (the month of) Jumaida (ath-thania) and Sha'ban." Then the Prophet (ﷺ) asked, "Which is this month?" We said, "Allah and His Apostle know better." On that the Prophet (ﷺ) kept quiet so long that we thought that he might name it with another name. Then the Prophet (ﷺ) said, "Isn't it the month of Dhul-Hijja?" We replied, "Yes." Then he said, "Which town is this?" "We replied, "Allah and His Apostle know better." On that he kept quiet so long that we thought that he might name it with another name. Then he said, "Isn't it the town of Mecca?" We replied, "Yes, " Then he said, "Which day is today?" We replied, "Allah and His Apostle know better." He kept quiet so long that we thought that he might name it with another name. Then he said, "Isn't it the day of An- Nahr (i.e. sacrifice)?" We replied, "Yes." He said, "So your blood, your properties, (The sub-narrator Muhammad said, 'I think the Prophet (ﷺ) also said: And your honor..) are sacred to one another like the sanctity of this day of yours, in this city of yours, in this month of yours; and surely, you will meet your Lord, and He will ask you about your deeds. Beware! Do not become infidels after me, cutting the throats of one another. It is incumbent on those who are present to convey this message (of mine) to those who are absent. May be that some of those to whom it will be conveyed will understand it better than those who have actually heard it." (The sub-narrator, Muhammad, on remembering that narration, used to say, "Muhammad spoke the truth!") He (i.e. Prophet) then added twice, "No doubt! Haven't I conveyed (Allah's Message) to you?"

Sahih al-Bukhari 4406 - Book 64, Hadith 428

Narrated Tariq bin Shibab:

Some Jews said, "Had this Verse been revealed to us, we would have taken that day as `Id (festival)." `Umar said, "What Verse?" They said:-- "This day I have Perfected your religion for you, Completed My Favor upon you And have chosen for you Islam as your religion" (5.3) `Umar said, "I know the place where it was revealed; It was revealed while Allah's Messenger (ﷺ) was staying at `Arafat."

Sahih al-Bukhari 4407 - Book 64, Hadith 429

Narrated `Aisha:

We set out with Allah's Messenger (ﷺ), and some of us assumed the lhram for `Umra, some assumed it for Hajj, and some assumed it for both Hajj and `Umra. Allah's Messenger (ﷺ) assumed the Ihram for Hajj. So those who had assumed the Ihram for Hajj or for both Hajj and `Umra, did not finish their Ihram till the day of An-Nahr (i.e. slaughter of sacrifices). Malik also narrated as above, saying, "(We set out) with Allah's Messenger (ﷺ) in Hajjat-ul-Wada`...)" This hadith also reaches us through another chain.

Sahih al-Bukhari 4408 - Book 64, Hadith 430

Narrated Sa`d:

The Prophet (ﷺ) visited me during Hajjat ul-Wada` while I was suffering from a disease which brought me to the verge of death. I said, "O Allah's Messenger (ﷺ)! My ailment has reached such a (bad) state as you see, and I have much wealth, but I have no-one to inherit from me except my only daughter. Shall I give 2/3 of my property as alms (in charity)?" The Prophet (ﷺ) said, "No," I said, "Shall I give half of my property as alms?" He said, "No." I said, "(Shall I give) 1/3 of it? " He replied, " 1/3, and even 1/3 is too much. It is better for you to leave your inheritors wealthy rather than to leave them poor, begging people (for their sustenance); and whatever you spend for Allah's Sake, you will get reward for it even for the morsel of food which you put in your wives mouth." I said, "O Allah's Messenger (ﷺ)! Should I remain (in Mecca) behind my companions (who are going with you to Medina)?" The Prophet (ﷺ) said, "If you remain behind, any good deed which you will do for Allah's Sake, will upgrade and elevate you. May be you will live longer so that some people may benefit by you and some other (i.e. infidels) may get harmed by you." The Prophet (ﷺ) then added, "O Allah! Complete the Migration of my companions and do not turn them on their heels. But the poor Sa`d bin Khaula (not the above mentioned Sa`d) (died in Mecca) ." Allah's Messenger (ﷺ) pitied Sa`d for he died in Mecca.

Sahih al-Bukhari 4409 - Book 64, Hadith 431

Narrated Ibn `Umar:

The Prophet (ﷺ) got his head shaved during Hajjat-ul-Wada`.'

Sahih al-Bukhari 4410 - Book 64, Hadith 432

Narrated Ibn `Umar:

During Hajjat-ul-Wada`, the Prophet (ﷺ) and some of his companions got their heads shaved while some of his companions got their head-hair cut short.

Sahih al-Bukhari 4411 - Book 64, Hadith 433

Narrated `Abdullah bin `Abbas:

That he came riding a donkey when Allah 's Apostle was standing at Mina during Hajjat-ul-Wada`, leading the people in prayer. The donkey passed in front of a part of the row (of the people offering the prayer). Then he dismounted from it and took his position in the row with the people.

Sahih al-Bukhari 4412 - Book 64, Hadith 434

Narrated Hisham's father:

In my presence, Usama was asked about the speed of the Prophet (ﷺ) during his Hajj. He replied, "It was Al-`Anaq (i.e. moderate easy speed) and if he encountered an open space, he used to increase his speed."

Sahih al-Bukhari 4413 - Book 64, Hadith 435

Narrated `Abdullah bin Yazid Al-Khatmi:

That Abu Aiyub informed him that he offered the Maghrib and `Isha' prayers together with the Prophet during Hajjat-ul-Wada`.

Sahih al-Bukhari 4414 - Book 64, Hadith 436

Narrated Abu Musa:

My Companions sent me to Allah's Messenger (ﷺ) to ask him for some animals to ride on as they were accompanying him in the army of Al-Usra, and that was the Ghazwa (Battle) of Tabuk, I said, "O Allah's Prophet! My companions have sent me to you to provide them with means of transportation." He said, "By Allah! I will not make you ride anything." It happened that when I reached him, he was in an angry mood, and I didn't notice it. So I returned in a sad mood because of the refusal the Prophet (ﷺ) and for the fear that the Prophet (ﷺ) might have become 'angry with me. So I returned to my companions and informed them of what the Prophet (ﷺ) had said. Only a short while had passed when I heard Bilal calling, "O `Abdullah bin Qais!" I replied to his call. Bilal said, "Respond to Allah's Messenger (ﷺ) who is calling you." When I went to him (i.e. the Prophet), he said, "Take these two camels tied together and also these two camels tied together,"' referring to six camels he had brought them from Sa`d at that time. The Prophet (ﷺ) added, "Take them to your companions and say, 'Allah (or Allah's Messenger (ﷺ)) allows you to ride on these,' so ride on them." So I took those camels to them and said, "The Prophet (ﷺ) allows you to ride on these (camels) but by Allah, I will not leave you till some of you proceed with me to somebody who heard the statement of Allah's Messenger (ﷺ). Do not think that I narrate to you a thing which Allah's Messenger (ﷺ) has not said." They said to me, "We consider you truthful, and we will do what you like." The sub-narrator added: So Abu Musa proceeded along with some of them till they came to those who have heard the statement of Allah's Messenger (ﷺ) wherein he denied them (some animals to ride on) and (his statement) whereby he gave them the same. So these people told them the same information as Abu Musa had told them.

Sahih al-Bukhari 4415 - Book 64, Hadith 437

Narrated Sa`d:

Allah's Messenger (ﷺ) set out for Tabuk. appointing `Ali as his deputy (in Medina). `Ali said, "Do you want to leave me with the children and women?" The Prophet (ﷺ) said, "Will you not be pleased that you will be to me like Aaron to Moses? But there will be no prophet after me."

Sahih al-Bukhari 4416 - Book 64, Hadith 438

Narrated Safwan bin Ya`la bin Umaiya:

that his father said, "I participated in Al-Usra (i.e. Tabuk) along with the Prophet." Ya`la added, "(My participation in) that Ghazwa was the best of my deeds to me." Ya`la said, "I had a laborer who quarrelled with somebody, and one of the two bit the hand of the other (`Ata', the sub-narrator, said, "Safwan told me who bit whom but I forgot it"), and the one who was bitten, pulled his hand out of the mouth of the biter, so one of the incisors of the biter was broken. So we came to the Prophet (ﷺ) and he considered the biter's claim as invalid (i.e. the biter did not get a recompense for his broken incisor). The Prophet (ﷺ) said, "Should he leave his hand in your mouth so that you might snap it as if it were in the mouth of a male camel to snap it?"

Sahih al-Bukhari 4417 - Book 64, Hadith 439

Narrated `Abdullah bin Ka`b bin Malik:

Who, from among Ka`b's sons, was the guide of Ka`b when he became blind: I heard Ka`b bin Malik narrating the story of (the Ghazwa of) Tabuk in which he failed to take part. Ka`b said, "I did not remain behind Allah's Messenger (ﷺ) in any Ghazwa that he fought except the Ghazwa of Tabuk, and I failed to take part in the Ghazwa of Badr, but Allah did not admonish anyone who had not participated in it, for in fact, Allah's Messenger (ﷺ) had gone out in search of the caravan of Quraish till Allah made them (i.e. the Muslims) and their enemy meet without any appointment. I witnessed the night of Al-`Aqaba (pledge) with Allah's Messenger (ﷺ) when we pledged for Islam, and I would not exchange it for the Badr battle although the Badr battle is more popular amongst the people than it (i.e. Al-`Aqaba pledge). As for my news (in this battle of Tabuk), I had never been stronger or wealthier than I was when I remained behind the Prophet (ﷺ) in that Ghazwa. By Allah, never had I two she-camels before, but I had then at the time of this Ghazwa. Whenever Allah's Messenger (ﷺ) wanted to make a Ghazwa, he used to hide his intention by apparently referring to different Ghazwa till it was the time of that Ghazwa (of Tabuk) which Allah's Messenger (ﷺ) fought in severe heat, facing, a long journey, desert, and the great number of enemy. So the Prophet (ﷺ) announced to the Muslims clearly (their destination) so that they might get prepared for their Ghazwa. So he informed them clearly of the destination he was going to. Allah's Messenger (ﷺ) was accompanied by a large number of Muslims who could not be listed in a book namely, a register." Ka`b added, "Any man who intended to be absent would think that the matter would remain hidden unless Allah revealed it through Divine Revelation. So Allah's Messenger (ﷺ) fought that Ghazwa at the time when the fruits had ripened and the shade looked pleasant. Allah's Messenger (ﷺ) and his companions prepared for the battle and I started to go out in order to get myself ready along with them, but I returned without doing anything. I would say to myself, 'I can do that.' So I kept on delaying it every now and then till the people got ready and Allah's Messenger (ﷺ) and the Muslims along with him departed, and I had not prepared anything for my departure, and I said, I will prepare myself (for departure) one or two days after him, and then join them.' In the morning following their departure, I went out to get myself ready but returned having done nothing. Then again in the next morning, I went out to get ready but returned without doing anything. Such was the case with me till they hurried away and the battle was missed (by me). Even then I intended to depart to take them over. I wish I had done so! But it was not in my luck.

So, after the departure of Allah's Messenger (ﷺ), whenever I went out and walked amongst the people (i.e, the remaining persons), it grieved me that I could see none around me, but one accused of hypocrisy or one of those weak men whom Allah had excused. Allah's Messenger (ﷺ) did not remember me till he reached Tabuk. So while he was sitting amongst the people in Tabuk, he said, 'What did Ka`b do?' A man from Banu Salama said, 'O Allah's Messenger (ﷺ)! He has been stopped by his two Burdas (i.e. garments) and his looking at his own flanks with pride.' Then Mu`adh bin Jabal said, 'What a bad thing you have said! By Allah! O Allahs Apostle! We know nothing about him but good.' Allah's Messenger (ﷺ) kept silent." Ka`b bin Malik added, "When I heard that he (i.e. the Prophet (ﷺ)) was on his way back to Medina. I got dipped in my concern, and began to think of false excuses, saying to myself, 'How can I avoid his anger tomorrow?' And I took the advice of wise member of my family in this matter. When it was said that Allah's Messenger (ﷺ), had come near all the evil false excuses abandoned from my mind and I knew well that I could never come out of this problem by forging a false statement. Then I decided firmly to speak the truth. So Allah's Messenger (ﷺ) arrived in the morning, and whenever he returned from a journey., he used to visit the Mosque first of all and offer a two-rak`at prayer therein and then sit for the people. So when he had done all that (this time), those who had failed to join the battle (of Tabuk) came and started offering (false) excuses and taking oaths before him. They were something over eighty men; Allah's Messenger (ﷺ) accepted the excuses they had expressed, took their pledge of allegiance asked for Allah's Forgiveness for them, and left the secrets of their hearts for Allah to judge. Then I came to him, and when I greeted him, he smiled a smile of an angry person and then said, 'Come on.' So I came walking till I sat before him. He said to me, 'What stopped you from joining us. Had you not purchased an animal For carrying you?' I answered, "Yes, O Allah's Messenger (ﷺ)! But by Allah, if I were sitting before any person from among the people of the world other than you, I would have avoided his anger with an excuse. By Allah, I have been bestowed with the power of speaking fluently and eloquently, but by Allah, I knew well that if today I tell you a lie to seek your favor, Allah would surely make you angry with me in the near future, but if I tell you the truth, though you will get angry because of it, I hope for Allah's Forgiveness. Really, by Allah, there was no excuse for me. By Allah, I had never been stronger or wealthier than I was when I remained behind you.' Then Allah's Messenger (ﷺ) said, 'As regards this man, he has surely told the truth. So get up till Allah decides your case.' I got up, and many men of Banu Salama followed me and said to me. 'By Allah, we never witnessed you doing any sin before this. Surely, you failed to offer excuse

to Allah's Messenger (ﷺ) as the others who did not join him, have offered. The prayer of Allah's Messenger (ﷺ) to Allah to forgive you would have been sufficient for you.' By Allah, they continued blaming me so much that I intended to return (to the Prophet) and accuse myself of having told a lie, but I said to them, 'Is there anybody else who has met the same fate as I have?' They replied, 'Yes, there are two men who have said the same thing as you have, and to both of them was given the same order as given to you.' I said, 'Who are they?' They replied, Murara bin Ar-Rabi Al- Amri and Hilal bin Umaiya Al-Waqifi.' By that they mentioned to me two pious men who had attended the Ghazwa (Battle) of Badr, and in whom there was an example for me. So I did not change my mind when they mentioned them to me. Allah's Messenger (ﷺ) forbade all the Muslims to talk to us, the three aforesaid persons out of all those who had remained behind in that Ghazwa. So we kept away from the people and they changed their attitude towards us till the very land (where I lived) appeared strange to me as if I did not know it. We remained in that condition for fifty nights. As regards my two fellows, they remained in their houses and kept on weeping, but I was the youngest of them and the firmest of them, so I used to go out and witness the prayers along with the Muslims and roam about in the markets, but none would talk to me, and I would come to Allah's Messenger (ﷺ) and greet him while he was sitting In his gathering after the prayer, and I would wonder whether the Prophet (ﷺ) did move his lips in return to my greetings or not. Then I would offer my prayer near to him and look at him stealthily. When I was busy with my prayer, he would turn his face towards me, but when I turned my face to him, he would turn his face away from me. When this harsh attitude of the people lasted long, I walked till I scaled the wall of the garden of Abu Qatada who was my cousin and dearest person to me, and I offered my greetings to him. By Allah, he did not return my greetings. I said, 'O Abu Qatada! I beseech you by Allah! Do you know that I love Allah and His Apostle?' He kept quiet. I asked him again, beseeching him by Allah, but he remained silent. Then I asked him again in the Name of Allah. He said, "Allah and His Apostle know it better.' Thereupon my eyes flowed with tears and I returned and jumped over the wall." Ka`b added, "While I was walking in the market of Medina, suddenly I saw a Nabati (i.e. a Christian farmer) from the Nabatis of Sham who came to sell his grains in Medina, saying, 'Who will lead me to Ka`b bin Malik?' The people began to point (me) out for him till he came to me and handed me a letter from the king of Ghassan in which the following was written: "To proceed, I have been informed that your friend (i.e. the Prophet (ﷺ)) has treated you harshly. Anyhow, Allah does not let you live at a place where you feel inferior and your right is lost. So join us, and we will console

you." When I read it, I said to myself, 'This is also a sort of a test.' Then I took the letter to the oven and made a fire therein by burning it. When forty out of the fifty nights elapsed, behold ! There came to me the messenger of Allah's Messenger (ﷺ) and said, 'Allah's Messenger (ﷺ) orders you to keep away from your wife,' I said, 'Should I divorce her; or else! what should I do?' He said, 'No, only keep aloof from her and do not cohabit her.' The Prophet (ﷺ) sent the same message to my two fellows. Then I said to my wife. 'Go to your parents and remain with them till Allah gives His Verdict in this matter." Ka`b added, "The wife of Hilal bin Umaiya came to Apostle and said, 'O Allah's Messenger (ﷺ)! Hilal bin Umaiya is a helpless old man who has no servant to attend on him. Do you dislike that I should serve him? ' He said, 'No (you can serve him) but he should not come near you.' She said, 'By Allah, he has no desire for anything. By, Allah, he has never ceased weeping till his case began till this day of his.' (continued...) (continuing... 1): -5.702:... ... On that, some of my family members said to me, 'Will you also ask Allah's Messenger (ﷺ) to permit your wife (to serve you) as he has permitted the wife of Hilal bin Umaiya to serve him?' I said, 'By Allah, I will not ask the permission of Allah's Messenger (ﷺ) regarding her, for I do not know What Allah's Messenger (ﷺ) would say if I asked him to permit her (to serve me) while I am a young man.' Then I remained in that state for ten more nights after that till the period of fifty nights was completed starting from the time when Allah's Messenger (ﷺ) prohibited the people from talking to us. When I had offered the Fajr prayer on the 50th morning on the roof of one of our houses and while I was sitting in the condition which Allah described (in the Qur'an) i.e. my very soul seemed straitened to me and even the earth seemed narrow to me for all its spaciousness, there I heard the voice of one who had ascended the mountain of Sala' calling with his loudest voice, 'O Ka`b bin Malik! Be happy (by receiving good tidings).' I fell down in prostration before Allah, realizing that relief has come. Allah's Messenger (ﷺ) had announced the acceptance of our repentance by Allah when he had offered the Fajr prayer. The people then went out to congratulate us. Some bringers of good tidings went out to my two fellows, and a horseman came to me in haste, and a man of Banu Aslam came running and ascended the mountain and his voice was swifter than the horse. When he (i.e. the man) whose voice I had heard, came to me conveying the good tidings, I took off my garments and dressed him with them; and by Allah, I owned no other garments than them on that day. Then I borrowed two garments and wore them and went to Allah's Apostle. The people started receiving me in batches, congratulating me on Allah's Acceptance of my repentance, saying, 'We congratulate you on Allah's Acceptance of your repentance." Ka`b further said, "When I

entered the Mosque. I saw Allah's Messenger (ﷺ) sitting with the people around him. Talha bin Ubaidullah swiftly came to me, shook hands with me and congratulated me. By Allah, none of the Muhajirin (i.e. Emigrants) got up for me except him (i.e. Talha), and I will never forget this for Talha." Ka`b added, "When I greeted Allah's Messenger (ﷺ) he, his face being bright with joy, said "Be happy with the best day that you have got ever since your mother delivered you." Ka`b added, "I said to the Prophet (ﷺ) 'Is this forgiveness from you or from Allah?' He said, 'No, it is from Allah.' Whenever Allah's Messenger (ﷺ) became happy, his face would shine as if it were a piece of moon, and we all knew that characteristic of him. When I sat before him, I said, 'O Allah's Messenger (ﷺ)! Because of the acceptance of my repentance I will give up all my wealth as alms for the Sake of Allah and His Apostle. Allah's Apostle said, 'Keep some of your wealth, as it will be better for you.' I said, 'So I will keep my share from Khaibar with me,' and added, 'O Allah's Messenger (ﷺ)! Allah has saved me for telling the truth; so it is a part of my repentance not to tell but the truth as long as I am alive. By Allah, I do not know anyone of the Muslims whom Allah has helped fortelling the truth more than me. Since I have mentioned that truth to Allah's Messenger (ﷺ) till today, I have never intended to tell a lie. I hope that Allah will also save me (from telling lies) the rest of my life. So Allah revealed to His Apostle the Verse:-- "Verily, Allah has forgiven the Prophet, the Muhajirin (i.e. Emigrants (up to His Saying) And be with those who are true (in word and deed)." (9.117-119) By Allah, Allah has never bestowed upon me, apart from His guiding me to Islam, a Greater blessing than the fact that I did not tell a lie to Allah's Messenger (ﷺ) which would have caused me to perish as those who have told a lie perished, for Allah described those who told lies with the worst description He ever attributed to anybody else. Allah said:-- "They (i.e. the hypocrites) will swear by Allah to you when you return to them (up to His Saying) Certainly Allah is not pleased with the rebellious people-- " (9.95-96) Ka`b added, "We, the three persons, differed altogether from those whose excuses Allah's Apostle accepted when they swore to him. He took their pledge of allegiance and asked Allah to forgive them, but Allah's Messenger (ﷺ) left our case pending till Allah gave His Judgment about it. As for that Allah said):-- And to the three (He did for give also) who remained behind." (9.118) What Allah said (in this Verse) does not indicate our failure to take part in the Ghazwa, but it refers to the deferment of making a decision by the Prophet (ﷺ) about our case in contrast to the case of those who had taken an oath before him and he excused them by accepting their excuses.

Sahih al-Bukhari 4418 - Book 64, Hadith 440

Narrated Ibn `Umar:

When the Prophet (ﷺ) passed by Al-Hijr, he said, "Do not enter the dwelling places of those people who were unjust to themselves unless you enter in a weeping state lest the same calamity as of theirs should befall you." Then he covered his head and made his speed fast till he crossed the valley.

Sahih al-Bukhari 4419 - Book 64, Hadith 441

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said to his companions who were at Al-Hijr, "Do not enter upon these people who are being punished, except in a weeping state, lest the same calamity as of theirs should befall you..."

Sahih al-Bukhari 4420 - Book 64, Hadith 442

Narrated `Urwa bin Al-Mughira:

Al-Mughira bin Shu`ba, said, "The Prophet (ﷺ) went out to answer the call of nature and (when he had finished) I got up to pour water for him." I think that he said that the event had taken place during the Ghazwa of Tabuk. Al-Mughira added. "The Prophet (ﷺ) washed his face, and when he wanted to wash his forearms, the sleeves of his cloak became tight over them, so he took them out from underneath the cloak and then he washed them (i.e. his forearms) and passed wet hands over his Khuffs (socks made from thick fabric or leather)."

Sahih al-Bukhari 4421 - Book 64, Hadith 443

Narrated Abu Humaid:

We returned in the company of the Prophet (ﷺ) from the Ghazwa of Tabuk, and when we looked upon Medina, the Prophet (ﷺ) said, "This is Taba (i.e. Medina), and this is Uhud, a mountain that loves us and is loved by us."

Sahih al-Bukhari 4422 - Book 64, Hadith 444

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) returned from the Ghazwa of Tabuk, and when he approached Medina, he said, "There are some people in Medina who were with you all the time, you did not travel any portion of the journey nor crossed any valley, but they were with you they (i.e. the people) said, "O Allah's Messenger (ﷺ)! Even though they were at Medina?" He said, "Yes, because they were stopped by a genuine excuse."

Sahih al-Bukhari 4423 - Book 64, Hadith 445

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) sent a letter to Khosrau with `Abdullah bin Hudhafa As-Sahmi and told him to hand it over to the governor of Al-Bahrain. The governor of Al-Bahrain handed it over to Khosrau, and when he read the latter, he tore it into pieces. (The sub-narrator added, "I think that Ibn Al-Musaiyab said, 'Allah 's Apostle invoked (Allah) to tear them all totally Khosrau and his companions) into pieces.

Sahih al-Bukhari 4424 - Book 64, Hadith 446

Narrated Abu Bakra:

During the days (of the battle) of Al-Jamal, Allah benefited me with a word I had heard from Allah's Apostle after I had been about to join the Companions of Al-Jamal (i.e. the camel) and fight along with them. When Allah's Messenger (ﷺ) was informed that the Persians had crowned the daughter of Khosrau as their ruler, he said, "Such people as ruled by a lady will never be successful."

Sahih al-Bukhari 4425 - Book 64, Hadith 447

Narrated As-Sa'ib bin Yazid:

I remember that I went out with the boys to (the place called) Thaniyat-ul-Wada` to receive Allah's Apostle .

Sahih al-Bukhari 4426 - Book 64, Hadith 448

Narrated As-Saib:

I remember I went out with the boys to Thaniyat-ul-Wada` to receive the Prophet (ﷺ) when he returned from the Ghazwa of Tabuk.

Sahih al-Bukhari 4427 - Book 64, Hadith 449

Narrated `Aisha:

The Prophet (ﷺ) in his ailment in which he died, used to say, "O `Aisha! I still feel the pain caused by the food I ate at Khaibar, and at this time, I feel as if my aorta is being cut from that poison."

Sahih al-Bukhari 4428 - Book 64, Hadith 450

Narrated Um Al-Fadl bint Al-Harith:

I heard the Prophet (ﷺ) reciting Surat-al-Mursalat `Urfan (77) in the Maghrib prayer, and after that prayer he did not lead us in any prayer till he died.

Sahih al-Bukhari 4429 - Book 64, Hadith 451

Narrated Ibn `Abbas:

`Umar bin Al-Khattab used to let Ibn `Abbas sit beside him, so `AbdurRahman bin `Auf said to `Umar, "We have sons similar to him." `Umar replied, "(I respect him) because of his status that you know." `Umar then asked Ibn `Abbas about the meaning of this Holy Verse:-- "When comes the help of Allah and the conquest of Mecca . . ." (110.1) Ibn `Abbas replied, "That indicated the death of Allah's Messenger (ﷺ) which Allah informed him of." `Umar said, "I do not understand of it except what you understand."

Sahih al-Bukhari 4430 - Book 64, Hadith 452

Narrated Ibn `Abbas:

Thursday! And how great that Thursday was! The ailment of Allah's Messenger (ﷺ) became worse (on Thursday) and he said, fetch me something so that I may write to you something after which you will never go astray." The people (present there) differed in this matter, and it was not right to differ before a prophet. Some said, "What is wrong with him ? (Do you think) he is delirious (seriously ill)? Ask him (to understand his state)." So they went to the Prophet (ﷺ) and asked him again. The Prophet (ﷺ) said, "Leave me, for my present state is better than what you call me for." Then he ordered them to do three things. He said, "Turn the pagans out of the 'Arabian Peninsula; respect and give gifts to the foreign delegations as you have seen me dealing with them." (Sa`id bin Jubair, the sub-narrator said that Ibn `Abbas kept quiet as rewards the third order, or he said, "I forgot it.") (See Hadith No. 116 Vol. 1)

Sahih al-Bukhari 4431 - Book 64, Hadith 453

Narrated Ubaidullah bin `Abdullah:

Ibn `Abbas said, "When Allah's Messenger (ﷺ) was on his deathbed and there were some men in the house, he said, 'Come near, I will write for you something after which you will not go astray.' Some of them (i.e. his companions) said, 'Allah's Messenger (ﷺ) is seriously ill and you have the (Holy) Qur'an. Allah's Book is sufficient for us.' So the people in the house differed and started disputing. Some of them said, 'Give him writing material so that he may write for you something after which you will not go astray.' while the others said the other way round. So when their talk and differences increased, Allah's Apostle said, "Get up." Ibn `Abbas used to say, "No doubt, it was very unfortunate (a great disaster) that Allah's Messenger (ﷺ) was prevented from writing for them that writing because of their differences and noise."

Sahih al-Bukhari 4432 - Book 64, Hadith 454

Narrated `Aisha:

The Prophet (ﷺ) called Fatima during his fatal illness and told her something secretly and she wept. Then he called her again and told her something secretly, and she started laughing. When we asked her about that, she said, "The Prophet (ﷺ) first told me secretly that he would expire in that disease in which he died, so I wept; then he told me secretly that I would be the first of his family to follow him, so I laughed (at that time).

Sahih al-Bukhari 4433, 4434 - Book 64, Hadith 455

Narrated `Aisha:

Used to hear (from the Prophet) that no Prophet dies till he is given the option to select either the worldly life or the life of the Hereafter. I heard the Prophet (ﷺ) in his fatal disease, with his voice becoming hoarse, saying, "In the company of those on whom is the grace of Allah ..(to the end of the Verse)." (4.69) Thereupon I thought that the Prophet (ﷺ) had been given the option.

Sahih al-Bukhari 4435 - Book 64, Hadith 456

Narrated `Aisha:

When the Prophet (ﷺ) fell ill in his fatal illness, he started saying, "With the highest companion."

Sahih al-Bukhari 4436 - Book 64, Hadith 457

Narrated Aisha:

When Allah 's Apostle was in good health, he used to say, "Never does a prophet die unless he is shown his place in Paradise (before his death), and then he is made alive or given option." When the Prophet became ill and his last moments came while his head was on my thigh, he became unconscious, and when he came to his senses, he looked towards the roof of the house and then said, "O Allah! (Please let me be) with the highest companion." Thereupon I said, "Hence he is not going to stay with us? " Then I came to know that his state was the confirmation of the narration he used to mention to us while he was in good health.

Sahih al-Bukhari 4437 - Book 64, Hadith 458

Narrated Aisha:

`Abdur-Rahman bin Abu Bakr entered upon the Prophet (ﷺ) while I was supporting the Prophet (ﷺ) on my chest. `AbdurRahman had a fresh Siwak then and he was cleaning his teeth with it. Allah's Messenger (ﷺ) looked at it, so I took the Siwak, cut it (chewed it with my teeth), shook it and made it soft (with water), and then gave it to the Prophet (ﷺ) who cleaned his teeth with it. I had never seen Allah's Messenger (ﷺ) cleaning his teeth in a better way. After finishing the brushing of his teeth, he lifted his hand or his finger and said thrice, "O Allah! Let me be with the highest companions," and then died. `Aisha used to say, "He died while his head was resting between my chest and chin."

Sahih al-Bukhari 4438 - Book 64, Hadith 459

Narrated Aisha:

Whenever Allah's Messenger (ﷺ) became ill, he used to recite the Muawidhatan (i.e. the last two surahs of the Qur'an) and blow his breath over himself (after their recitation) and rubbed his hands over his body. So when he was afflicted with his fatal illness. I started reciting the Muawidhatan and blowing my breath over him as he used to do and then I rubbed the hand of the Prophet (ﷺ) over his body.

Sahih al-Bukhari 4439 - Book 64, Hadith 460

Narrated `Aisha:

I heard the Prophet (ﷺ) and listened to him before his death while he was leaning his back on me and saying, "O Allah! Forgive me, and bestow Your Mercy on me, and let me meet the (highest) companions (of the Hereafter)." (See the Qur'an (4:69) and Hadith #4435)

Sahih al-Bukhari 4440 - Book 64, Hadith 461

Narrated `Urwa bin Az-Zubair:

`Aisha said, "The Prophet (ﷺ) said during his fatal illness, "Allah cursed the Jews for they took the graves of their prophets as places for worship." `Aisha added, "Had it not been for that (statement of the Prophet) his grave would have been made conspicuous. But he was afraid that it might be taken as a place for worship."

Sahih al-Bukhari 4441 - Book 64, Hadith 462

Narrated Aisha:

(the wife of the Prophet) "When the ailment of Allah's Messenger (ﷺ) became aggravated, he requested his wives to permit him to be (treated) nursed in my house, and they gave him permission. He came out (to my house), walking between two men with his feet dragging on the ground, between `Abbas bin `Abdul--Muttalib and another man" 'Ubaidullah said, "I told `Abdullah of what `Aisha had said, `Abdullah bin `Abbas said to me, 'Do you know who is the other man whom `Aisha did not name?' I said, 'No.' Ibn `Abbas said, 'It was `Ali bin Abu Talib." `Aisha, the wife of the Prophet (ﷺ) used to narrate saying, "When Allah's Messenger (ﷺ) entered my house and his disease became aggravated, he said, " Pour on me the water of seven water skins, the mouths of which have not been untied, so that I may give advice to the people.' So we let him sit in a big basin belonging to Hafsa, the wife of the Prophet (ﷺ) and then started to pour water on him from these water skins till he started pointing to us with his hands intending to say, 'You have done your job." `Aisha added, "Then he went out to the people and led them in prayer and preached to them."

Sahih al-Bukhari 4442 - Book 64, Hadith 463

`Aisha and `Abdullah bin `Abbas said, "When Allah's Messenger (ﷺ) became ill seriously, he started covering his face with his woolen sheet, and when he felt short of breath, he removed it from his face and said, 'That is so! Allah's curse be on the Jews and the Christians, as they took the graves of their prophets as (places of worship),' intending to warn (the Muslims) of what they had done."

Sahih al-Bukhari 4443, 4444 - Book 64, Hadith 464

`Aisha added, "I argued with Allah's Messenger (ﷺ) repeatedly about that matter (i.e. his order that Abu Bakr should lead the people in prayer in his place when he was ill), and what made me argue so much, was, that it never occurred to my mind that after the Prophet, the people would ever love a man who had taken his place, and I felt that anybody standing in his place, would be a bad omen to the people, so I wanted Allah's Messenger (ﷺ) to give up the idea of choosing Abu Bakr (to lead the people in prayer).

Sahih al-Bukhari 4445 - Book 64, Hadith 465

Narrated `Aisha:

The Prophet (ﷺ) died while he was between my chest and chin, so I never dislike the death agony for anyone after the Prophet.

Sahih al-Bukhari 4446 - Book 64, Hadith 466

Narrated `Abdullah bin `Abbas:

`Ali bin Abu Talib came out of the house of Allah's Messenger (ﷺ) during his fatal illness. The people asked, "O Abu Hasan (i.e. `Ali)! How is the health of Allah's Messenger (ﷺ) this morning?" `Ali replied, "He has recovered with the Grace of Allah." `Abbas bin `Abdul Muttalib held him by the hand and said to him, "In three days you, by Allah, will be ruled (by somebody else ), And by Allah, I feel that Allah's Apostle will die from this ailment of his, for I know how the faces of the offspring of `Abdul Muttalib look at the time of their death. So let us go to Allah's Messenger (ﷺ) and ask him who will take over the Caliphate. If it is given to us we will know as to it, and if it is given to somebody else, we will inform him so that he may tell the new ruler to take care of us." `Ali said, "By Allah, if we asked Allah's Apostle for it (i.e. the Caliphate) and he denied it us, the people will never give it to us after that. And by Allah, I will not ask Allah's Messenger (ﷺ) for it."

Sahih al-Bukhari 4447 - Book 64, Hadith 467

Narrated Anas bin Malik:

While the Muslims were offering the Fajr prayer on Monday and Abu Bakr was leading them in prayer, suddenly Allah's Messenger (ﷺ) lifted the curtain of `Aisha's dwelling and looked at them while they were in the rows of the prayers and smiled. Abu Bakr retreated to join the row, thinking that Allah's Apostle wanted to come out for the prayer. The Muslims were about to be put to trial in their prayer (i.e. were about to give up praying) because of being overjoyed at seeing Allah's Messenger (ﷺ). But Allah's Apostle beckoned them with his hand to complete their prayer and then entered the dwelling and let fall the curtain.

Sahih al-Bukhari 4448 - Book 64, Hadith 468

Narrated Aisha:

It was one of the favors of Allah towards me that Allah's Messenger (ﷺ) expired in my house on the day of my turn while he was leaning against my chest and Allah made my saliva mix with his saliva at his death. `Abdur-Rahman entered upon me with a Siwak in his hand and I was supporting (the back of) Allah's Messenger (ﷺ) (against my chest). I saw the Prophet (ﷺ) looking at it (i.e. Siwak) and I knew that he loved the Siwak, so I said (to him), "Shall I take it for you ? " He nodded in agreement. So I took it and it was too stiff for him to use, so I said, "Shall I soften it for you ?" He nodded his approval. So I softened it and he cleaned his teeth with it. In front of him there was a jug or a tin, (The sub-narrator, `Umar is in doubt as to which was right) containing water. He started dipping his hand in the water and rubbing his face with it, he said, "None has the right to be worshipped except Allah. Death has its agonies." He then lifted his hands (towards the sky) and started saying, "With the highest companion," till he expired and his hand dropped down.

Sahih al-Bukhari 4449 - Book 64, Hadith 469

Narrated `Urwa:

`Aisha said, "Allah's Messenger (ﷺ) in his fatal illness, used to ask, 'Where will I be tomorrow? Where will I be tomorrow?", seeking `Aisha's turn. His wives allowed him to stay wherever he wished. So he stayed at `Aisha's house till he expired while he was with her." `Aisha added, "The Prophet (ﷺ) expired on the day of my turn in my house and he was taken unto Allah while his head was against my chest and his saliva mixed with my saliva." `Aisha added, "Abdur-Rahman bin Abu Bakr came in, carrying a Siwak he was cleaning his teeth with. Allah's Messenger (ﷺ) looked at it and I said to him, 'O `AbdurRahman! Give me this Siwak.' So he gave it to me and I cut it, chewed it (it's end) and gave it to Allah's Messenger (ﷺ) who cleaned his teeth with it while he was resting against my chest."

Sahih al-Bukhari 4450 - Book 64, Hadith 470

Narrated `Aisha:

The Prophet (ﷺ) expired in my house and on the day of my turn, leaning against my chest. One of us (i.e. the Prophet's wives) used to recite a prayer asking Allah to protect him from all evils when he became sick. So I started asking Allah to protect him from all evils (by reciting a prayer). He raised his head towards the sky and said, "With the highest companions, with the highest companions." `Abdur- Rahman bin Abu Bakr passed carrying a fresh leaf-stalk of a date-palm and the Prophet (ﷺ) looked at it and I thought that the Prophet (ﷺ) was in need of it (for cleaning his teeth ). So I took it (from `Abdur Rahman) and chewed its head and shook it and gave it to the Prophet (ﷺ) who cleaned his teeth with it, in the best way he had ever cleaned his teeth, and then he gave it to me, and suddenly his hand dropped down or it fell from his hand (i.e. he expired). So Allah made my saliva mix with his saliva on his last day on earth and his first day in the Hereafter.

Sahih al-Bukhari 4451 - Book 64, Hadith 471

Narrated `Aisha:

Abu Bakr came from his house at As-Sunh on a horse. He dismounted and entered the Mosque, but did not speak to the people till he entered upon `Aisha and went straight to Allah's Messenger (ﷺ) who was covered with Hibra cloth (i.e. a kind of Yemenite cloth). He then uncovered the Prophet's face and bowed over him and kissed him and wept, saying, "Let my father and mother be sacrificed for you. By Allah, Allah will never cause you to die twice. As for the death which was written for you, has come upon you." Narrated Ibn `Abbas: Abu Bakr went out while `Umar bin Al-Khattab was talking to the people. Abu Bakr said, "Sit down, O `Umar!" But `Umar refused to sit down. So the people came to Abu Bakr and left `Umar. Abu Bakr said, "To proceed, if anyone amongst you used to worship Muhammad , then Muhammad is dead, but if (anyone of) you used to worship Allah, then Allah is Alive and shall never die. Allah said:--"Muhammad is no more than an Apostle, and indeed (many) apostles have passed away before him..(till the end of the Verse).....Allah will reward to those who are thankful." (3.144) By Allah, it was as if the people never knew that Allah had revealed this Verse before till Abu Bakr recited it and all the people received it from him, and I heard everybody reciting it (then). Narrated Az-Zuhri: Sa`id bin Al-Musaiyab told me that `Umar said, "By Allah, when I heard Abu Bakr reciting it, my legs could not support me and I fell down at the very moment of hearing him reciting it, declaring that the Prophet (ﷺ) had died."

Sahih al-Bukhari 4452, 4453 - Book 64, Hadith 472

Narrated Aisha and Ibn `Abbas:

Abu Bakr kissed the Prophet (ﷺ) after his death.

Sahih al-Bukhari 4455, 4456, 4457 - Book 64, Hadith 473

Narrated `Aisha:

We poured medicine in one side of the Prophet's mouth during his illness and he started pointing to us, meaning to say, "Don't pour medicine in my mouth." We said, "(He says so) because a patient dislikes medicines." When he improved and felt a little better, he said, "Didn't I forbid you to pour medicine in my mouth ?" We said, " (We thought it was because of) the dislike, patients have for medicines. He said, "Let everyone present in the house be given medicine by pouring it in his mouth while I am looking at him, except `Abbas as he has not witnessed you (doing the same to me).

Sahih al-Bukhari 4458 - Book 64, Hadith 474

Narrated Al-Aswad:

It was mentioned in the presence of `Aisha that the Prophet (ﷺ) had appointed `Ali as successor by will. Thereupon she said, "Who said so? I saw the Prophet, while I was supporting him against my chest. He asked for a tray, and then fell on one side and expired, and I did not feel it. So how (do the people say) he appointed `Ali as his successor?"

Sahih al-Bukhari 4459 - Book 64, Hadith 475

Narrated Talha:

I asked `Abdullah bin Abu `Aufa "Did the Prophet (ﷺ) make a will? ' He replied, "No." I further asked, "How comes it that the making of a will was enjoined on the people or that they were ordered to make it? " He said, "The Prophet (ﷺ) made a will concerning Allah's Book."

Sahih al-Bukhari 4460 - Book 64, Hadith 476

Narrated 'Amir bin Al-Harith:

Allah's Messenger (ﷺ) did not leave a Dinar or a Dirham or a male or a female slave. He left only his white mule on which he used to ride, and his weapons, and a piece of land which he gave in charity for the needy travelers.

Sahih al-Bukhari 4461 - Book 64, Hadith 477

Narrated Anas:

When the ailment of the Prophet (ﷺ) got aggravated, he became unconscious whereupon Fatima said, "Oh, how distressed my father is!" He said, "Your father will have no more distress after today." When he expired, she said, "O Father! Who has responded to the call of the Lord Who has invited him! O Father, whose dwelling place is the Garden of Paradise (i.e. Al-Firdaus)! O Father! We convey this news (of your death) to Gabriel." When he was buried, Fatima said, "O Anas! Do you feel pleased to throw earth over Allah's Messenger (ﷺ)?"

Sahih al-Bukhari 4462 - Book 64, Hadith 478

Narrated `Aisha:

When the Prophet (ﷺ) was healthy, he used to say, "No soul of a prophet is captured till he is shown his place in Paradise and then he is given the option." When death approached him while his head was on my thigh, he became unconscious and then recovered his consciousness. He then looked at the ceiling of the house and said, "O Allah! (with) the highest companions." I said (to myself), "Hence, he is not going to choose us." Then I realized that what he had said was the application of the narration which he used to mention to us when he was healthy. The last word he spoke was, "O Allah! (with) the highest companion."

Sahih al-Bukhari 4463 - Book 64, Hadith 479

Narrated Aisha and Ibn `Abbas:

The Prophet (ﷺ) stayed for ten years in Mecca with the Qur'an being revealed to him and he stayed in Medina for ten years.'

Sahih al-Bukhari 4464, 4465 - Book 64, Hadith 480

Narrated `Aisha:

Allah 's Apostle died when he was sixty-three years of age.

Sahih al-Bukhari 4466 - Book 64, Hadith 481

Narrated `Aisha:

The Prophet (ﷺ) died while his armor was mortgaged to a Jew for thirty Sa's of barley.

Sahih al-Bukhari 4467 - Book 64, Hadith 482

Narrated Salim's father:

The Prophet (ﷺ) appointed Usama as the commander of the troops (to be sent to Syria). The Muslims spoke about Usama (unfavorably). The Prophet (ﷺ) said, " I have been informed that you spoke about Usama. (Let it be known that) he is the most beloved of all people to me."

Sahih al-Bukhari 4468 - Book 64, Hadith 483

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) sent troops appointed Usama bin Zaid as their commander. The people criticized his leadership. Allah's Messenger (ﷺ) got up and said, "If you (people) are criticizing his (i.e. Usama's) leadership you used to criticize the leadership of his father before. By Allah, he (i.e. Zaid) deserved the leadership indeed, and he used to be one of the most beloved persons to me, and now this (i.e. his son, Usama) is one of the most beloved persons to me after him."

Sahih al-Bukhari 4469 - Book 64, Hadith 484

Narrated Ibn Abu Habib:

Abu Al-Khair said, "As-Sanabih, I asked (me), 'When did you migrate?' I (i.e. Abu Al-Khair) said, 'We went out from Yemen as emigrants and arrived at Al-Juhfa, and there came a rider whom I asked about the news. The rider said: We buried the Prophet (ﷺ) five days ago." I asked (As-Sanabihi), 'Did you hear anything about the night of Qadr?' He replied, 'Bilal, the Mu'adh-dhin of the Prophet (ﷺ) informed me that it is on one of the seven nights of the last ten days (of Ramadan).

Sahih al-Bukhari 4470 - Book 64, Hadith 485

Narrated Abu 'Is-haq:

I asked Zaid bin Al-Arqam, "In how many Ghazawat did you take part in the company of Allah's Apostle?" He replied, "Seventeen." I further asked, "How many Ghazawat did the Prophet (ﷺ) fight?" He replied, "Nineteen."

Sahih al-Bukhari 4471 - Book 64, Hadith 486

Narrated Al-Bara:

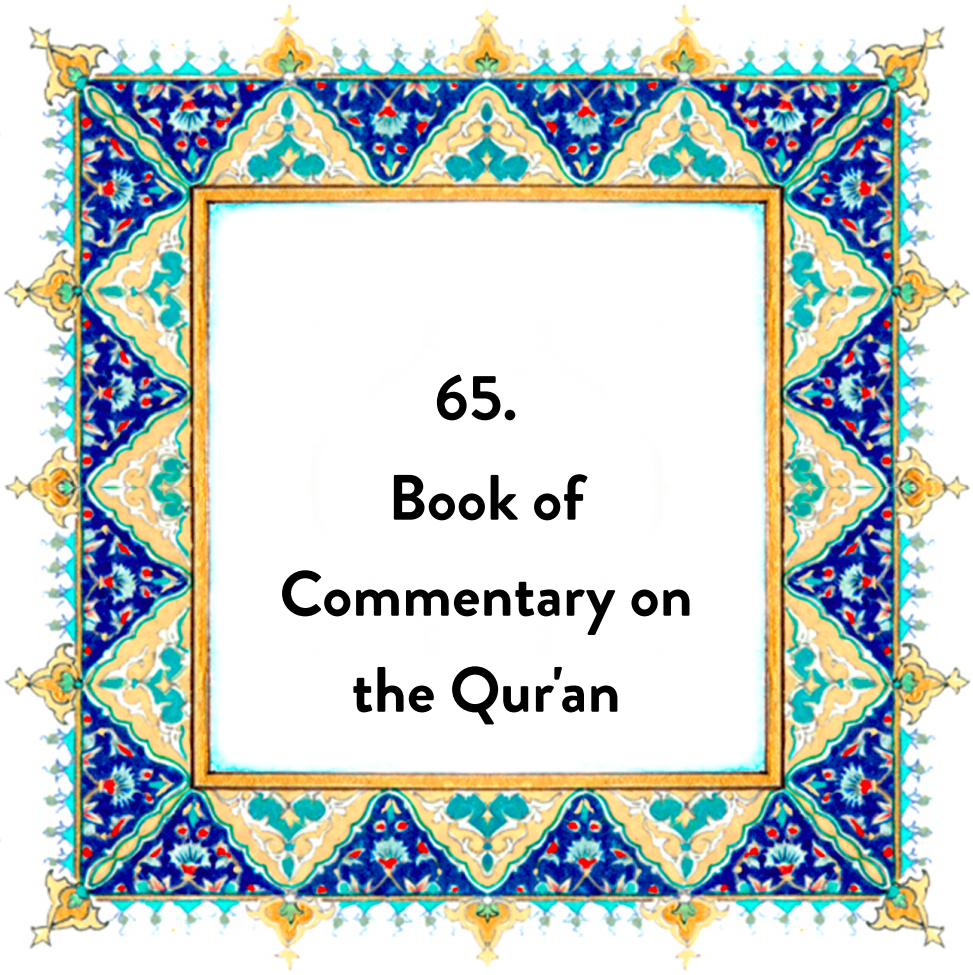
I fought fifteen Ghazawat in the company of the Prophet.

Sahih al-Bukhari 4472 - Book 64, Hadith 487

Narrated Buraida:

That he fought sixteen Ghazawat with Allah''s Apostle.

Sahih al-Bukhari 4473 - Book 64, Hadith 488



65.
Book of Commentary on the Qur'an

Narrated Abu Sa`id bin Al-Mu'alla:

While I was praying in the Mosque, Allah's Messenger (ﷺ) called me but I did not respond to him. Later I said, "O Allah's Messenger (ﷺ)! I was praying." He said, "Didn't Allah say'--"Give your response to Allah (by obeying Him) and to His Apostle when he calls you." (8.24) He then said to me, "I will teach you a Sura which is the greatest Sura in the Qur'an, before you leave the Mosque." Then he got hold of my hand, and when he intended to leave (the Mosque), I said to him, "Didn't you say to me, 'I will teach you a Sura which is the greatest Sura in the Qur'an?' He said, "Al-Hamdu-Li l-lah Rabbi-l-`alamin (i.e. Praise be to Allah, the Lord of the worlds) which is Al-Sab'a Al-Mathani (i.e. seven repeatedly recited Verses) and the Grand Qur'an which has been given to me."

: Vol. 6, Book 60, Hadith 1 - Book 65, Hadith 4474

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "When the Imam says: 'Ghair-il-Maghdubi `alaihim Walad-Dallin (i.e. not the path of those who earn Your Anger, nor the path of those who went astray (1.7)), then you must say, 'Ameen', for if one's utterance of 'Ameen' coincides with that of the angels, then his past sins will be forgiven."

: Vol. 6, Book 60, Hadith 2 - Book 65, Hadith 4475

Narrated Anas:

The Prophet (ﷺ) said, "On the Day of Resurrection the Believers will assemble and say, 'Let us ask somebody to intercede for us with our Lord.' So they will go to Adam and say, 'You are the father of all the people, and Allah created you with His Own Hands, and ordered the angels to prostrate to you, and taught you the names of all things; so please intercede for us with your Lord, so that He may relieve us from this place of ours.' Adam will say, 'I am not fit for this (i.e. intercession for you).' Then Adam will remember his sin and feel ashamed thereof. He will say, 'Go to Noah, for he was the first Apostle, Allah sent to the inhabitants of the earth.' They will go to him and Noah will say, 'I am not fit for this undertaking.' He will remember his appeal to his Lord to do what he had no knowledge of, then he will feel ashamed thereof and will say, 'Go to the Khalil--r-Rahman (i.e. Abraham).' They will go to him and he will say, 'I am not fit for this undertaking. Go to Moses, the slave to whom Allah spoke (directly) and gave him the Torah .' So they will go to him and he will say, 'I am not fit for this undertaking.' and he will mention (his) killing a person who was not a killer, and so he will feel ashamed thereof before his Lord, and he will say, 'Go to Jesus, Allah's Slave, His Apostle and Allah's Word and a Spirit coming from Him. Jesus will say, 'I am not fit for this undertaking, go to Muhammad the Slave of Allah whose past and future sins were forgiven by Allah.' So they will come to me and I will proceed till I will ask my Lord's Permission and I will be given permission. When I see my Lord, I will fall down in Prostration and He will let me remain in that state as long as He wishes and then I will be addressed.' (Muhammad!) Raise your head. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted.' I will raise my head and praise Allah with a saying (i.e. invocation) He will teach me, and then I will intercede. He will fix a limit for me (to intercede for) whom I will admit into Paradise. Then I will come back again to Allah, and when I see my Lord, the same thing will happen to me. And then I will intercede and Allah will fix a limit for me to intercede whom I will let into Paradise, then I will come back for the third time; and then I will come back for the fourth time, and will say, 'None remains in Hell but those whom the Qur'an has imprisoned (in Hell) and who have been destined to an eternal stay in Hell.' " (The compiler) Abu `Abdullah said: 'But those whom the Qur'an has imprisoned in Hell,' refers to the Statement of Allah: "They will dwell therein forever." (16.29)

: Vol. 6, Book 60, Hadith 3 - Book 65, Hadith 4476

Narrated `Abdullah:

I asked the Prophet, "What is the greatest sin in the Sight of Allah?" He said, "That you set up a rival unto Allah though He Alone created you." I said, "That is indeed a great sin." Then asked, "What is next?" He said, "To kill your son lest he should share your food with you." I asked, "What is next?" He said, "To commit illegal sexual intercourse with the wife of your neighbor."

: Vol. 6, Book 60, Hadith 4 - Book 65, Hadith 4477

Narrated Sa`id bin Zaid:

Allah's Messenger (ﷺ) said, "The Kam'a (i.e. a kind of edible fungus) is like the Manna (in that it is obtained without effort) and its water is a (medicine) cure for eye trouble."

: Vol. 6, Book 60, Hadith 5 - Book 65, Hadith 4478

Narrated Abu Huraira:

The Prophet (ﷺ) said, "It was said to the children of Israel, 'Enter the gate (of the town), prostrate (in humility) and say: Hittatun (i.e. repentance) i.e. O Allah! Forgive our sins.' But they entered by dragging themselves on their buttocks, so they did something different (from what they had been ordered to do) and said, 'Hittatun,' but added, "A grain in a hair."

: Vol. 6, Book 60, Hadith 6 - Book 65, Hadith 4479

Narrated Anas:

`Abdullah bin Salam heard the news of the arrival of Allah's Messenger (ﷺ) (at Medina) while he was on a farm collecting its fruits. So he came to the Prophet (ﷺ) and said, "I will ask you about three things which nobody knows unless he be a prophet. Firstly, what is the first portent of the Hour? What is the first meal of the people of Paradise? And what makes a baby look like its father or mother?'. The Prophet (ﷺ) said, "Just now Gabriel has informed me about that." `Abdullah said, "Gabriel?" The Prophet (ﷺ) said, "Yes." `Abdullah said, "He, among the angels is the enemy of the Jews." On that the Prophet (ﷺ) recited this Holy Verse:-- "Whoever is an enemy to Gabriel (let him die in his fury!) for he has brought it (i.e. Qur'an) down to your heart by Allah's permission." (2.97) Then he added, "As for the first portent of the Hour, it will be a fire that will collect the people from the East to West. And as for the first meal of the people of Paradise, it will be the caudite (i.e. extra) lobe of the fish liver. And if a man's discharge proceeded that of the woman, then the child resembles the father, and if the woman's discharge proceeded that of the man, then the child resembles the mother." On hearing that, `Abdullah said, "I testify that None has the right to be worshipped but Allah, and that you are the Messenger of Allah, O, Allah's Messenger (ﷺ); the Jews are liars, and if they should come to know that I have embraced Islam, they would accuse me of being a liar." In the meantime some Jews came (to the Prophet) and he asked them, "What is `Abdullah's status amongst you?" They replied, "He is the best amongst us, and he is our chief and the son of our chief." The Prophet (ﷺ) said, "What would you think if `Abdullah bin Salam embraced Islam?" They replied, "May Allah protect him from this!" Then `Abdullah came out and said, "I testify that None has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah." The Jews then said, "Abdullah is the worst of us and the son of the worst of us," and disparaged him. On that `Abdullah said, "O Allah's Messenger (ﷺ)! This is what I was afraid of!"

: Vol. 6, Book 60, Hadith 7 - Book 65, Hadith 4480

Narrated Ibn `Abbas:

`Umar said, "Our best Qur'an reciter is Ubai and our best judge is `Ali; and in spite of this, we leave some of the statements of Ubai because Ubai says, 'I do not leave anything that I have heard from Allah's Messenger (ﷺ) while Allah: "Whatever verse (Revelations) do We abrogate or cause to be forgotten but We bring a better one or similar to it." (2.106)

: Vol. 6, Book 60, Hadith 8 - Book 65, Hadith 4481

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "Allah said, 'The son of Adam tells a lie against me though he has no right to do so, and he abuses Me though he has no right to do so. As for his telling a lie against Me, it is that he claims that I cannot recreate him as I created him before; and as for his abusing Me, it is his statement that I have offspring. No! Glorified be Me! I am far from taking a wife or offspring.' "

: Vol. 6, Book 60, Hadith 9 - Book 65, Hadith 4482

Narrated Anas:

`Umar said, "I agreed with Allah in three things," or said, "My Lord agreed with me in three things. I said, 'O Allah's Messenger (ﷺ)! Would that you took the station of Abraham as a place of prayer.' I also said, 'O Allah's Messenger (ﷺ)! Good and bad persons visit you! Would that you ordered the Mothers of the believers to cover themselves with veils.' So the Divine Verses of Al-Hijab (i.e. veiling of the women) were revealed. I came to know that the Prophet (ﷺ) had blamed some of his wives so I entered upon them and said, 'You should either stop (troubling the Prophet (ﷺ)) or else Allah will give His Apostle better wives than you.' When I came to one of his wives, she said to me, 'O `Umar! Does Allah's Messenger (ﷺ) haven't what he could advise his wives with, that you try to advise them?' " Thereupon Allah revealed:-- "It may be, if he divorced you (all) his Lord will give him instead of you, wives better than you Muslims (who submit to Allah).." (66.5)

: Vol. 6, Book 60, Hadith 10 - Book 65, Hadith 4483

Narrated `Aisha:

(The wife of the Prophet) Allah's Messenger (ﷺ) said, "Don't you see that when your people built the Ka`ba, they did not build it on all Abraham's foundations?" I said, "O Allah's Messenger (ﷺ)! Why don't you rebuild it on Abraham's foundations?" He said, "Were your people not so close to (the period of Heathenism, i.e. the Period between their being Muslims and being infidels), I would do so." The sub-narrator, `Abdullah bin `Umar said, "Aisha had surely heard Allah's Messenger (ﷺ) saying that, for I do not think that Allah's Messenger (ﷺ) left touching the two corners of the Ka`ba facing Al-Hijr except because the Ka`ba was not built on all Abraham's foundations."

: Vol. 6, Book 60, Hadith 11 - Book 65, Hadith 4484

Narrated Abu Huraira:

The people of the Scripture (Jews) used to recite the Torah in Hebrew and they used to explain it in Arabic to the Muslims. On that Allah's Messenger (ﷺ) said, "Do not believe the people of the Scripture or disbelieve them, but say:-- "We believe in Allah and what is revealed to us." (2.136)

: Vol. 6, Book 60, Hadith 12 - Book 65, Hadith 4485

Narrated Al-Bara:

The Prophet (ﷺ) prayed facing Bait-ulMaqdis (i.e. Jerusalem) for sixteen or seventeen months but he wished that his Qibla would be the Ka`ba (at Mecca). (So Allah Revealed (2.144) and he offered `Asr prayers(in his Mosque facing Ka`ba at Mecca) and some people prayed with him. A man from among those who had prayed with him, went out and passed by some people offering prayer in another mosque, and they were in the state of bowing. He said, "I, (swearing by Allah,) testify that I have prayed with the Prophet (ﷺ) facing Mecca." Hearing that, they turned their faces to the Ka`ba while they were still bowing. Some men had died before the Qibla was changed towards the Ka`ba. They had been killed and we did not know what to say about them (i.e. whether their prayers towards Jerusalem were accepted or not). So Allah revealed:-- "And Allah would never make your faith (i.e. prayer) to be lost (i.e. your prayers offered (towards Jerusalem). Truly Allah is Full of Pity, Most Merciful towards mankind." (2.143)

: Vol. 6, Book 60, Hadith 13 - Book 65, Hadith 4486

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) said, "Noah will be called on the Day of Resurrection and he will say, 'Labbaik and Sa`daik, O my Lord!' Allah will say, 'Did you convey the Message?' Noah will say, 'Yes.' His nation will then be asked, 'Did he convey the Message to you?' They will say, 'No Warner came to us.' Then Allah will say (to Noah), 'Who will bear witness in your favor?' He will say, 'Muhammad and his followers. So they (i.e. Muslims) will testify that he conveyed the Message. And the Apostle (Muhammad) will be a witness over yourselves, and that is what is meant by the Statement of Allah "Thus We have made of you a just and the best nation that you may be witnesses over mankind and the Apostle (Muhammad) will be a witness over yourselves." (2.143)

: Vol. 6, Book 60, Hadith 14 - Book 65, Hadith 4487

Narrated Ibn `Umar:

While some people were offering Fajr prayer in the Quba' mosque, some-one came and said, "Allah has revealed to the Prophet (ﷺ) Qur'anic instructions that you should face the Ka`ba (while praying) so you too, should face it." Those people then turned towards the Ka`ba.

: Vol. 6, Book 60, Hadith 15 - Book 65, Hadith 4488

Narrated Anas:

None remains of those who prayed facing both Qiblas (that is, Jerusalem and Mecca) except myself.

: Vol. 6, Book 60, Hadith 16 - Book 65, Hadith 4489

Narrated Ibn `Umar:

While some people were offering morning prayer at Quba' a man came to them and said, "A Qur'anic Order has been revealed to Allah's Messenger (ﷺ) tonight that he should face the Ka`ba at Mecca (in prayer), so you too should turn your faces towards it." At that moment their faces were towards Sham (i.e. Jerusalem) (and on hearing that) they turned towards the Ka`ba (at Mecca).

: Vol. 6, Book 60, Hadith 17 - Book 65, Hadith 4490

Narrated Ibn `Umar:

While some people were offering Fajr prayer at Quba' (mosque), some-one came to them and said, "Tonight some Qur'anic Verses have been revealed to the Prophet (ﷺ) and he has been ordered to face the Ka`ba (at Mecca) (during prayers), so you too should turn your faces towards it." At that time their faces were towards Sham (Jerusalem) so they turned towards the Ka`ba (at Mecca).

: Vol. 6, Book 60, Hadith 18 - Book 65, Hadith 4491

Narrated Al-Bara:

We prayed along with the Prophet (ﷺ) facing Jerusalem for sixteen or seventeen months. Then Allah ordered him to turn his face towards the Qibla (in Mecca):-- "And from whence-so-ever you start forth (for prayers) turn your face in the direction of (the Sacred Mosque of Mecca) Al-Masjid-ul Haram.." (2.149)

: Vol. 6, Book 60, Hadith 19 - Book 65, Hadith 4492

Narrated Ibn `Umar:

While some people were at Quba (offering) morning prayer, a man came to them and said, "Last night Qur'anic Verses have been revealed whereby the Prophet (ﷺ) has been ordered to face the Ka`ba (at Mecca), so you too should face it." So they, keeping their postures, turned towards the Ka`ba. Formerly the people were facing Sham (Jerusalem) (Allah said):-- "And from whence-so-ever you start forth (for prayers), turn your face in the direction of the Sacred Mosque of Mecca (Al-Masjid-ul-Haram), and whence-so-ever you are, turn your face towards it (when you pray)" (2.150)

: Vol. 6, Book 60, Hadith 20 - Book 65, Hadith 4493

Narrated Ibn `Umar:

While some people were offering Fajr prayer at Quba mosque, someone came to them and said, "Qur'anic literature" has been revealed to Allah's Messenger (ﷺ) tonight, and he has been ordered to face the Ka`ba (of Mecca) so you too, should turn your faces towards it. Their faces were then towards Sham (Jerusalem), so they turned towards the Qibla (i.e. Ka`ba of Mecca).

: Vol. 6, Book 60, Hadith 21 - Book 65, Hadith 4494

Narrated `Urwa:

I said to `Aisha, the wife of the Prophet, and I was at that time a young boy, "How do you interpret the Statement of Allah: "Verily, Safa and Marwa (i.e. two mountains at Mecca) are among the Symbols of Allah." So it is not harmful of those who perform the Hajj to the House of Allah) or perform the Umra, to ambulate (Tawaf) between them. In my opinion it is not sinful for one not to ambulate (Tawaf) between them." `Aisha said, "Your interpretation is wrong for as you say, the Verse should have been: "So it is not harmful of those who perform the Hajj or Umra to the House, not to ambulate (Tawaf) between them.' This Verse was revealed in connection with the Ansar who (during the Pre-Islamic Period) used to visit Manat (i.e. an idol) after assuming their Ihram, and it was situated near Qudaid (i.e. a place at Mecca), and they used to regard it sinful to ambulate between Safa and Marwa after embracing Islam. When Islam came, they asked Allah's Messenger (ﷺ) about it, whereupon Allah revealed:-- "Verily, Safa and Marwa (i.e. two mountains at Mecca) are among the Symbols of Allah. So it is not harmful of those who perform the Hajj of the House (of Allah) or perform the Umra, to ambulate (Tawaf) between them." (2.158)

: Vol. 6, Book 60, Hadith 22 - Book 65, Hadith 4495

Narrated `Asim bin Sulaiman:

I asked Anas bin Malik about Safa and Marwa. Anas replied, "We used to consider (i.e. going around) them a custom of the Pre-islamic period of Ignorance, so when Islam came, we gave up going around them. Then Allah revealed" "Verily, Safa and Marwa (i.e. two mountains at Mecca) are among the Symbols of Allah. So it is not harmful of those who perform the Hajj of the House (of Allah) or perform the Umra to ambulate (Tawaf) between them." (2.158)

: Vol. 6, Book 60, Hadith 23 - Book 65, Hadith 4496

Narrated `Abdullah:

The Prophet (ﷺ) said one statement and I said another. The Prophet (ﷺ) said "Whoever dies while still invoking anything other than Allah as a rival to Allah, will enter Hell (Fire)." And I said, "Whoever dies without invoking anything as a rival to Allah, will enter Paradise."

: Vol. 6, Book 60, Hadith 24 - Book 65, Hadith 4497

Narrated Ibn `Abbas:

The law of Qisas (i.e. equality in punishment) was prescribed for the children of Israel, but the Diya (i.e. blood money was not ordained for them). So Allah said to this Nation (i.e. Muslims): "O you who believe! The law of Al-Qisas (i.e. equality in punishment) is prescribed for you in cases of murder: The free for the free, the slave for the slave, and the female for the female. But if the relatives (or one of them) of the killed (person) forgive their brother (i.e. the killers something of Qisas (i.e. not to kill the killer by accepting blood money in the case of intentional murder)----then the relatives (of the killed person) should demand blood-money in a reasonable manner and the killer must pay with handsome gratitude. This is an allevitation and a Mercy from your Lord, (in comparison to what was prescribed for the nations before you). So after this, whoever transgresses the limits (i.e. to kill the killer after taking the blood-money) shall have a painful torment." (2.178)

: Vol. 6, Book 60, Hadith 25 - Book 65, Hadith 4498

Narrated Anas:

The Prophet (ﷺ) said, "The prescribed Law of Allah is the equality in punishment (i.e. Al-Qisas)." (In cases of murders, etc.)

: Vol. 6, Book 60, Hadith 26 - Book 65, Hadith 4499

Narrated Anas:

That his aunt, Ar-Rubai' broke an incisor tooth of a girl. My aunt's family requested the girl's relatives for forgiveness but they refused; then they proposed a compensation, but they refused. Then they went to Allah's Messenger (ﷺ) and refused everything except Al-Qisas (i.e. equality in punishment). So Allah's Apostle passed the judgment of Al-Qisas (i.e. equality of punishment). Anas bin Al-Nadr said, "O Allah's Messenger (ﷺ)! Will the incisor tooth of Ar-Rubai be broken? No, by Him Who sent you with the Truth, her incisor tooth will not be broken." Allah's Messenger (ﷺ) said, "O Anas! The prescribed law of Allah is equality in punishment (i.e. Al-Qisas.)" Thereupon those people became satisfied and forgave her. Then Allah's Messenger (ﷺ) said, "Among Allah's Worshippers there are some who, if they took Allah's Oath (for something), Allah fulfill their oaths."

: Vol. 6, Book 60, Hadith 27 - Book 65, Hadith 4500

Narrated Ibn `Umar:

Fasting was observed on the day of 'Ashura' (i.e. 10th of Muharram) by the people of the Pre-lslamic Period. But when (the order of compulsory fasting) in the month of Ramadan was revealed, the Prophet said, "It is up to one to fast on it (i.e. day of 'Ashura') or not."

: Vol. 6, Book 60, Hadith 28 - Book 65, Hadith 4501

Narrated `Aisha:

The people used to fast on the day of 'Ashura' before fasting in Ramadan was prescribed but when (the order of compulsory fasting in) Ramadan was revealed, it was up to one to fast on it (i.e. 'Ashura') or not.

: Vol. 6, Book 60, Hadith 29 - Book 65, Hadith 4502

Narrated `Abdullah:

That Al-Ash'ath entered upon him while he was eating. Al-Ash'ath said, "Today is 'Ashura." I said (to him), "Fasting had been observed (on such a day) before (the order of compulsory fasting in) Ramadan was revealed. But when (the order of fasting in) Ramadan was revealed, fasting (on 'Ashura') was given up, so come and eat."

: Vol. 6, Book 60, Hadith 30 - Book 65, Hadith 4503

Narrated Aisha:

During the Pre-lslamic Period of ignorance the Quraish used to observe fasting on the day of 'Ashura', and the Prophet (ﷺ) himself used to observe fasting on it too. But when he came to Medina, he fasted on that day and ordered the Muslims to fast on it. When (the order of compulsory fasting in) Ramadan was revealed, fasting in Ramadan became an obligation, and fasting on 'Ashura' was given up, and who ever wished to fast (on it) did so, and whoever did not wish to fast on it, did not fast.

: Vol. 6, Book 60, Hadith 31 - Book 65, Hadith 4504

Narrated 'Ata:

That he heard Ibn `Abbas reciting the Divine Verse:-- "And for those who can fast they had a choice either fast, or feed a poor for every day.." (2.184) Ibn `Abbas said, "This Verse is not abrogated, but it is meant for old men and old women who have no strength to fast, so they should feed one poor person for each day of fasting (instead of fasting).

: Vol. 6, Book 60, Hadith 32 - Book 65, Hadith 4505

Narrated Nafi`:

Ibn `Umar recited: "They had a choice, either fast or feed a poor for every day.." and added, "This Verse is abrogated."

: Vol. 6, Book 60, Hadith 33 - Book 65, Hadith 4506

Narrated Salama:

When the Divine Revelation: "For those who can fast, they had a choice either fast, or feed a poor for every day," (2.184) was revealed, it was permissible for one to give a ransom and give up fasting, till the Verse succeeding it was revealed and abrogated it.

: Vol. 6, Book 60, Hadith 34 - Book 65, Hadith 4507

Narrated Al-Bara:

When the order of compulsory fasting of Ramadan was revealed, the people did not have sexual relations with their wives for the whole month of Ramadan, but some men cheated themselves (by violating that restriction). So Allah revealed:-- "Allah is aware that you were deceiving yourselves but He accepted your repentance and for gave you.." (3.187)

: Vol. 6, Book 60, Hadith 35 - Book 65, Hadith 4508

Narrated Ash-Shu`bi:

`Adi took a white rope (or thread) and a black one, and when some part of the night had passed, he looked at them but he could not distinguish one from the other. The next morning he said, "O Allah's Apostle! I put (a white thread and a black thread) underneath my pillow." The Prophet (ﷺ) said, "Then your pillow is too wide if the white thread (of dawn) and the black thread (of the night) are underneath your pillow! "

: Vol. 6, Book 60, Hadith 36 - Book 65, Hadith 4509

Narrated `Adi bin Hatim:

I said, "O Allah's Messenger (ﷺ)! What is the meaning of the white thread distinct from the black thread? Are these two threads?" He said, "You are not intelligent if you watch the two threads." He then added, "No, it is the darkness of the night and the whiteness of the day."

: Vol. 6, Book 60, Hadith 37 - Book 65, Hadith 4510

Narrated Sahl bin Sa`d The Verse "And eat and drink until the white thread appears to you distinct:

from the black thread." was revealed, but: '... of dawn' was not revealed (along with it) so some men, when intending to fast, used to tie their legs, one with white thread and the other with black thread and would keep on eating till they could distinguish one thread from the other. Then Allah revealed' ... of dawn,' whereupon they understood that meant the night and the day.

: Vol. 6, Book 60, Hadith 38 - Book 65, Hadith 4511

Narrated Al-Bara:

In the Pre-lslamic Period when the people assumed Ihram, they would enter their houses from the back. So Allah revealed:-- "And it is not righteousness that you enter houses from the back, but the righteous man is he who fears Allah, obeys His Orders and keeps away from what He has forbidden. So enter houses through their doors." (2.189)

: Vol. 6, Book 60, Hadith 39 - Book 65, Hadith 4512

Narrated Nafi`:

During the affliction of Ibn Az-Zubair, two men came to Ibn `Umar and said, "The people are lost, and you are the son of `Umar, and the companion of the Prophet, so what forbids you from coming out?" He said, "What forbids me is that Allah has prohibited the shedding of my brother's blood." They both said, "Didn't Allah say, 'And fight then until there is no more affliction?" He said "We fought until there was no more affliction and the worship is for Allah (Alone while you want to fight until there is affliction and until the worship become for other than Allah." Narrated Nafi` (through another group of sub-narrators): A man came to Ibn `Umar and said, "O Abu `Abdur Rahman! What made you perform Hajj in one year and Umra in another year and leave the Jihad for Allah' Cause though you know how much Allah recommends it?" Ibn `Umar replied, "O son of my brother! Islam is founded on five principles, i.e. believe in Allah and His Apostle, the five compulsory prayers, the fasting of the month of Ramadan, the payment of Zakat, and the Hajj to the House (of Allah)." The man said, "O Abu `Abdur Rahman! Won't you listen to why Allah has mentioned in His Book: 'If two groups of believers fight each other, then make peace between them, but if one of then transgresses beyond bounds against the other, then you all fight against the one that transgresses. (49.9) and:--"And fight them till there is no more affliction (i.e. no more worshiping of others along with Allah)." Ibn `Umar said, "We did it, during the lifetime of Allah's Messenger (ﷺ) when Islam had only a few followers. A man would be put to trial because of his religion; he would either be killed or tortured. But when the Muslims increased, there was no more afflictions or oppressions." The man said, "What is your opinion about `Uthman and `Ali?" Ibn `Umar said, "As for `Uthman, it seems that Allah has forgiven him, but you people dislike that he should be forgiven. And as for `Ali, he is the cousin of Allah's Messenger (ﷺ) and his son-in-law." Then he pointed with his hand and said, "That is his house which you see."

: Vol. 6, Book 60, Hadith 40 - Book 65, Hadith 4513

Narrated Abu Wail:

Hudhaifa said, "The Verse:-- "And spend (of your wealth) in the Cause of Allah and do not throw yourselves in destruction," (2.195) was revealed concerning spending in Allah's Cause (i.e. Jihad).

: Vol. 6, Book 60, Hadith 41 - Book 65, Hadith 4516

Narrated `Abdullah bin Maqal:

I sat with Ka`b bin Ujra in this mosque, i.e. Kufa Mosque, and asked him about the meaning of: "Pay a ransom (i.e. Fidya) of either fasting or . . . . (2.196)" He said, "I was taken to the Prophet (ﷺ) while lice were falling on my face. The Prophet (ﷺ) said, 'I did not think that your trouble reached to such an extent. Can you afford to slaughter a sheep (as a ransom for shaving your head)?' I said, 'No.' He said, 'Then fast for three days, or feed six poor persons by giving half a Sa of food for each and shave your head.' So the above Verse was revealed especially for me and generally for all of you."

: Vol. 6, Book 60, Hadith 42 - Book 65, Hadith 4517

Narrated `Imran bin Husain:

The Verse of Hajj-at-Tamatu was revealed in Allah's Book, so we performed it with Allah's Messenger (ﷺ), and nothing was revealed in Qur'an to make it illegal, nor did the Prophet (ﷺ) prohibit it till he died. But the man (who regarded it illegal) just expressed what his own mind suggested.

: Vol. 6, Book 60, Hadith 43 - Book 65, Hadith 4518

Narrated Ibn `Abbas:

`Ukaz, Mijanna and Dhul-Majaz were markets during the Pre-islamic Period. They (i.e. Muslims) considered it a sin to trade there during the Hajj time (i.e. season), so this Verse was revealed:-- "There is no harm for you if you seek of the Bounty of your Lord during the Hajj season." (2.198)

: Vol. 6, Book 60, Hadith 44 - Book 65, Hadith 4519

Narrated `Aisha:

The Quraish people and those who embraced their religion, used to stay at Muzdalifa and used to call themselves Al-Hums, while the rest of the Arabs used to stay at `Arafat. When Islam came, Allah ordered His Prophet to go to `Arafat and stay at it, and then pass on from there, and that is what is meant by the Statement of Allah:--"Then depart from the place whence all the people depart....." (2.199)

: Vol. 6, Book 60, Hadith 45 - Book 65, Hadith 4520

Narrated Ibn `Abbas:

A man who wants to perform the Hajj (from Mecca) can perform the Tawaf around the Ka`ba as long as he is not in the state of Ihram till he assumes the Ihram for Hajj. Then, if he rides and proceeds to `Arafat, he should take a Hadi (i.e. animal for sacrifice), either a camel or a cow or a sheep, whatever he can afford; but if he cannot afford it, he should fast for three days during the Hajj before the day of `Arafat, but if the third day of his fasting happens to be the day of `Arafat (i.e. 9th of Dhul-Hijja) then it is no sin for him (to fast on it). Then he should proceed to `Arafat and stay there from the time of the `Asr prayer till darkness falls. Then the pilgrims should proceed from `Arafat, and when they have departed from it, they reach Jam' (i.e. Al-Muzdalifa) where they ask Allah to help them to be righteous and dutiful to Him, and there they remember Allah greatly or say Takbir (i.e. Allah is Greater) and Tahlil (i.e. None has the right to be worshipped but Allah) repeatedly before dawn breaks. Then, after offering the morning (Fajr) prayer you should pass on (to Mina) for the people used to do so and Allah said:-- "Then depart from the place whence all the people depart. And ask for Allah's Forgiveness. Truly! Allah is Oft-Forgiving, Most Merciful." (2.199) Then you should go on doing so till you throw pebbles over the Jamra.

: Vol. 6, Book 60, Hadith 46 - Book 65, Hadith 4521

Narrated Anas:

The Prophet (ﷺ) used to say, "O Allah! Our Lord! Give us in this world that, which is good and in the Hereafter that, which is good and save us from the torment of the Fire." (2.201)

: Vol. 6, Book 60, Hadith 47 - Book 65, Hadith 4522

Narrated `Aisha:

The Prophet (ﷺ) said, "The most hated man in the Sight of Allah is the one who is the most quarrelsome."

: Vol. 6, Book 60, Hadith 48 - Book 65, Hadith 4523

Narrated Ibn Abu Mulaika:

Ibn `Abbas recited: "(Respite will be granted) until when the Apostles gave up hope (of their people) and thought that they were denied (by their people). There came to them Our Help ...." (12.110) reading Kudhibu without doubling the sound 'dh', and that was what he understood of the Verse. Then he went on reciting: "..even the Apostle and those who believed along with him said: When (will come) Allah's Help? Yes, verily, Allah's Help is near." (2.214) Then I met `Urwa bin Az-Zubair and I mentioned that to him. He said, "Aisha said, 'Allah forbid! By Allah, Allah never promised His Apostle anything but he knew that it would certainly happen before he died. But trials were continuously presented before the Apostles till they were afraid that their followers would accuse them of telling lies. So I used to recite:-- "Till they (come to) think that they were treated as liars." reading 'Kudh-dhibu with double 'dh.'

: Vol. 6, Book 60, Hadith 49 - Book 65, Hadith 4524

Narrated Nafi`:

Whenever Ibn `Umar recited the Qur'an, he would not speak to anyone till he had finished his recitation. Once I held the Qur'an and he recited Surat-al-Baqara from his memory and then stopped at a certain Verse and said, "Do you know in what connection this Verse was revealed? " I replied, "No." He said, "It was revealed in such-and-such connection." Ibn `Umar then resumed his recitation. Nafi` added regarding the Verse:--"So go to your tilth when or how you will" Ibn `Umar said, "It means one should approach his wife in .."

: Vol. 6, Book 60, Hadith 50 - Book 65, Hadith 4526

Narrated Jabir:

Jews used to say: "If one has sexual intercourse with his wife from the back, then she will deliver a squint-eyed child." So this Verse was revealed:-- "Your wives are a tilth unto you; so go to your tilth when or how you will." (2.223)

: Vol. 6, Book 60, Hadith 51 - Book 65, Hadith 4528

Narrated Al-Hasan:

The sister of Ma'qal bin Yasar was divorced by her husband who left her till she had fulfilled her term of 'Iddat (i.e. the period which should elapse before she can Remarry) and then he wanted to remarry her but Maqal refused, so this Verse was revealed:-- "Do not prevent them from marrying their (former) husbands." (2.232)

: Vol. 6, Book 60, Hadith 52 - Book 65, Hadith 4529

Narrated Ibn Az-Zubair:

I said to `Uthman bin `Affan (while he was collecting the Qur'an) regarding the Verse:-- "Those of you who die and leave wives ..." (2.240) "This Verse was abrogated by an other Verse. So why should you write it? (Or leave it in the Qur'an)?" `Uthman said. "O son of my brother! I will not shift anything of it from its place."

: Vol. 6, Book 60, Hadith 53 - Book 65, Hadith 4530

Narrated Mujahi:

(regarding the Verse):-- "Those of you who die and leave wives behind. They - (their wives) -- shall wait (as regards their marriage) for four months and ten days)." (2.234) The widow, according to this Verse, was to spend this period of waiting with her husband's family, so Allah revealed: "Those of you who die and leave wives (i.e. widows) should bequeath for their wives, a year's maintenance and residences without turning them out, but if they leave (their residence), there is no blame on you for what they do with themselves provided it is honorable.' (i.e. lawful marriage) (2.240). So Allah entitled the widow to be bequeathed extra maintenance for seven months and twenty nights, and that is the completion of one year. If she wished she could stay (in her husband's home) according to the will, and she could leave it if she wished, as Allah says: "..without turning them out, but if they leave (the residence), there is no blame on you." So the 'Idda (i.e. four months and ten days as it) is obligatory for her. 'Ata said: Ibn `Abbas said, "This Verse, i.e. the Statement of Allah: "..without turning them out.." cancelled the obligation of staying for the waiting period in her dead husband's house, and she can complete this period wherever she likes." 'Ata's aid: If she wished, she could complete her 'Idda by staying in her dead husband's residence according to the will or leave it according to Allah's Statement:-- "There is no blame on you for what they do with themselves." `Ata' added: Later the regulations of inheritance came and abrogated the order of the dwelling of the widow (in her dead husband's house), so she could complete the 'Idda wherever she likes. And it was no longer necessary to provide her with a residence. Ibn `Abbas said, "This Verse abrogated her (i.e. widow's) dwelling in her dead husband's house and she could complete the 'Idda (i.e. four months and ten days) wherever she liked, as Allah's Statement says:--"...without turning them out..."

: Vol. 6, Book 60, Hadith 54 - Book 65, Hadith 4531

Narrated Muhammad bin Seereen:

I sat in a gathering in which the chiefs of the Ansar were present, and `Abdur-Rahman bin Abu Laila was amongst them. I mentioned the narration of `Abdullah bin `Utba regarding the question of Subai'a bint Al-Harith. `Abdur-Rahman said, "But `Abdullah's uncle used not to say so." I said, "I am too brave if I tell a lie concerning a person who is now in Al-Kufa," and I raised my voice. Then I went out and met Malik bin 'Amir or Malik bin `Auf, and said, "What was the verdict of Ibn Mas`ud about the pregnant widow whose husband had died?" He replied, "Ibn Mas`ud said, 'Why do you impose on her the hard order and don't let her make use of the leave? The shorter Sura of women (i.e. Surat-at- Talaq) was revealed after the longer Sura (i.e. Surat-al-Baqara)." (i.e. Her 'Idda is up till she delivers.)

: Vol. 6, Book 60, Hadith 55 - Book 65, Hadith 4532

Narrated `Ali (through two chains):

On the day of Al-Khandaq (the battle of the Trench). the Prophet (ﷺ) said, "They (i.e. pagans prevented us from offering the middle (the Best) Prayer till the sun had set. May Allah fill their graves, their houses (or their bodies) with fire."

: Vol. 6, Book 60, Hadith 57 - Book 65, Hadith 4533

Narrated Zaid bin Arqam:

We used to speak while in prayer. One of us used to speak to his brother (while in prayer) about his need, till the Verse was revealed:-- "Guard strictly the (five obligatory) prayers, especially the middle (the Best) (`Asr) Prayer and stand before Allah with obedience (and not to speak to others during the prayers)." Then we were ordered not to speak in the prayers.

: Vol. 6, Book 60, Hadith 58 - Book 65, Hadith 4534

Narrated Nafi`:

Whenever `Abdullah bin `Umar was asked about Salat-al-Khauf (i.e. prayer of fear) he said, "The Imam comes forward with a group of people and leads them in a one rak`a prayer while another group from them who has not prayed yet, stay between the praying group and the enemy. When those who are with the Imam have finished their one rak`a, they retreat and take the positions of those who have not prayed but they will not finish their prayers with Taslim. Those who have not prayed, come forward to offer a rak`a with the Imam (while the first group covers them from the enemy). Then the Imam, having offered two rak`at, finishes his prayer. Then each member of the two groups offer the second rak`a alone after the Imam has finished his prayer. Thus each one of the two groups will have offered two rak`at. But if the fear is too great, they can pray standing on their feet or riding on their mounts, facing the Qibla or not." Nafi` added: I do not think that `Abdullah bin `Umar narrated this except from Allah's Messenger (ﷺ) (See Hadith No. 451, Vol 5 to know exactly "The Fear Prayer.")

: Vol. 6, Book 60, Hadith 59 - Book 65, Hadith 4535

Narrated Ibn Az-Zubair:

I said to `Uthman, "This Verse which is in Surat-al-Baqara: "Those of you who die and leave widows behind...without turning them out." has been abrogated by another Verse. Why then do you write it (in the Qur'an)?" `Uthman said. "Leave it (where it is), O the son of my brother, for I will not shift anything of it (i.e. the Qur'an) from its original position."

: Vol. 6, Book 60, Hadith 60 - Book 65, Hadith 4536

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "We have more right to be in doubt than Abraham when he said, 'My Lord! Show me how You give life to the dead.' He said, 'Do you not believe?' He said, 'Yes (I believe) but to be stronger in Faith.' "(2.260)

: Vol. 6, Book 60, Hadith 61 - Book 65, Hadith 4537

Narrated Ubaid bin Umair:

Once `Umar (bin Al-Khattab) said to the companions of the Prophet (ﷺ) "What do you think about this Verse:--"Does any of you wish that he should have a garden?" They replied, "Allah knows best." `Umar became angry and said, "Either say that you know or say that you do not know!" On that Ibn `Abbas said, "O chief of the believers! I have something in my mind to say about it." `Umar said, "O son of my brother! Say, and do not under estimate yourself." Ibn `Abbas said, "This Verse has been set up as an example for deeds." `Umar said, "What kind of deeds?" Ibn `Abbas said, "For deeds." `Umar said, "This is an example for a rich man who does goods out of obedience of Allah and then Allah sends him Satan whereupon he commits sins till all his good deeds are lost."

: Vol. 6, Book 60, Hadith 62 - Book 65, Hadith 4538

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The poor person is not the one for whom a date or two or a morsel or two (of food is sufficient but the poor person is he who does not (beg or) ask the people (for something) or show his poverty at all. Recite if you wish, (Allah's Statement): "They do not beg of people at all." (2.273)

: Vol. 6, Book 60, Hadith 63 - Book 65, Hadith 4539

Narrated `Aisha:

When the Verses of Surat-al-Baqara regarding usury (i.e. Riba) were revealed, Allah's Messenger (ﷺ) recited them before the people and then he prohibited the trade of alcoholic liquors.

: Vol. 6, Book 60, Hadith 64 - Book 65, Hadith 4540

Narrated `Aisha:

When the last Verses of Surat-al-Baqara were revealed. Allah's Messenger (ﷺ) went out and recited them in the Mosque and prohibited the trade of alcoholic liquors.

: Vol. 6, Book 60, Hadith 65 - Book 65, Hadith 4541

Narrated `Aisha:

When the last Verses of Surat-al-Baqara were revealed, the Prophet (ﷺ) read them in the Mosque and prohibited the trade of alcoholic liquors.

: Vol. 6, Book 60, Hadith 66 - Book 65, Hadith 4542

Narrated `Aisha:

When the last Verses of Surat-al-Baqara were revealed, Allah's Messenger (ﷺ) stood up and recited them before us and then prohibited the trade of alcoholic liquors.

: Vol. 6, Book 60, Hadith 66 - Book 65, Hadith 4543

Narrated Ibn `Abbas:

The last Verse (in the Qur'an) revealed to the Prophet (ﷺ) was the Verse dealing with usury (i.e. Riba).

: Vol. 6, Book 60, Hadith 67 - Book 65, Hadith 4544

Narrated Ibn `Umar:

This Verse:--"Whether you show what is in your minds or conceal it.." (2.284) was abrogated.

: Vol. 6, Book 60, Hadith 68 - Book 65, Hadith 4545

Narrated Marwan Al-Asghar:

A man from the companions of Allah's Messenger (ﷺ) who I think, was Ibn `Umar said, "The Verse:-- "Whether you show what is in your minds or conceal it...." was abrogated by the Verse following it."

: Vol. 6, Book 60, Hadith 69 - Book 65, Hadith 4546

Narrated `Aisha:

Allah's Messenger (ﷺ) recited the Verse:-- "It is He who has sent down to you the Book. In it are Verses that are entirely clear, they are the foundation of the Book, others not entirely clear. So as for those in whose hearts there is a deviation (from the Truth). follow thereof that is not entirely clear seeking affliction and searching for its hidden meanings; but no one knows its hidden meanings but Allah. And those who are firmly grounded in knowledge say: "We believe in it (i.e. in the Qur'an) the whole of it (i.e. its clear and unclear Verses) are from our Lord. And none receive admonition except men of understanding." (3.7) Then Allah's Messenger (ﷺ) said, "If you see those who follow thereof that is not entirely clear, then they are those whom Allah has named [as having deviation (from the Truth)] 'So beware of them."

: Vol. 6, Book 60, Hadith 70 - Book 65, Hadith 4547

Narrated Sa`id bin Al-Musaiyab:

Abu Huraira said, "The Prophet (ﷺ) said, 'No child is born but that, Satan touches it when it is born whereupon it starts crying loudly because of being touched by Satan, except Mary and her son." Abu Huraira then said, "Recite, if you wish: "And I seek Refuge with You (Allah) for her and her offspring from Satan, the outcast." (3.36)

: Vol. 6, Book 60, Hadith 71 - Book 65, Hadith 4548

Narrated Abu Wail:

`Abdullah bin Masud said, "Allah's Messenger (ﷺ) said, 'Whoever takes an oath when asked to do so, in which he may deprive a Muslim of his property unlawfully, will meet Allah Who will be angry with him.' So Allah revealed in confirmation of this statement:--"Verily! Those who Purchase a small gain at the cost of Allah's Covenant and oaths, they shall have no portion in the Hereafter..." (3.77) Then entered Al-Ash'ath bin Qais and said, "What is Abu `Abdur-Rahman narrating to you?" We replied, 'So-and-so." Al-Ash'ath said, "This Verse was revealed in my connection. I had a well in the land of my cousin (and he denied my, possessing it). On that the Prophet (ﷺ) said to me, 'Either you bring forward a proof or he (i.e. your cousin) takes an oath (to confirm his claim)' I said, 'I am sure he would take a (false) oath, O Allah's Messenger (ﷺ).' He said, 'If somebody takes an oath when asked to do so through which he may deprive a Muslim of his property (unlawfully) and he is a liar in his oath, he will meet Allah Who will be angry with him.' "

: Vol. 6, Book 60, Hadith 72 - Book 65, Hadith 4549

Narrated `Abdullah bin Abu `Aufa:

A man displayed some merchandise in the market and took an oath that he had been offered a certain price for it while in fact he had not, in order to cheat a man from the Muslims. So then was revealed:-- "Verily! Those who purchase a small gain at the cost of Allah's Covenant and their oaths..."(3.77)

: Vol. 6, Book 60, Hadith 73 - Book 65, Hadith 4551

Narrated Ibn Abu Mulaika:

Two women were stitching shoes in a house or a room. Then one of them came out with an awl driven into her hand, and she sued the other for it. The case was brought before Ibn `Abbas, Ibn `Abbas said, "Allah's Messenger (ﷺ) said, 'If people were to be given what they claim (without proving their claim) the life and property of the nation would be lost.' Will you remind her (i.e. the defendant), of Allah and recite before her:--"Verily! Those who purchase a small gain at the cost of Allah's Covenant and their oaths..."(3.77) So they reminded her and she confessed. Ibn `Abbas then said, "The Prophet (ﷺ) said, 'The oath is to be taken by the defendant (in the absence of any proof against him).

: Vol. 6, Book 60, Hadith 74 - Book 65, Hadith 4552

Narrated Ibn `Abbas:

Abu Sufyan narrated to me personally, saying, "I set out during the Truce that had been concluded between me and Allah's Messenger (ﷺ). While I was in Sham, a letter sent by the Prophet (ﷺ) was brought to Heraclius. Dihya Al-Kalbi had brought and given it to the governor of Busra, and the latter forwarded it to Heraclius. Heraclius said, 'Is there anyone from the people of this man who claims to be a prophet?' The people replied, 'Yes.' So I along with some of Quraishi men were called and we entered upon Heraclius, and we were seated in front of him. Then he said, 'Who amongst you is the nearest relative to the man who claims to be a prophet?' So they made me sit in front of him and made my companions sit behind me. Then he called upon his translator and said (to him). 'Tell them (i.e. Abu Sufyan's companions) that I am going to ask him (i.e. Abu Sufyan) regarding that man who claims to be a prophet. So, if he tell me a lie, they should contradict him (instantly).' By Allah, had I not been afraid that my companions would consider me a liar, I would have told lies. Heraclius then said to his translator, 'Ask him: What is his (i.e. the Prophet's) family status amongst you? I said, 'He belongs to a noble family amongst us." Heraclius said, 'Was any of his ancestors a king?' I said, 'No.' He said, 'Did you ever accuse him of telling lies before his saying what he has said?' I said, 'No.' He said, 'Do the nobles follow him or the poor people?' I said, 'It is the poor who followed him.' He said, 'Is the number of his follower increasing or decreasing?' I said, 'The are increasing.' He said, 'Does anyone renounce his religion (i.e. Islam) after embracing it, being displeased with it?' I said, 'No.' He said, 'Did you fight with him?' I replied, 'Yes.' He said, 'How was your fighting with him?' I said, 'The fighting between us was undecided and victory was shared by him and us by turns. He inflicts casualties upon us and we inflict casualties upon him.' He said, 'Did he ever betray?' I said, 'No, but now we are away from him in this truce and we do not know what he will do in it" Abu Sufyan added, "By Allah, I was not able to insert in my speech a word (against him) except that. Heraclius said, 'Did anybody else (amongst you) ever claimed the same (i.e. Islam) before him? I said, 'No.' Then Heraclius told his translator to tell me (i.e. Abu Sufyan), 'I asked you about his family status amongst you, and you told me that he comes from a noble family amongst you Verily, all Apostles come from the noblest family among their people. Then I asked you whether any of his ancestors was a king, and you denied that. Thereupon I thought that had one of his fore-fathers been a king, I would have said that he (i.e. Muhammad) was seeking to rule the kingdom of his fore-fathers. Then I asked you regarding his followers, whether they were the noble or the poor among the people,

and you said that they were only the poor (who follow him). In fact, such are the followers of the Apostles. Then I asked you whether you have ever accused him of telling lies before saying what he said, and your reply was in the negative. Therefore, I took for granted that a man who did not tell a lie about others, could ever tell a lie about Allah. Then I asked you whether anyone of his followers had renounced his religion (i.e. Islam) after embracing it, being displeased with it, and you denied that. And such is Faith when it mixes with the cheerfulness of the hearts. Then I asked you whether his followers were increasing or decreasing. You claimed that they were increasing. That is the way of true faith till it is complete. Then I asked you whether you had ever fought with him, and you claimed that you had fought with him and the battle between you and him was undecided and the victory was shared by you and him in turns; he inflicted casual ties upon you and you inflicted casualties upon them. Such is the case with the Apostles; they are out to test and the final victory is for them. Then I asked you whether he had ever betrayed; you claimed that he had never betrayed. I need, Apostles never betray. Then I asked you whether anyone had said this statement before him; and you denied that. Thereupon I thought if somebody had said that statement before him, then I would have said that he was but a man copying some sayings said before him." Abu Safyan said, "Heraclius then asked me, 'What does he order you to do?' I said, 'He orders us (to offer) prayers and (to pay) Zakat and to keep good relationship with the Kith and kin and to be chaste.' Then Heraclius said, 'If whatever you have said, is true, he is really a prophet, and I knew that he (i.e. the Prophet (ﷺ)) was going to appear, but I never thought that he would be from amongst you. If I were certain that I can reach him, I would like to meet him and if I were with him, I would wash his feet; and his kingdom will expand (surely to what is under my feet.' Then Heraclius asked for the letter of Allah's Messenger (ﷺ) and read it wherein was written: "In the Name of Allah, the Most Beneficent, the Most Merciful. This letter is) from Muhammad, Apostle of Allah, to Heraclius, the sovereign of Byzantine..... Peace be upon him who follows the Right Path. Now then, I call you to embrace Islam. Embrace Islam and you will be saved (from Allah's Punishment); embrace Islam, and Allah will give you a double reward, but if you reject this, you will be responsible for the sins of all the people of your kingdom (Allah's Statement):--"O the people of the Scripture (Jews and Christians)! Come to a word common to you and us that we worship None but Allah....bear witness that we are Muslims.' (3.64) When he finished reading the letter, voices grew louder near him and there was a great hue and cry, and we were ordered to go out." Abu Sufyan added, "While coming out, I said to my companions, 'The situation of Ibn Abu Kabsha (i.e. Muhammad) has

become strong; even the king of Banu Al14 Asfar is afraid of him.' So I continued to believe that Allah's Messenger (ﷺ) would be victorious, till Allah made me embrace Islam." Az-Zuhri said, "Heraclius then invited all the chiefs of the Byzantines and had them assembled in his house and said, 'O group of Byzantines! Do you wish to have a permanent success and guidance and that your kingdom should remain with you?' (Immediately after hearing that), they rushed towards the gate like onagers, but they found them closed. Heraclius then said, 'Bring them back to me.' So he called them and said, 'I just wanted to test the strength of your adherence to your religion. Now I have observed of you that which I like.' Then the people fell in prostration before him and became pleased with him." (See Hadith No. 6,Vol 1)

: Vol. 6, Book 60, Hadith 75 - Book 65, Hadith 4553

Narrated Anas bin Malik:

Out of all the Ansar, living in Medina, Abu Talha had the largest number of (date palm trees) gardens, and the most beloved of his property to him was Bairuha garden which was standing opposite the Mosque (of the Prophet). Allah's Messenger (ﷺ) used to enter it and drink of its good water. When the Verse:--"By no means shall you attain righteousness unless you spend (in charity) of that which you love." (3.92) Abu Talha got up and said, "O Allah's Messenger (ﷺ), Allah says:--"By no means shall you attain righteousness unless you spend (in charity) of that which you love." (3.92) and the most beloved of my property to me is the Bairuha garden, so I give it (as a charitable gift) in Allah's Cause and hope to receive good out of it, and to have it stored for me with Allah. So, O Allah's Messenger (ﷺ)! Dispose it of (i.e. utilize it) in the way Allah orders you (to dispose it of)." Allah's Messenger (ﷺ) said, "Bravo! That is a fruitful property! That is a fruitful property! I have heard what you have said and I think that you should distribute that (garden) amongst your relatives." The Abu Talha distributed that garden amongst his relatives and his cousins. Narrated Yahya bin Yahya: I learnt from Malik, "..a fruitful property."

: Vol. 6, Book 60, Hadith 76 - Book 65, Hadith 4554

Narrated Anas:

Abu Talha distributed the garden between Hassan and Ubai, but he did not give me anything thereof although I was a nearer relative to him.

: Vol. 6, Book 60, Hadith 78 - Book 65, Hadith 4555

Narrated `Abdullah bin `Umar:

The Jews brought to the Prophet (ﷺ) a man and a woman from among them who had committed illegal sexual intercourse. The Prophet (ﷺ) said to them, "How do you usually punish the one amongst you who has committed illegal sexual intercourse?" They replied, "We blacken their faces with coal and beat them," He said, "Don't you find the order of Ar-Rajm (i.e. stoning to death) in the Torah?" They replied, "We do not find anything in it." `Abdullah bin Salam (after hearing this conversation) said to them. "You have told a lie! Bring here the Torah and recite it if you are truthful." (So the Jews brought the Torah). And the religious teacher who was teaching it to them, put his hand over the Verse of Ar- Rajm and started reading what was written above and below the place hidden with his hand, but he did not read the Verse of Ar-Rajm. `Abdullah bin Salam removed his (i.e. the teacher's) hand from the Verse of Ar-Rajm and said, "What is this?" So when the Jews saw that Verse, they said, "This is the Verse of Ar-Rajm." So the Prophet (ﷺ) ordered the two adulterers to be stoned to death, and they were stoned to death near the place where biers used to be placed near the Mosque. I saw her companion (i.e. the adulterer) bowing over her so as to protect her from the stones.

: Vol. 6, Book 60, Hadith 79 - Book 65, Hadith 4556

Narrated Abu Huraira:

The Verse:--"You (true Muslims) are the best of peoples ever raised up for mankind." means, the best of peoples for the people, as you bring them with chains on their necks till they embrace Islam.

: Vol. 6, Book 60, Hadith 80 - Book 65, Hadith 4557

Narrated Jabir bin `Abdullah:

The Verse:--"When two parties from among you were about to lose heart, but Allah was their Protector," (3.122) was revealed concerning us, and we were the two parties, i.e. Banu Haritha and Banu Salama, and we do not wish (that it had not been revealed) or I would not have been pleased (if it had not been revealed), for Allah says:--"...Allah was their Protector."

: Vol. 6, Book 60, Hadith 81 - Book 65, Hadith 4558

Narrated Salim's father:

That he heard Allah's Messenger (ﷺ) on raising his head from the bowing in the last rak`a in the Fajr prayer, saying, "O Allah, curse such-and-such person and such-and-such person, and such-and-such person," after saying, "Allah hears him who sends his praises to Him, O our Lord, all praise is for you." So Allah revealed:--"Not for you (O Muhammad) (but for Allah) is the decision, verily they are indeed wrongdoers." (3.128)

: Vol. 6, Book 60, Hadith 82 - Book 65, Hadith 4559

Narrated Abu Huraira:

Whenever Allah's Messenger (ﷺ) intended to invoke evil upon somebody or invoke good upon somebody, he used to invoke (Allah after bowing (in the prayer). Sometimes after saying, "Allah hears him who sends his praises to Him, all praise is for You, O our Lord," he would say, "O Allah. Save Al-Walid bin Al-Walid and Salama bin Hisham, and `Aiyash bin Abu Rabi`a. O Allah! Inflict Your Severe Torture on Mudar (tribe) and strike them with (famine) years like the years of Joseph." The Prophet (ﷺ) used to say in a loud voice, and he also used to say in some of his Fajr prayers, "O Allah! Curse soand- so and so-and-so." naming some of the Arab tribes till Allah revealed:--"Not for you (O Muhammad) (but for Allah) is the decision." (3.128)

: Vol. 6, Book 60, Hadith 83 - Book 65, Hadith 4560

Narrated Al-Bara bin Azib:

The Prophet (ﷺ) appointed `Abdullah bin Jubair as the commander of the infantry during the battle of Uhud. They returned defeated, and that is what is meant by:-- "And the Apostle was calling them back in the rear. None remained with the Prophet (ﷺ) then, but twelve men."

: Vol. 6, Book 60, Hadith 84 - Book 65, Hadith 4561

Narrated Abu Talha:

Slumber overtook us during the battle of Uhud while we were in the front files. My sword would fall from my hand and I would pick it up, and again it would fall down and I would pick it up again.

: Vol. 6, Book 60, Hadith 85 - Book 65, Hadith 4562

Narrated Ibn `Abbas:

'Allah is Sufficient for us and He Is the Best Disposer of affairs," was said by Abraham when he was thrown into the fire; and it was said by Muhammad when they (i.e. hypocrites) said, "A great army is gathering against you, therefore, fear them," but it only increased their faith and they said: "Allah is Sufficient for us, and He is the Best Disposer (of affairs, for us)." (3.173)

: Vol. 6, Book 60, Hadith 86 - Book 65, Hadith 4563

Narrated Ibn `Abbas:

The last statement of Abraham when he was thrown into the fire was:--"Allah is Sufficient for us and He is the Best Disposer (of affairs for us)." (3.173)

: Vol. 6, Book 60, Hadith 87 - Book 65, Hadith 4564

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Anyone whom Allah has given wealth but he does not pay its Zakat, then, on the Day of Resurrection, his wealth will be presented to him in the shape of a bald-headed poisonous male snake with two poisonous glands in its mouth and it will encircle itself round his neck and bite him over his cheeks and say, "I am your wealth; I am your treasure." Then the Prophet (ﷺ) recited this Divine Verse:-- "And let not those who covetously withhold of that which Allah has bestowed upon them of His Bounty." (3.180)

: Vol. 6, Book 60, Hadith 88 - Book 65, Hadith 4565

Narrated Usama bin Zaid:

Allah's Messenger (ﷺ) rode a donkey, equipped with a thick cloth-covering made in Fadak and was riding behind him. He was going to pay visit to Sa`d bin Ubada in Banu Al-Harith bin Al-Khazraj; and this incident happened before the battle of Badr. The Prophet (ﷺ) passed by a gathering in which `Abdullah bin Ubai bin Salul was present, and that was before `Abdullah bin Ubai embraced Islam. Behold in that gathering there were people of different religions: there were Muslims, pagans, idol-worshippers and Jews, and in that gathering `Abdullah bin Rawaha was also present. When a cloud of dust raised by the donkey reached that gathering, `Abdullah bin Ubai covered his nose with his garment and then said, "Do not cover us with dust." Then Allah's Messenger (ﷺ) greeted them and stopped and dismounted and invited them to Allah (i.e. to embrace Islam) and recited to them the Holy Qur'an. On that, `Abdullah bin Ubai bin Saluil said, "O man ! There is nothing better than that what you say. If it is the truth, then do not trouble us with it in our gatherings. Return to your mount (or residence) and if somebody comes to you, relate (your tales) to him." On that `Abdullah bin Rawaha said, "Yes, O Allah's Apostle! Bring it (i.e. what you want to say) to us in our gathering, for we love that." So the Muslims, the pagans and the Jews started abusing one another till they were on the point of fighting with one another. The Prophet (ﷺ) kept on quietening them till they became quiet, whereupon the Prophet rode his animal (mount) and proceeded till he entered upon Sa`d bin Ubada. The Prophet (ﷺ) said to Sa`d, "Did you not hear what 'Abu Hub-b said?" He meant `Abdullah bin Ubai. "He said so-andso." On that Sa`d bin Ubada said, "O Allah's Messenger (ﷺ)! Excuse and forgive him, for by Him Who revealed the Book to you, Allah brought the Truth which was sent to you at the time when the people of this town (i.e. Medina) had decided unanimously to crown him and tie a turban on his head (electing him as chief). But when Allah opposed that (decision) through the Truth which Allah gave to you, he (i.e. `Abdullah bin Ubai) was grieved with jealously. and that caused him to do what you have seen." So Allah's Messenger (ﷺ) excused him, for the Prophet (ﷺ) and his companions used to forgive the pagans and the people of Scripture as Allah had ordered them, and they used to put up with their mischief with patience. Allah said: "And you shall certainly hear much that will grieve you from those who received the Scripture before you and from the pagans.....'(3.186) And Allah also said:--"Many of the people of the Scripture wish if they could turn you away as disbelievers after you have believed, from selfish envy.." (2.109) So the Prophet (ﷺ) used to stick to the principle of forgiveness for them as long as Allah ordered him to do so

till Allah permitted fighting them. So when Allah's Messenger (ﷺ) fought the battle of Badr and Allah killed the nobles of Quraish infidels through him, Ibn Ubai bin Salul and the pagans and idolaters who were with him, said, "This matter (i.e. Islam) has appeared (i.e. became victorious)." So they gave the pledge of allegiance (for embracing Islam) to Allah's Messenger (ﷺ) and became Muslims.

: Vol. 6, Book 60, Hadith 89 - Book 65, Hadith 4566

Narrated Abu Sa`id Al-Khudri:

During the lifetime of Allah's Messenger (ﷺ), some men among the hypocrites used to remain behind him (i.e. did not accompany him) when he went out for a Ghazwa and they would be pleased to stay at home behind Allah's Messenger (ﷺ) When Allah's Messenger (ﷺ) returned (from the battle) they would put forward (false) excuses and take oaths, wishing to be praised for what they had not done. So there was revealed:-- "Think not that those who rejoice in what they have done, and love to be praised for what they have not done.." (3.188)

: Vol. 6, Book 60, Hadith 90 - Book 65, Hadith 4567

Narrated Alqama bin Waqqas:

Marwan said to his gatekeeper, "Go to Ibn `Abbas, O Rafi`, and say, 'If everybody who rejoices in what he has done, and likes to be praised for what he has not done, will be punished, then all of us will be punished." Ibn `Abbas said, "What connection have you with this case? It was only that the Prophet (ﷺ) called the Jews and asked them about something, and they hid the truth and told him something else, and showed him that they deserved praise for the favor of telling him the answer to his question, and they became happy with what they had concealed. Then Ibn `Abbas recited:-- "(And remember) when Allah took a Covenant from those who were given the Scripture..and those who rejoice in what they have done and love to be praised for what they have not done.' " (3.187-188) Humaid bin `Abdur-Rahman bin `Auf narrated that Marwan had told him (the above narration).

: Vol. 6, Book 60, Hadith 91 - Book 65, Hadith 4568

Narrated Ibn `Abbas:

I stayed overnight in the house of my aunt Maimuna. Allah's Messenger (ﷺ) talked with his wife for a while and then went to bed. When it was the last third of the night, he got up and looked towards the sky and said: "Verily! In the creation of the Heavens and the Earth and in the alteration of night and day, there are indeed signs for men of understanding." (3.190) Then he stood up, performed ablution, brushed his teeth with a Siwak, and then prayed eleven rak`at. Then Bilal pronounced the Adhan (i.e. call for the Fajr prayer). The Prophet (ﷺ) then offered two rak`at (Sunna) prayer and went out (to the Mosque) and offered the (compulsory congregational) Fajr prayer.

: Vol. 6, Book 60, Hadith 93 - Book 65, Hadith 4569

Narrated Ibn `Abbas:

(One night) I stayed overnight in the house of my aunt Maimuna, and said to myself, "I will watch the prayer of Allah's Messenger (ﷺ) " My aunt placed a cushion for Allah's Messenger (ﷺ) and he slept on it in its length-wise direction and (woke-up) rubbing the traces of sleep off his face and then he recited the last ten Verses of Surat-al-`Imran till he finished it. Then he went to a hanging water skin and took it, performed the ablution and then stood up to offer the prayer. I got up and did the same as he had done, and stood beside him. He put his hand on my head and held me by the ear and twisted it. He offered two rak`at, then two rak`at, then two rak`at, then two rak`at, then two rak`at, then two rak`at, and finally the witr (i.e. one rak`a) prayer.

: Vol. 6, Book 60, Hadith 94 - Book 65, Hadith 4570

Narrated `Abdullah bin `Abbas:

That once he stayed overnight (in the house) of his aunt Maimuna. the wife of the Prophet. He added: I lay on the cushion transversely and Allah's Messenger (ﷺ) lay along with his wife in the lengthwise direction of the pillow. Allah's Messenger (ﷺ) slept till the middle of the night, either a bit before or a bit after it, and then woke up rubbing the traces of sleep off his face with his hands and then he recited the last ten Verses of Surat-al-`Imran, got up and went to a hanging water skin. He then performed the ablution from it, and it was perfect ablution, and then stood up to offer the prayer. I too did the same as he had done, and then went to stand beside him. Allah's Messenger (ﷺ) put his right hand on my head and held and twisted my right ear. He then offered two rak`at, then two rak`at, then two rak`at, then two rak`at, then two rak`at. then two rak`at, and finally one rak`a, the witr. Then he lay down again till the Muadhdhin (i.e. the call-maker) came to him, whereupon he got up and offered a light two-rak`at prayer, and went out (to the Mosque) and offered the (compulsory congregational) Fajr prayer.

: Vol. 6, Book 60, Hadith 95 - Book 65, Hadith 4571

Narrated Ibn `Abbas:

That once he stayed overnight in the house of his aunt, the wife of the Prophet. He added: I lay on the cushion transversely while Allah's Messenger (ﷺ) lay along with his wife in the lengthwise direction of cushion. Allah's Messenger (ﷺ) slept till the middle of the night, either a bit before or a bit after it, and then woke up rubbing the traces of sleep off his face with his hands, and then recited the last ten Verses of Suratal-`Imran. Then he got up and went to a hanging water skin, performed ablution from it ---- and performed it perfectly. Then he stood up to perform the prayer. I also did the same as he had done and then went to stand beside him. Allah's Messenger (ﷺ) put his right hand on my head and held and twisted my right ear. He then offered two rak`at, then two rak`at then two rak`at, then two then two rak`at, then two rak`at, and finally, one rak`a witr. Then lay down again till the Muadhdhin (i.e. the call-maker) came to him, whereupon he got up and offered a light two rak`at prayer and went out (to the Mosque) and offered the (compulsory congregational) Fajr prayer.

: Vol. 6, Book 60, Hadith 96 - Book 65, Hadith 4572

Narrated Aisha:

There was an orphan (girl) under the care of a man. He married her and she owned a date palm (garden). He married her just because of that and not because he loved her. So the Divine Verse came regarding his case: "If you fear that you shall not be able to deal justly with the orphan girls..." (4.3) The sub-narrator added: I think he (i.e. another sub-narrator) said, "That orphan girl was his partner in that datepalm (garden) and in his property."

: Vol. 6, Book 60, Hadith 97 - Book 65, Hadith 4573

Narrated `Urwa bin Az-Zubair:

That he asked `Aisha regarding the Statement of Allah: "If you fear that you shall not be able to deal justly with the orphan girls..." (4.3) She said, "O son of my sister! An Orphan girl used to be under the care of a guardian with whom she shared property. Her guardian, being attracted by her wealth and beauty, would intend to marry her without giving her a just Mahr, i.e. the same Mahr as any other person might give her (in case he married her). So such guardians were forbidden to do that unless they did justice to their female wards and gave them the highest Mahr their peers might get. They were ordered (by Allah, to marry women of their choice other than those orphan girls." `Aisha added," The people asked Allah's Messenger (ﷺ) his instructions after the revelation of this Divine Verse whereupon Allah revealed: "They ask your instruction regarding women " (4.127) `Aisha further said, "And the Statement of Allah: "And yet whom you desire to marry." (4.127) as anyone of you refrains from marrying an orphan girl (under his guardianship) when she is lacking in property and beauty." `Aisha added, "So they were forbidden to marry those orphan girls for whose wealth and beauty they had a desire unless with justice, and that was because they would refrain from marrying them if they were lacking in property and beauty."

: Vol. 6, Book 60, Hadith 98 - Book 65, Hadith 4574

Narrated Aisha:

regarding the Statement of Allah: "And whoever amongst the guardian is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his work). This Verse was revealed regarding the orphan's property. If the guardian is poor, he can take from the property of the orphan, what is just and reasonable according to his work and the time he spends on managing it.

: Vol. 6, Book 60, Hadith 99 - Book 65, Hadith 4575

Narrated Ikrama:

Ibn `Abbas said (regarding the verse), "And when the relatives and the orphans and the poor are present at the time of division, "this verse and its order is valid and not abrogated."

: Vol. 6, Book 60, Hadith 100 - Book 65, Hadith 4576

Narrated Jabir:

The Prophet (ﷺ) and Abu Bakr came on foot to pay me a visit (during my illness) at Banu Salama's (dwellings). The Prophet (ﷺ) found me unconscious, so he asked for water and performed the ablution from it and sprinkled some water over it. I came to my senses and said, "O Allah's Messenger (ﷺ)! What do you order me to do as regards my wealth?" So there was revealed:-- "Allah commands you as regards your children's (inheritance):" (4.11)

: Vol. 6, Book 60, Hadith 101 - Book 65, Hadith 4577

Narrated Ibn `Abbas:

(In the Pre-Islamic Period) the children used to inherit all the property but the parents used to inherit only through a will. So Allah cancelled that which He liked to cancel and put decreed that the share of a son was to be twice the share of a daughter, and for the parents one-sixth for each one of them, or one third, and for the wife one-eighth or one-fourth, and for the husband one-half, or one-fourth.

: Vol. 6, Book 60, Hadith 102 - Book 65, Hadith 4578

Narrated Ibn `Abbas:

regarding the Divine Verse: "O you who believe! You are forbidden to inherit women against their will, and you should not treat them with harshness that you may take back part of the (Mahr) dower you have given them." (4.19) (Before this revelation) if a man died, his relatives used to have the right to inherit his wife, and one of them could marry her if he would, or they would give her in marriage if they wished, or, if they wished, they would not give her in marriage at all, and they would be more entitled to dispose her, than her own relatives. So the above Verse was revealed in this connection.

: Vol. 6, Book 60, Hadith 103 - Book 65, Hadith 4579

Narrated Ibn `Abbas:

Regarding the Verse: "To everyone, We have appointed heirs." (4.33) 'Mawali' means heirs. And regarding:-- "And those to whom your right hands have pledged." When the Emigrants came to Medina, an Emigrant used to be the heir of an Ansari with the exclusion of the latter's relatives, and that was because of the bond of brotherhood which the Prophet (ﷺ) had established between them (i.e. the Emigrants and the Ansar). So when the Verses:-- "To everyone We have appointed heirs." was revealed, (the inheritance through bond of brotherhood) was cancelled. Ibn `Abbas then said: "And those to whom your right hands have pledged." is concerned with the covenant of helping and advising each other. So allies are no longer to be the heir of each other, but they can bequeath each other some of their property by means of a will.

: Vol. 6, Book 60, Hadith 104 - Book 65, Hadith 4580

Narrated Abu Sa`id Al-Khudri:

During the lifetime of the Prophet (ﷺ) some people said, : O Allah's Messenger (ﷺ)! Shall we see our Lord on the Day of Resurrection?" The Prophet (ﷺ) said, "Yes; do you have any difficulty in seeing the sun at midday when it is bright and there is no cloud in the sky?" They replied, "No." He said, "Do you have any difficulty in seeing the moon on a full moon night when it is bright and there is no cloud in the sky?" They replied, "No." The Prophet (ﷺ) said, "(Similarly) you will have no difficulty in seeing Allah on the Day of Resurrection as you have no difficulty in seeing either of them. On the Day of Resurrection, a call-maker will announce, "Let every nation follow that which they used to worship." Then none of those who used to worship anything other than Allah like idols and other deities but will fall in Hell (Fire), till there will remain none but those who used to worship Allah, both those who were obedient (i.e. good) and those who were disobedient (i.e. bad) and the remaining party of the people of the Scripture. Then the Jews will be called upon and it will be said to them, 'Who do you use to worship?' They will say, 'We used to worship Ezra, the son of Allah.' It will be said to them, 'You are liars, for Allah has never taken anyone as a wife or a son. What do you want now?' They will say, 'O our Lord! We are thirsty, so give us something to drink.' They will be directed and addressed thus, 'Will you drink,' whereupon they will be gathered unto Hell (Fire) which will look like a mirage whose different sides will be destroying each other. Then they will fall into the Fire. Afterwards the Christians will be called upon and it will be said to them, 'Who do you use to worship?' They will say, 'We used to worship Jesus, the son of Allah.' It will be said to them, 'You are liars, for Allah has never taken anyone as a wife or a son,' Then it will be said to them, 'What do you want?' They will say what the former people have said. Then, when there remain (in the gathering) none but those who used to worship Allah (Alone, the real Lord of the Worlds) whether they were obedient or disobedient. Then (Allah) the Lord of the worlds will come to them in a shape nearest to the picture they had in their minds about Him. It will be said, 'What are you waiting for?' Every nation have followed what they used to worship.' They will reply, 'We left the people in the world when we were in great need of them and we did not take them as friends. Now we are waiting for our Lord Whom we used to worship.' Allah will say, 'I am your Lord.' They will say twice or thrice, 'We do not worship any besides Allah.' "

: Vol. 6, Book 60, Hadith 105 - Book 65, Hadith 4581

Narrated `Abdullah bin Masud:

Allah's Messenger (ﷺ) said to me, "Recite (of the Qur'an) for me," I said, "Shall I recite it to you although it had been revealed to you?" He said, "I like to hear (the Qur'an) from others." So I recited Surat-an- Nisa' till I reached: "How (will it be) then when We bring from each nation a witness, and We bring you (O Muhammad) as a witness against these people?" (4.41) Then he said, "Stop!" And behold, his eyes were overflowing with tears."

: Vol. 6, Book 60, Hadith 106 - Book 65, Hadith 4582

Narrated `Aisha:

The necklace of Asma' was lost, so the Prophet (ﷺ) sent some men to look for it. The time for the prayer became due and they had not performed ablution and could not find water, so they offered the prayer without ablution. Then Allah revealed (the Verse of Tayammum).

: Vol. 6, Book 60, Hadith 107 - Book 65, Hadith 4583

Narrated Ibn `Abbas:

The Verse: "Obey Allah and Obey the Apostle and those of you (Muslims) who are in authority." (4.59) was revealed in connection with `Abdullah bin Hudhafa bin Qais bin `Adi' when the Prophet (ﷺ) appointed him as the commander of a Sariyya (army detachment).

: Vol. 6, Book 60, Hadith 108 - Book 65, Hadith 4584

Narrated `Urwa:

Az-Zubair quarrelled with a man from the Ansar because of a natural mountainous stream at Al-Harra. The Prophet (ﷺ) said "O Zubair! Irrigate (your lands and the let the water flow to your neighbor The Ansar said, "O Allah's Messenger (ﷺ) (This is because) he (Zubair) is your cousin?" At that, the Prophet's face became red (with anger) and he said "O Zubair! Irrigate (your land) and then withhold the water till it fills the land up to the walls and then let it flow to your neighbor." So the Prophet (ﷺ) enabled Az- Zubair to take his full right after the Ansari provoked his anger. The Prophet (ﷺ) had previously given a order that was in favor of both of them Az-Zubair said, "I don't think but the Verse was revealed in this connection: "But no, by your Lord, they can have no faith, until they make you judge in all disputes between them." (4.65)

: Vol. 6, Book 60, Hadith 109 - Book 65, Hadith 4585

Narrated `Aisha:

I heard Allah's Messenger (ﷺ) saying, "No prophet gets sick but he is given the choice to select either this world or the Hereafter." `Aisha added: During his fatal illness, his voice became very husky and I heard him saying: "In the company of those whom is the Grace of Allah, of the prophets, the Siddiqin (those followers of the prophets who were first and foremost to believe in them), the martyrs and the pious.' (4.69) And from this I came to know that he has been given the option.

: Vol. 6, Book 60, Hadith 110 - Book 65, Hadith 4586

Narrated Ibn `Abbas:

My mother and I were among the weak and oppressed (Muslims at Mecca).

: Vol. 6, Book 60, Hadith 111 - Book 65, Hadith 4587

Narrated Ibn Abi Mulaika:

Ibn `Abbas recited:-- "Except the weak ones among men women and children," (4.98) and said, "My mother and I were among those whom Allah had excused."

: Vol. 6, Book 60, Hadith 112 - Book 65, Hadith 4588

Narrated Zaid bin Thabit:

Regarding the Verse:-- "Then what is the matter with you that you are divided into two parties about the hypocrites?" (4.88) Some of the companions of the Prophet (ﷺ) returned from the battle of Uhud (i.e. refused to fight) whereupon the Muslims got divided into two parties; one of them was in favor of their execution and the other was not in favour of it. So there ware revealed: "Then what is the matter with you that you are divided into two parties about the hypocrites?" (4.88). Then the Prophet (ﷺ) said "It (i.e. Medina) is aTayyaboh (good), it expels impurities as the fire expels the impurities of silver."

: Vol. 6, Book 60, Hadith 113 - Book 65, Hadith 4589

Narrated Sa`id bin Jubair:

The people of Kufa disagreed (disputed) about the above Verse. So I went to Ibn `Abbas and asked him about it. He said, "This Verse:-- "And whoever kills a believer intentionally, his recompense is Hell." was revealed last of all (concerning premeditated murder) and nothing abrogated it."

: Vol. 6, Book 60, Hadith 114 - Book 65, Hadith 4590

Narrated Ibn `Abbas:

Regarding the Verse: "And say not to anyone who offers you peace (by accepting Islam), You are not a believer." There was a man amidst his sheep. The Muslims pursued him, and he said (to them) "Peace be on you." But they killed him and took over his sheep. Thereupon Allah revealed in that concern, the above Verse up to:-- "...seeking the perishable good of this life." (4.94) i.e. those sheep.

: Vol. 6, Book 60, Hadith 115 - Book 65, Hadith 4591

Narrated Zaid bin Thabit:

That the Prophet (ﷺ) dictated to him: "Not equal are those of the believers who sit (at home) and those who strive and fight in the Cause of Allah." Zaid added: Ibn Um Maktum came while the Prophet (ﷺ) was dictating to me and said, "O Allah's Apostle! By Allah, if I had the power to fight (in Allah's Cause), I would," and he was a blind man. So Allah revealed to his Apostle while his thigh was on my thigh, and his thigh became so heavy that I was afraid it might fracture my thigh. Then that state of the Prophet (ﷺ) passed and Allah revealed:-- "Except those who are disabled (by injury or are blind or lame etc).

: Vol. 6, Book 60, Hadith 116 - Book 65, Hadith 4592

Narrated Al-Bara:

When the Verse:-- "Not equal are those of the believers who sit (at home)" (4.95) was revealed, Allah Apostle called for Zaid who wrote it. In the meantime Ibn Um Maktum came and complained of his blindness, so Allah revealed: "Except those who are disabled (by injury or are blind or lame..." etc.) (4.95)

: Vol. 6, Book 60, Hadith 117 - Book 65, Hadith 4593

Narrated Al-Bara:

When the Verse:--"Not equal are those of the believers who sit (at home)," (4.95) was revealed, the Prophet said, "Call so-and-so." That person came to him with an ink-pot and a wooden board or a shoulder scapula bone. The Prophet (ﷺ) said (to him), "Write: 'Not equal are those believers who sit (at home) and those who strive and fight in the Cause of Allah." Ibn Um Maktum who was sitting behind the Prophet (ﷺ) then said, "O Allah's Messenger (ﷺ)! I am a blind man." So there was revealed in the place of that Verse, the Verse:--"Not equal are those of the believers who sit (at home) except those who are disabled (by injury, or are blind or lame etc.) and those who strive and fight in the Cause of Allah." (4.95)

: Vol. 6, Book 60, Hadith 118 - Book 65, Hadith 4594

Narrated Ibn `Abbas:

Not equal are those believers who sat (at home) and did not join the Badr battle and those who joined the Badr battle.

: Vol. 6, Book 60, Hadith 119 - Book 65, Hadith 4595

Narrated Muhammad bin `Abdur-Rahman Abu Al-Aswad:

The people of Medina were forced to prepare an army (to fight against the people of Sham during the caliphate of `Abdullah bin Az-Zubair at Mecca), and I was enlisted in it; Then I met `Ikrima, the freed slave of Ibn `Abbas, and informed him (about it), and he forbade me strongly to do so (i.e. to enlist in that army), and then said, "Ibn `Abbas informed me that some Muslim people were with the pagans, increasing the number of the pagans against Allah's Messenger (ﷺ). An arrow used to be shot which would hit one of them (the Muslims in the company of the pagans) and kill him, or he would be struck and killed (with a sword)." Then Allah revealed:-- "Verily! as for those whom the angels take (in death) while they are wronging themselves (by staying among the disbelievers)" (4.97) Abu Aswad added, "Except the weak ones among men, women,..." (4.98)

: Vol. 6, Book 60, Hadith 120 - Book 65, Hadith 4596

Narrated Ibn `Abbas:

'"Except the weak ones" (4.98) and added: My mother was one of those whom Allah excused.

: Vol. 6, Book 60, Hadith 121 - Book 65, Hadith 4597

Narrated Abu Huraira:

While the Prophet (ﷺ) was offering the `Isha' prayer, he said, "Allah hears him who sends his praises to Him," and then said before falling in prostration, "O Allah, save `Aiyash bin Rabi`a. O Allah, save Salama bin Hisham. O Allah, save Al-Walid bin Al-Wahd. O Allah, save the weak ones among the believers. O Allah, let Your punishment be severe on the tribe of Mudar. O Allah, inflict upon them years (of famine) like the years of Joseph."

: Vol. 6, Book 60, Hadith 122 - Book 65, Hadith 4598

Narrated Ibn `Abbas:

Regarding the Verse: "Because of the inconvenience of rain or because you are ill." (4.102) (It was revealed in connection with) `Abdur-Rahman bin `Auf who was wounded.

: Vol. 6, Book 60, Hadith 123 - Book 65, Hadith 4599

Narrated `Aisha:

Regarding the Verse:--"They ask your instruction concerning the women. Say: Allah instructs you about them and yet whom you desire to marry." (4.127) (has been revealed regarding the case of) a man who has an orphan girl, and he is her guardian and her heir. The girl shares with him all his property, even a date-palm (garden), but he dislikes to marry her and dislikes to give her in marriage to somebody else who would share with him the property she is sharing with him, and for this reason that guardian prevents that orphan girl from marrying. So, this Verse was revealed: (And Allah's statement:) "If a woman fears cruelty or desertion on her husband's part." (4.128)

: Vol. 6, Book 60, Hadith 124 - Book 65, Hadith 4600

Narrated `Aisha:

Regarding the Verse:--"If a woman fears cruelty or desertion on her husband's part." (4.128) It is about a man who has a woman (wife) and he does not like her and wants to divorce her but she says to him, "I make you free as regards myself." So this Verse was revealed in this connection.

: Vol. 6, Book 60, Hadith 125 - Book 65, Hadith 4601

Narrated Al-Aswad:

While we were sitting in a circle in `Abdullah's gathering, Hudhaifa came and stopped before us, and greeted us and then said, "People better than you became hypocrites." Al-Aswad said: I testify the uniqueness of Allah! Allah says: "Verily! The hypocrites will be in the lowest depths of the Fire." (4.145) On that `Abdullah smiled and Hudhaifa sat somewhere in the Mosque. `Abdullah then got up and his companions (sitting around him) dispersed. Hudhaifa then threw a pebble at me (to attract my attention). I went to him and he said, "I was surprised at `Abdullah's smile though he understood what I said. Verily, people better than you became hypocrite and then repented and Allah forgave them."

: Vol. 6, Book 60, Hadith 126 - Book 65, Hadith 4602

Narrated `Abdullah:

The Prophet (ﷺ) said, "None has the right to say that I am better than Jonah bin Matta."

: Vol. 6, Book 60, Hadith 127 - Book 65, Hadith 4603

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Whoever says that I am better than Jonah bin Matta, is a liar."

: Vol. 6, Book 60, Hadith 128 - Book 65, Hadith 4604

Narrated Al-Bara:

The last Sura that was revealed was Bara'a, and the last Verse that was revealed was: "They ask you for a legal verdict, Say: Allah's directs (thus) about those who leave no descendants or ascendants as heirs." (4.176)

: Vol. 6, Book 60, Hadith 129 - Book 65, Hadith 4605

Narrated Tariq bin Shihab:

The Jews said to `Umar, "You (i.e. Muslims) recite a Verse, and had it been revealed to us, we would have taken the day of its revelation as a day of celebration." `Umar said, "I know very well when and where it was revealed, and where Allah's Messenger (ﷺ) was when it was revealed. (It was revealed on) the day of `Arafat (Hajj Day), and by Allah, I was at `Arafat" Sufyan, a sub-narrator said: I am in doubt whether the Verse:-- "This day I have perfected your religion for you." was revealed on a Friday or not.

: Vol. 6, Book 60, Hadith 130 - Book 65, Hadith 4606

Narrated Aisha:

The wife of the Prophet (ﷺ) : We set out with Allah's Messenger (ﷺ) on one of his journeys, and when we were at Baida' or at Dhat-al-Jaish, a necklace of mine was broken (and lost). Allah's Messenger (ﷺ) stayed there to look for it, and so did the people along with him. Neither were they at a place of water, nor did they have any water with them. So the people went to Abu Bakr As-Siddiq and said, "Don't you see what `Aisha has done? She has made Allah's Messenger (ﷺ) and the people, stay where there is no water and they have no water with them." Abu Bakr came while Allah's Messenger (ﷺ) was sleeping with his head on my thigh. He said (to me), "You have detained Allah's Messenger (ﷺ) and the people where there is no water, and they have no water with them." So he admonished me and said what Allah wished him to say, and he hit me on my flanks with his hand. Nothing prevented me from moving (because of pain! but the position of Allah's Messenger (ﷺ) on my thigh. So Allah's Messenger (ﷺ) got up when dawn broke and there was no water, so Allah revealed the Verse of Tayammum. Usaid bin Hudair said, "It is not the first blessing of yours, O the family of Abu Bakr." Then we made the camel on which I was riding, got up, and found the necklace under it.

: Vol. 6, Book 60, Hadith 131 - Book 65, Hadith 4607

Narrated Aisha:

A necklace of mine was lost at Al-Baida' and we were on our way to Medina. The Prophet (ﷺ) made his camel kneel down and dismounted and laid his head on my lap and slept. Abu Bakr came to me and hit me violently on the chest and said, "You have detained the people because of a necklace." I kept as motionless as a dead person because of the position of Allah's Messenger (ﷺ) ; (on my lap) although Abu Bakr had hurt me (with the slap). Then the Prophet (ﷺ) woke up and it was the time for the morning (prayer). Water was sought, but in vain; so the following Verse was revealed:-- "O you who believe! When you intend to offer prayer.." (5.6) Usaid bin Hudair said, "Allah has blessed the people for your sake, O the family of Abu Bakr. You are but a blessing for them."

: Vol. 6, Book 60, Hadith 132 - Book 65, Hadith 4608

Narrated `Abdullah (bin Masud):

On the day of Badr, Al-Miqdad said, "O Allah's Messenger (ﷺ)! We do not say to you as the children of Israel said to Moses, 'Go you and your Lord and fight you two; we are sitting here, (5.24) but (we say). "Proceed, and we are with you." That seemed to delight Allah's Messenger (ﷺ) greatly.

: Vol. 6, Book 60, Hadith 133 - Book 65, Hadith 4609

Narrated Abu Qilaba:

That he was sitting behind `Umar bin `Abdul `Aziz and the people mentioned and mentioned (about at-Qasama) and they said (various things), and said that the Caliphs had permitted it. `Umar bin `Abdul `Aziz turned towards Abu Qilaba who was behind him and said. "What do you say, O `Abdullah bin Zaid?" or said, "What do you say, O Abu Qilaba?" Abu Qilaba said, "I do not know that killing a person is lawful in Islam except in three cases: a married person committing illegal sexual intercourse, one who has murdered somebody unlawfully, or one who wages war against Allah and His Apostle." 'Anbasa said, "Anas narrated to us such-and-such." Abu Qilaba said, "Anas narrated to me in this concern, saying, some people came to the Prophet (ﷺ) and they spoke to him saying, 'The climate of this land does not suit us.' The Prophet (ﷺ) said, 'These are camels belonging to us, and they are to be taken out to the pasture. So take them out and drink of their milk and urine.' So they took them and set out and drank of their urine and milk, and having recovered, they attacked the shepherd, killed him and drove away the camels.' Why should there be any delay in punishing them as they murdered (a person) and waged war against Allah and His Apostle and frightened Allah's Messenger (ﷺ) ?" Anbasa said, "I testify the uniqueness of Allah!" Abu Qilaba said, "Do you suspect me?" 'Anbasa said, "No, Anas narrated that (Hadith) to us." Then 'Anbasa added, "O the people of such-and-such (country), you will remain in good state as long as Allah keeps this (man) and the like of this (man) amongst you."

: Vol. 6, Book 60, Hadith 134 - Book 65, Hadith 4610

Narrated Anas (bin Malik):

Ar-Rubai (the paternal aunt of Anas bin Malik) broke the incisor tooth of young Ansari girl. Her family demanded the Qisas and they came to the Prophet (ﷺ) who passed the judgment of Qisas. Anas bin An-Nadr (the paternal uncle of Anas bin Malik) said, "O Allah's Messenger (ﷺ)! By Allah, her tooth will not be broken." The Prophet (ﷺ) said, "O Anas! (The law prescribed in) Allah's Book is Qisas." But the people (i.e. the relatives of the girl) gave up their claim and accepted a compensation. On that Allah's Apostle said, "Some of Allah's worshippers are such that if they take an oath, Allah will fulfill it for them."

: Vol. 6, Book 60, Hadith 135 - Book 65, Hadith 4611

Narrated `Aisha:

Whoever tells that Muhammad concealed part of what was revealed to him, is a liar, for Allah says:-- "O Apostle (Muhammad)! Proclaim (the Message) which has been sent down to you from your Lord." (5.67)

: Vol. 6, Book 60, Hadith 136 - Book 65, Hadith 4612

Narrated `Aisha:

This Verse: "Allah will not punish you for what is unintentional in your oaths." (5.89) was revealed about a man's state men (during his talk), "No, by Allah," and "Yes, by Allah."

: Vol. 6, Book 60, Hadith 137 - Book 65, Hadith 4613

Narrated Aisha:

That her father (Abu Bakr) never broke his oath till Allah revealed the order of the legal expiation for oath. Abu Bakr said, "If I ever take an oath (to do something) and later find that to do something else is better, then I accept Allah's permission and do that which is better, (and do the legal expiation for my oath) ".

: Vol. 6, Book 60, Hadith 138 - Book 65, Hadith 4614

Narrated `Abdullah:

We used to participate in the holy wars carried on by the Prophet (ﷺ) and we had no women (wives) with us. So we said (to the Prophet (ﷺ)). "Shall we castrate ourselves?" But the Prophet (ﷺ) forbade us to do that and thenceforth he allowed us to marry a woman (temporarily) by giving her even a garment, and then he recited: "O you who believe! Do not make unlawful the good things which Allah has made lawful for you."

: Vol. 6, Book 60, Hadith 139 - Book 65, Hadith 4615

Narrated Ibn `Umar:

(The Verse of) prohibiting alcoholic drinks was revealed when there were in Medina five kinds of (alcoholic) drinks none of which was produced from grapes.

: Vol. 6, Book 60, Hadith 140 - Book 65, Hadith 4616

Narrated Anas bin Malik:

We had no alcoholic drink except that which was produced from dates and which you call Fadikh. While I was standing offering drinks to Abu Talh and so-and-so and so-and-so, a man cam and said, "Has the news reached you? They said, "What is that?" He said. "Alcoholic drinks have been prohibited. They said, "Spill (the contents of these pots, O Anas! "Then they neither asked about it (alcoholic drinks) nor returned it after the news from that man.

: Vol. 6, Book 60, Hadith 141 - Book 65, Hadith 4617

Narrated Jabir:

Some people drank alcoholic beverages in the morning (of the day) of the Uhud battle and on the same day they were killed as martyrs, and that was before wine was prohibited.

: Vol. 6, Book 60, Hadith 142 - Book 65, Hadith 4618

Narrated Ibn `Umar:

I heard `Umar while he was on the pulpit of the Prophet (ﷺ) saying, "Now then O people! The revelation about the prohibition of alcoholic drinks was revealed; and alcoholic drinks are extracted from five things: Grapes, dates, honey, wheat and barley. And the alcoholic drink is that which confuses and stupefies the mind."

: Vol. 6, Book 60, Hadith 143 - Book 65, Hadith 4619

Narrated Anas:

The alcoholic drink which was spilled was Al-Fadikh. I used to offer alcoholic drinks to the people at the residence of Abu Talha. Then the order of prohibiting Alcoholic drinks was revealed, and the Prophet ordered somebody to announce that: Abu Talha said to me, "Go out and see what this voice (this announcement) is." I went out and (on coming back) said, "This is somebody announcing that alcoholic beverages have been prohibited." Abu Talha said to me, "Go and spill it (i.e. the wine)," Then it (alcoholic drinks) was seen flowing through the streets of Medina. At that time the wine was Al-Fadikh. The people said, "Some people (Muslims) were killed (during the battle of Uhud) while wine was in their stomachs." So Allah revealed: "On those who believe and do good deeds there is no blame for what they ate (in the past)." (5.93)

: Vol. 6, Book 60, Hadith 144 - Book 65, Hadith 4620

Narrated Anas:

The Prophet (ﷺ) delivered a sermon the like of which I had never heard before. He said, "If you but knew what I know then you would have laughed little and wept much." On hearing that, the companions of the Prophet (ﷺ) covered their faces and the sound of their weeping was heard. A man said, "Who is my father?" The Prophet (ﷺ) said, "So-and-so." So this Verse was revealed: "Ask not about things which, if made plain to you, may cause you trouble." (5.101)

: Vol. 6, Book 60, Hadith 145 - Book 65, Hadith 4621

Narrated Ibn `Abbas:

Some people were asking Allah's Messenger (ﷺ) questions mockingly. A man would say, "Who is my father?" Another man whose she-camel had gone astray would say, "Where is my she-camel? "So Allah revealed this Verse in this connection: "O you who believe! Ask not about things which, if made plain to you, may cause you trouble." (5.101)

: Vol. 6, Book 60, Hadith 146 - Book 65, Hadith 4622

Narrated Sa`id bin Al-Musaiyab:

Bahira is a she-camel whose milk is kept for the idols and nobody is allowed to milk it; Sa'iba was the she-camel which they used to set free for their gods and nothing was allowed to be carried on it. Abu Huraira said: Allah's Messenger (ﷺ) said, "I saw `Amr bin 'Amir Al-Khuza`i (in a dream) dragging his intestines in the Fire, and he was the first person to establish the tradition of setting free the animals (for the sake of their deities)," Wasila is the she-camel which gives birth to a she-camel as its first delivery, and then gives birth to another she-camel as its second delivery. People (in the Pre-lslamic periods of ignorance) used to let that she camel loose for their idols if it gave birth to two she-camels successively without giving birth to a male camel in between. 'Ham' was the male camel which was used for copulation. When it had finished the number of copulations assigned for it, they would let it loose for their idols and excuse it from burdens so that nothing would be carried on it, and they called it the 'Hami.' Abu Huraira said, "I heard the Prophet (ﷺ) saying so."

: Vol. 6, Book 60, Hadith 147 - Book 65, Hadith 4623

Narrated Aisha:

Allah's Messenger (ﷺ) said, "I saw Hell and its different portions were consuming each other and saw `Amr dragging his intestines (in it), and he was the first person to establish the tradition of letting animals loose (for the idols).

: Vol. 6, Book 60, Hadith 148 - Book 65, Hadith 4624

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) delivered a sermon and said, "O people! You will be gathered before Allah barefooted, naked and not circumcised." Then (quoting Qur'an) he said:-- "As We began the first creation, We shall repeat it. A promise We have undertaken: Truly we shall do it.." (21.104) The Prophet (ﷺ) then said, "The first of the human beings to be dressed on the Day of Resurrection, will be Abraham. Lo! Some men from my followers will be brought and then (the angels) will drive them to the left side (Hell-Fire). I will say. 'O my Lord! (They are) my companions!' Then a reply will come (from Almighty), 'You do not know what they did after you.' I will say as the pious slave (the Prophet (ﷺ) Jesus) said: And I was a witness over them while I dwelt amongst them. When You took me up. You were the Watcher over them and You are a Witness to all things.' (5.117) Then it will be said, "These people have continued to be apostates since you left them."

: Vol. 6, Book 60, Hadith 149 - Book 65, Hadith 4625

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "You will be gathered (on the Day of Resurrection) and some people will be driven (by the angels) to the left side (and taken to Hell) whereupon I will say as the pious slave (Jesus) said:- - "And I was a witness over them while I dwelt amongst them...the ALMIGHTY, the All Wise." (5.117-118)

: Vol. 6, Book 60, Hadith 150 - Book 65, Hadith 4626

Narrated `Abdullah:

Allah's Messenger (ﷺ) said, "The key of the Unseen are five: Verily with Allah (Alone) is the knowledge of the Hour He sends down the rain and knows what is in the wombs. No soul knows what it will earn tomorrow, and no soul knows in what land it will die. Verily, Allah is All-Knower, All-Aware." (31.34)

: Vol. 6, Book 60, Hadith 151 - Book 65, Hadith 4627

Narrated Jabir:

When this Verse was revealed: "Say: He has power to send torment on you from above." (6.65) Allah's Messenger (ﷺ) said, "O Allah! I seek refuge with Your Face (from this punishment)." And when the verse: "or send torment from below your feet," (was revealed), Allah's Messenger (ﷺ) said, "(O Allah!) I seek refuge with Your Face (from this punishment)." (But when there was revealed): "Or confuse you in party strife and make you to taste the violence of one another." (6.65) Allah's Messenger (ﷺ) said, "This is lighter (or, this is easier).

: Vol. 6, Book 60, Hadith 152 - Book 65, Hadith 4628

Narrated `Abdullah:

When:"...and confuse not their belief with wrong." (6.82) was revealed, the Prophet's companions said, "Which of us has not done wrong?" Then there was revealed:-- "Verily joining others in worship with Allah is a tremendous wrong indeed." (31.13)

: Vol. 6, Book 60, Hadith 153 - Book 65, Hadith 4629

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "Nobody has the rights to say that I am better than Jonah bin Matta."

: Vol. 6, Book 60, Hadith 154 - Book 65, Hadith 4630

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Nobody has the right to say that I am better than Jonah bin Matta."

: Vol. 6, Book 60, Hadith 155 - Book 65, Hadith 4631

Narrated Mujahid:

That he asked Ibn `Abbas, "Is there a prostration Surat-al-Sa`d?" (38.24) Ibn `Abbas said, "Yes," and then recited: "We gave...So follow their guidance." (6.85,90) Then he said, "He (David ) is one them (i.e. those prophets)." Mujahid narrated: I asked Ibn `Abbas (regarding the above Verse). He said, "Your Prophet (Muhammad) was one of those who were ordered to follow them."

: Vol. 6, Book 60, Hadith 156 - Book 65, Hadith 4632

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) said, "May Allah curse the Jews! When Allah forbade them to eat the fat of animals, they melted it and sold it, and utilized its price! "

: Vol. 6, Book 60, Hadith 157 - Book 65, Hadith 4633

Narrated Abu Wail:

`Abdullah (bin Mas`ud) said, "None has more sense of ghaira than Allah therefore - He prohibits shameful sins (illegal sexual intercourse, etc.) whether committed openly or secretly. And none loves to be praised more than Allah does, and for this reason He praises Himself." I asked Abu Wali, "Did you hear it from `Abdullah?" He said, "Yes," I said, "Did `Abdullah ascribe it to Allah's Messenger (ﷺ)?" He said, "Yes."

: Vol. 6, Book 60, Hadith 158 - Book 65, Hadith 4634

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The Hour will not be established until the sun rises from the West: and when the people see it, then whoever will be living on the surface of the earth will have faith, and that is (the time) when no good will it do to a soul to believe then, if it believed not before." (6.158)

: Vol. 6, Book 60, Hadith 159 - Book 65, Hadith 4635

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The hour will not be established till the sun rises from the West; and when it rises (from the West) and the people see it, they all will believe. And that is (the time) when no good will it do to a soul to believe then." Then he recited the whole Verse (6.158)

: Vol. 6, Book 60, Hadith 160 - Book 65, Hadith 4636

Narrated `Abdullah bin Mas`ud:

Allah's Messenger (ﷺ) said, "None has more sense of ghaira than Allah, and for this He has forbidden shameful sins whether committed openly or secretly, and none loves to be praised more than Allah does, and this is why He Praises Himself."

: Vol. 6, Book 60, Hadith 161 - Book 65, Hadith 4637

Narrated Abu Sa`id Al-Khudri:

A man from the Jews, having been slapped on his face, came to the Prophet (ﷺ) and said, "O Muhammad! A man from your companions from the Ansar has slapped me on my face!" The Prophet (ﷺ) said, "Call him." When they called him, the Prophet (ﷺ) said, "Why did you slap him?" He said, "O Allah's Messenger (ﷺ)! While I was passing by the Jews, I heard him saying, 'By Him Who selected Moses above the human beings,' I said, 'Even above Muhammad?' I became furious and slapped him on the face." The Prophet (ﷺ) said, "Do not give me superiority over the other prophets, for on the Day of Resurrection the people will become unconscious and I will be the first to regain consciousness. Then I will see Moses holding one of the legs of the Throne. I will not know whether he has come to his senses before me or that the shock he had received at the Mountain, (during his worldly life) was sufficient for him."

: Vol. 6, Book 60, Hadith 162 - Book 65, Hadith 4638

Narrated Sa`id Ibn Zaid:

The Prophet (ﷺ) said, "Al-Kam'a is like the Mann (sweet resin or gum) (in that it grows naturally without human care) and its water is a cure for the eye diseases."

: Vol. 6, Book 60, Hadith 163 - Book 65, Hadith 4639

Narrated Abu Ad-Darda:

There was a dispute between Abu Bakr and `Umar, and Abu Bakr made `Umar angry. So `Umar left angrily. Abu Bakr followed him, requesting him to ask forgiveness (of Allah) for him, but `Umar refused to do so and closed his door in Abu Bakr's face. So Abu Bakr went to Allah's Messenger (ﷺ) while we were with him. Allah's Messenger (ﷺ) said, "This friend of yours must have quarrelled (with somebody)." In the meantime `Umar repented and felt sorry for what he had done, so he came, greeted (those who were present) and sat with the Prophet (ﷺ) and related the story to him. Allah's Messenger (ﷺ) became angry and Abu Bakr started saying, "O Allah's Messenger (ﷺ)! By Allah, I was more at fault (than `Umar)." Allah's Apostle said, "Are you (people) leaving for me my companion? (Abu Bakr), Are you (people) leaving for me my companion? When I said, 'O people I am sent to you all as the Messenger of Allah,' you said, 'You tell a lie.' while Abu Bakr said, 'You have spoken the truth ."

: Vol. 6, Book 60, Hadith 164 - Book 65, Hadith 4640

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "It was said to the children of Israel, 'Enter the gate in prostration and say Hitatun. (7.161) We shall forgive you, your faults.' But they changed (Allah's Order) and entered, dragging themselves on their buttocks and said, 'Habatun (a grain) in a Sha'ratin (hair).

: Vol. 6, Book 60, Hadith 165 - Book 65, Hadith 4641

Narrated Ibn `Abbas:

'Uyaina bin Hisn bin Hudhaifa came and stayed with his nephew Al-Hurr bin Qais who was one of those whom `Umar used to keep near him, as the Qurra' (learned men knowing Qur'an by heart) were the people of `Umar's meetings and his advisors whether they were old or young. 'Uyaina said to his nephew, "O son of my brother! You have an approach to this chief, so get for me the permission to see him." Al-Hurr said, "I will get the permission for you to see him." So Al-Hurr asked the permission for 'Uyaina and `Umar admitted him. When 'Uyaina entered upon him, he said, "Beware! O the son of Al-Khattab! By Allah, you neither give us sufficient provision nor judge among us with justice." Thereupon `Umar became so furious that he intended to harm him, but Al-Hurr said, "O chief of the Believers! Allah said to His Prophet: "Hold to forgiveness; command what is right; and leave (don't punish) the foolish." (7.199) and this (i.e. 'Uyaina) is one of the foolish." By Allah, `Umar did not overlook that Verse when Al-Hurr recited it before him; he observed (the orders of) Allah's Book strictly.

: Vol. 6, Book 60, Hadith 166 - Book 65, Hadith 4642

Narrated `Abdullah bin AzZubair:

(The Verse) "Hold to forgiveness; command what is right..." was revealed by Allah except in connection with the character of the people.

: Vol. 6, Book 60, Hadith 167 - Book 65, Hadith 4643

`Abdullah bin Az-Zubair said:

Allah ordered His Prophet to forgive the people their misbehavior (towards him).

: Vol. 6, Book 60, Hadith 167 - Book 65, Hadith 4644

Narrated Sa`id bin Jubair:

I asked Ibn `Abbas regarding Surat-al-Anfal. He said, "It was revealed in connection with the Battle of Badr."

: Vol. 6, Book 60, Hadith 168 - Book 65, Hadith 4645

Narrated Ibn `Abbas:

Regarding the Verse: "Verily! The worst of beasts in the Sight of Allah are the deaf and the dumb---- those who understand not." (8.22) (The people referred to here) were some persons from the tribe of Bani `Abd-Addar.

: Vol. 6, Book 60, Hadith 169 - Book 65, Hadith 4646

Narrated Abu Sa`id bin Al-Mu'alla:

While I was praying, Allah's Messenger (ﷺ) passed me and called me, but I did not go to him until I had finished the prayer. Then I went to him, and he said, "What prevented you from coming to me? Didn't Allah say:-- "O you who believe! Answer the call of Allah (by obeying Him) and His Apostle when He calls you?" He then said, "I will inform you of the greatest Sura in the Qur'an before I leave (the mosque)." When Allah's Messenger (ﷺ) got ready to leave (the mosque), I reminded him. He said, "It is: 'Praise be to Allah, the Lord of the worlds.' (i.e. Surat-al-Fatiha) As-sab'a Al-Mathani (the seven repeatedly recited Verses).

: Vol. 6, Book 60, Hadith 170 - Book 65, Hadith 4647

Narrated Anas bin Malik:

Abu Jahl said, "O Allah! If this (Qur'an) is indeed the Truth from You, then rain down on us a shower of stones from the sky or bring on us a painful torment." So Allah revealed:-- "But Allah would not punish them while you were amongst them, nor He will punish them while they seek (Allah's) forgiveness..." (8.33) And why Allah should not punish them while they turn away (men) from Al- Masjid-al-Haram (the Sacred Mosque of Mecca)..." (8.33-34)

: Vol. 6, Book 60, Hadith 171 - Book 65, Hadith 4648

Narrated Anas bin Malik:

Abu Jahl said, "O Allah! If this (Qur'an) is indeed the Truth from You), then rain down on us a shower of stones from the sky or bring on us a painful punishment." So there was revealed:-- 'But Allah would not punish them while you (Muhammad) were amongst them, nor will He punish them while they seek (Allah's) Forgiveness. And why Allah should not punish them while they stop (men) from Al-Masjid-al-Haram ..' (8.33-34)

: Vol. 6, Book 60, Hadith 172 - Book 65, Hadith 4649

Narrated Ibn `Umar:

That a man came to him (while two groups of Muslims were fighting) and said, "O Abu `Abdur Rahman! Don't you hear what Allah has mentioned in His Book: 'And if two groups of believers fight against each other...' (49.9) So what prevents you from fighting as Allah has mentioned in His Book?"' Ibn `Umar said, "O son of my brother! I would rather be blamed for not fighting because of this Verse than to be blamed because of another Verse where Allah says: 'And whoever kills a believer intentionally..." (4.93) Then that man said, "Allah says:-- 'And fight them until there is no more afflictions (worshipping other besides Allah) and the religion (i.e. worship) will be all for Allah (Alone)" (8.39) Ibn `Umar said, "We did this during the lifetime of Allah's Messenger (ﷺ) when the number of Muslims was small, and a man was put to trial because of his religion, the pagans would either kill or chain him; but when the Muslims increased (and Islam spread), there was no persecution." When that man saw that Ibn `Umar did not agree to his proposal, he said, "What is your opinion regarding `Ali and `Uthman?" Ibn `Umar said, "What is my opinion regarding `Ali and `Uthman? As for `Uthman, Allah forgave him and you disliked to forgive him, and `Ali is the cousin and son-in-law of Allah's Messenger (ﷺ) ." Then he pointed out with his hand and said, "And that is his daughter's (house) which you can see."

: Vol. 6, Book 60, Hadith 173 - Book 65, Hadith 4650

Narrated Sa`id bin Jubair:

Ibn `Umar came to us and a man said (to him), "What do you think about 'Qit-alal-Fitnah' (fighting caused by afflictions)." Ibn `Umar said (to him), "And do you understand what an affliction is? Muhammad used to fight against the pagans, and his fighting with them was an affliction, (and his fighting was) not like your fighting which is carried on for the sake of ruling."

: Vol. 6, Book 60, Hadith 174 - Book 65, Hadith 4651

Narrated Ibn `Abbas:

When the Verse:-- "If there are twenty steadfast amongst you, they will overcome two hundred." (8.65) was revealed, then it became obligatory for the Muslims that one (Muslim) should not flee from ten (non-Muslims). Sufyan (the sub-narrator) once said, "Twenty (Muslims) should not flee before two hundred (non Muslims)." Then there was revealed: 'But now Allah has lightened your (task)..' (8.66) So it became obligatory that one-hundred (Muslims) should not flee before two hundred (nonmuslims). (Once Sufyan said extra, "The Verse: 'Urge the believers to the fight. If there are twenty steadfast amongst you (Muslims) ..' was revealed.) Sufyan said, "Ibn Shabrama said, "I see that this order is applicable to the obligation of enjoining good and forbidding evil."

: Vol. 6, Book 60, Hadith 175 - Book 65, Hadith 4652

Narrated Ibn `Abbas:

When the Verse:--'If there are twenty steadfast amongst you (Muslims), they will overcome twohundred (non-Muslims).' was revealed, it became hard on the Muslims when it became compulsory that one Muslim ought not to flee (in war) before ten (non-Muslims). So (Allah) lightened the order by revealing: '(But) now Allah has lightened your (task) for He knows that there is weakness in you. So if there are of you one-hundred steadfast, they will overcome (two-hundred (non-Muslims).' (8.66) So when Allah reduced the number of enemies which Muslims should withstand, their patience and perseverance against the enemy decreased as much as their task was lightened for them.

: Vol. 6, Book 60, Hadith 176 - Book 65, Hadith 4653

Narrated Al-Bara:

The last Verse that was revealed was: 'They ask you for a legal verdict: Say: Allah directs (thus) about Al-Kalalah (those who leave no descendants or ascendants as heirs).' And the last Sura which was revealed was Baraatun (9) .

: Vol. 6, Book 60, Hadith 177 - Book 65, Hadith 4654

Narrated Humaid bin `Abdur-Rahman:

Abu Huraira said, "During that Hajj (in which Abu Bakr was the chief of the pilgrims) Abu Bakr sent me along with announcers on the Day of Nahr (10th of Dhul-Hijja) in Mina to announce: "No pagans shall perform, Hajj after this year, and none shall perform the Tawaf around the Ka`ba in a naked state." Humaid bin `Abdur Rahman added: Then Allah's Messenger (ﷺ) sent `Ali bin Abi Talib (after Abu Bakr) and ordered him to recite aloud in public Surat Bara'a. Abu Huraira added, "So `Ali, along with us, recited Bara'a (loudly) before the people at Mina on the Day of Nahr and announced; "No pagan shall perform Hajj after this year and none shall perform the Tawaf around the Ka`ba in a naked state."

: Vol. 6, Book 60, Hadith 178 - Book 65, Hadith 4655

Narrated Humaid bin `Abdur Rahman:

Abu Huraira said, "Abu Bakr sent me in that Hajj in which he was the chief of the pilgrims along with the announcers whom he sent on the Day of Nahr to announce at Mina: "No pagan shall perform Hajj after this year, and none shall perform the Tawaf around the Ka`ba in a naked state." Humaid added: That the Prophet (ﷺ) sent `Ali bin Abi Talib (after Abu Bakr) and ordered him to recite aloud in public Surat-Baraa. Abu Huraira added, "So `Ali, along with us, recited Bara'a (loudly) before the people at Mina on the Day of Nahr and announced "No pagan shall perform Hajj after this year and none shall perform the Tawaf around the Ka`ba in a naked state."

: Vol. 6, Book 60, Hadith 179 - Book 65, Hadith 4656

Narrated Humaid bin `Abdur-Rahman:

Abu Huraira said that Abu Bakr sent him during the Hajj in which Abu Bakr was made the chief of the pilgrims by Allah's Messenger (ﷺ) before (the year of) Hajjat al-Wada` in a group (of announcers) to announce before the people; 'No pagan shall perform the Hajj after this year, and none shall perform the Tawaf around the Ka`ba in a naked state. Humaid used to say The Day of Nahr is the day of Al- Hajj Al-Akbar (the Greatest Day) because of the narration of Abu Huraira.

: Vol. 6, Book 60, Hadith 180 - Book 65, Hadith 4657

Narrated Zaid bin Wahb:

We were with Hudhaifa and he said, "None remains of the people described by this Verse (9.12), "Except three, and of the hypocrites except four." A bedouin said, "You the companions of Muhammad! Tell us (things) and we do not know that about those who break open our houses and steal our precious things? ' He (Hudhaifa) replied, "Those are Al Fussaq (rebellious wrongdoers) (not disbelievers or hypocrites). Really, none remains of them (hypocrite) but four, one of whom is a very old man who, if he drinks water, does not feel its coldness."

: Vol. 6, Book 60, Hadith 181 - Book 65, Hadith 4658

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The Kanz (money, the Zakat of which is not paid) of anyone of you will appear in the form of bald-headed poisonous male snake on the Day of Resurrection."

: Vol. 6, Book 60, Hadith 182 - Book 65, Hadith 4659

Narrated Zaid bin Wahb:

I passed by (visited) Abu Dhar at Ar-Rabadha and said to him, "What has brought you to this land?" He said, "We were at Sham and I recited the Verse: "They who hoard up gold and silver and spend them not in the way of Allah; announce to them a painful torment, " (9.34) where upon Muawiya said, 'This Verse is not for us, but for the people of the Scripture.' Then I said, 'But it is both for us (Muslim) and for them.' "

: Vol. 6, Book 60, Hadith 183 - Book 65, Hadith 4660

Narrated Khãlid bin Aslam:

We went out with 'Abdullãh bin 'Umar and he said, "This (Verse) was revealed before the prescription of Zakat, and when Zakãt was prescribed, Allah made it a means of purifying one's wealth."

: Vol. 1, Book 60, Hadith 183 - Book 65, Hadith 4661

Narrated Abu Bakr:

The Prophet (ﷺ) said, "Time has come back to its original state which it had when Allah created the Heavens and the Earth; the year is twelve months, four of which are sacred. Three of them are in succession; Dhul-Qa'da, Dhul-Hijja and Al-Muharram, and (the fourth being) Rajab Mudar (named after the tribe of Mudar as they used to respect this month) which stands between Jumad (ath-thani) and Sha'ban."

: Vol. 6, Book 60, Hadith 184 - Book 65, Hadith 4662

Narrated Abu Bakr:

I was in the company of the Prophet (ﷺ) in the cave, and on seeing the traces of the pagans, I said, "O Allah's Messenger (ﷺ) If one of them (pagans) should lift up his foot, he will see us." He said, "What do you think of two, the third of whom is Allah?"

: Vol. 6, Book 60, Hadith 185 - Book 65, Hadith 4663

Narrated Ibn Abi Mulaika:

When there happened the disagreement between Ibn Az-Zubair and Ibn `Abbas, I said (to the latter), "(Why don't you take the oath of allegiance to him as) his father is Az-Zubair, and his mother is Asma,' and his aunt is `Aisha, and his maternal grandfather is Abu Bakr, and his grandmother is Safiya?"

: Vol. 6, Book 60, Hadith 186 - Book 65, Hadith 4664

Narrated Ibn Abi Mulaika:

There was a disagreement between them (i.e. Ibn `Abbas and Ibn Az-Zubair) so I went to Ibn `Abbas in the morning and said (to him), "Do you want to fight against Ibn Zubair and thus make lawful what Allah has made unlawful (i.e. fighting in Meccas?" Ibn `Abbas said, "Allah forbid! Allah ordained that Ibn Zubair and Bani Umaiya would permit (fighting in Mecca), but by Allah, I will never regard it as permissible." Ibn `Abbas added. "The people asked me to take the oath of allegiance to Ibn AzZubair. I said, 'He is really entitled to assume authority for his father, Az-Zubair was the helper of the Prophet, his (maternal) grandfather, Abu Bakr was (the Prophet's) companion in the cave, his mother, Asma' was 'Dhatun-Nitaq', his aunt, `Aisha was the mother of the Believers, his paternal aunt, Khadija was the wife of the Prophet (ﷺ) , and the paternal aunt of the Prophet (ﷺ) was his grandmother. He himself is pious and chaste in Islam, well versed in the Knowledge of the Qur'an. By Allah! (Really, I left my relatives, Bani Umaiya for his sake though) they are my close relatives, and if they should be my rulers, they are equally apt to be so and are descended from a noble family.

: Vol. 6, Book 60, Hadith 187 - Book 65, Hadith 4665

Narrated Ibn Abi Mulaika:

We entered upon Ibn `Abbas and he said "Are you not astonished at Ibn Az-Zubair's assuming the caliphate?" I said (to myself), "I will support him and speak of his good traits as I did not do even for Abu Bakr and `Umar though they were more entitled to receive al I good than he was." I said "He (i.e Ibn Az-Zubair) is the son of the aunt of the Prophet (ﷺ) and the son of AzZubair, and the grandson of Abu Bakr and the son of Khadija's brother, and the son of `Aisha's sister." Nevertheless, he considers himself to be superior to me and does not want me to be one of his friends. So I said, "I never expected that he would refuse my offer to support him, and I don't think he intends to do me any good, therefore, if my cousins should inevitably be my rulers, it will be better for me to be ruled by them than by some others."

: Vol. 6, Book 60, Hadith 188 - Book 65, Hadith 4666

Narrated Abu Sa`id:

Something was sent to the Prophet (ﷺ) and he distributed it amongst four (men) and said, "I want to attract their hearts,(to Islam thereby)," A man said (to the Prophet (ﷺ)), "You have not done justice." Thereupon the Prophet (ﷺ) said, "There will emerge from the offspring of this (man) some people who will renounce the religion."

: Vol. 6, Book 60, Hadith 189 - Book 65, Hadith 4667

Narrated Abu Musud:

When we were ordered to give alms, we began to work as porters (to earn something we could give in charity). Abu Uqail came with one half of a Sa (special measure for food grains) and another person brought more than he did. So the hypocrites said, "Allah is not in need of the alms of this (i.e. 'Uqail); and this other person did not give alms but for showing off." Then Allah revealed:-- 'Those who criticize such of the Believers who give charity voluntarily and those who could not find to give in charity except what is available to them.' (9.79)

: Vol. 6, Book 60, Hadith 190 - Book 65, Hadith 4668

Narrated Shaqiq:

Abu Mas`ud Al-Ansari said, "Allah's Messenger (ﷺ), used to order us to give alms. So one of us would exert himself to earn one Mud (special measure of wheat or dates, etc.,) to give in charity; while today one of us may have one hundred thousand." Shaqiq said: As if Abu Masud referred to himself.

: Vol. 6, Book 60, Hadith 191 - Book 65, Hadith 4669

Narrated Ibn `Abbas:

When `Abdullah bin 'Ubai died, his son `Abdullah bin `Abdullah came to Allah's Messenger (ﷺ) and asked him to give him his shirt in order to shroud his father in it. He gave it to him and then `Abdullah asked the Prophet (ﷺ) to offer the funeral prayer for him (his father). Allah's Messenger (ﷺ) got up to offer the funeral prayer for him, but `Umar got up too and got hold of the garment of Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ) Will you offer the funeral prayer for him though your Lord has forbidden you to offer the prayer for him" Allah's Messenger (ﷺ) said, "But Allah has given me the choice by saying: '(Whether you) ask forgiveness for them, or do not ask forgiveness for them; even if you ask forgiveness for them seventy times..' (9.80) so I will ask more than seventy times." `Umar said, "But he (`Abdullah bin 'Ubai) is a hypocrite!" However, Allah's Messenger (ﷺ) did offer the funeral prayer for him whereupon Allah revealed: 'And never (O Muhammad) pray for anyone of them that dies, nor stand at his grave.' (9.84)

: Vol. 6, Book 60, Hadith 192 - Book 65, Hadith 4670

Narrated `Umar bin Al-Khattab:

When `Abdullah bin Ubai bin Salul died, Allah's Messenger (ﷺ) was called in order to offer the funeral prayer for him. When Allah's Messenger (ﷺ) got up (to offer the prayer) I jumped towards him and said, "O Allah's Messenger (ﷺ)! Do you offer the prayer for Ibn Ubai although he said so-and-so on such-and-such-a day?" I went on mentioning his sayings. Allah's Messenger (ﷺ) smiled and said, "Keep away from me, O `Umar!" But when I spoke too much to him, he said, "I have been given the choice, and I have chosen (this) ; and if I knew that if I asked forgiveness for him more than seventy times, he would be for given, I would ask it for more times than that." So Allah's Messenger (ﷺ) offered the funeral prayer for him and then left, but he did not stay long before the two Verses of Surat-Bara'a were revealed, i.e.:-- 'And never (O Muhammad) pray for anyone of them that dies.... and died in a state of rebellion.' (9.84) Later I was astonished at my daring to speak like that to Allah's Messenger (ﷺ) and Allah and His Apostle know best.

: Vol. 6, Book 60, Hadith 193 - Book 65, Hadith 4671

Narrated Ibn `Umar:

When `Abdullah bin Ubai died, his son `Abdullah bin `Abdullah came to Allah's Messenger (ﷺ) who gave his shirt to him and ordered him to shroud his father in it. Then he stood up to offer the funeral prayer for the deceased, but `Umar bin Al-Khattab took hold of his garment and said, "Do you offer the funeral prayer for him though he was a hypocrite and Allah has forbidden you to ask forgiveness for hypocrites?" The Prophet (ﷺ) said, "Allah has given me the choice (or Allah has informed me) saying: "Whether you, O Muhammad, ask forgiveness for them, or do not ask forgiveness for them, even if you ask forgiveness for them seventy times, Allah will not forgive them," (9.80) The he added, "I will (appeal to Allah for his sake) more than seventy times." So Allah's Messenger (ﷺ) offered the funeral prayer for him and we too, offered the prayer along with him. Then Allah revealed: "And never, O Muhammad, pray (funeral prayer) for anyone of them that dies, nor stand at his grave. Certainly they disbelieved in Allah and His Apostle and died in a state of rebellion." (9.84)

: Vol. 6, Book 60, Hadith 194 - Book 65, Hadith 4672

Narrated `Abdullah bin Ka`b:

I heard Ka`b bin Malik at the time he remained behind and did not join (the battle of) Tabuk, saying, "By Allah, no blessing has Allah bestowed upon me, besides my guidance to Islam, better than that of helping me speak the truth to Allah's Messenger (ﷺ) otherwise I would have told the Prophet (ﷺ) a lie and would have been ruined like those who had told a lie when the Divine Inspiration was revealed:-- "They will swear by Allah to you (Muslims) when you return to them.. the rebellious people." (9.95-96)

: Vol. 6, Book 60, Hadith 195 - Book 65, Hadith 4673

Narrated Samura bin Jundab:

Allah's Messenger (ﷺ) said, "Tonight two (visitors) came to me (in my dream) and took me to a town built with gold bricks and silver bricks. There we met men who, half of their bodies, look like the mosthandsome human beings you have ever seen, and the other half, the ugliest human beings you have ever seen. Those two visitors said to those men, 'Go and dip yourselves in that river. So they dipped themselves therein and then came to us, their ugliness having disappeared and they were in the mosthandsome shape. The visitors said, 'The first is the Garden of Eden and that is your dwelling place.' Then they added, 'As for those people who were half ugly and half handsome, they were those who mixed good deeds and bad deeds, but Allah forgave them."

: Vol. 6, Book 60, Hadith 196 - Book 65, Hadith 4674

Narrated Al-Musaiyab:

When Abu Talib's death approached, the Prophet (ﷺ) went to him while Abu Jahl and `Abdullah bin Abi Umaiya were present with him. The Prophet (ﷺ) said, "O uncle, say: None has the right to be worshipped except Allah, so that I may argue for your case with it before Allah." On that, Abu Jahl and `Abdullah bin Abu Umaiya said, "O Abu Talib! Do you want to renounce `Abdul Muttalib's religion?" Then the Prophet said, "I will keep on asking (Allah for) forgiveness for you unless I am forbidden to do so." Then there was revealed:-- 'It is not fitting for the Prophet (ﷺ) and those who believe that they should invoke (Allah) for forgiveness for pagans even though they be of kin, after it has become clear to them that they are companions of the Fire.' (9.113)

: Vol. 6, Book 60, Hadith 197 - Book 65, Hadith 4675

Narrated `Abdullah bin Ka`b:

I heard Ka`b bin Malik talking about the Verse:-- 'And to the three (He also forgave) who remained behind.' (9.118) saying in the last portion of his talk, "(I said), 'As a part (sign) of my repentance, I would like to give up all my property in the cause of Allah and His Apostle,' The Prophet (ﷺ) said to me, 'Keep some of your wealth as it is good for you." (To the three (He also forgave) who remained behind till for them the earth, vast as it is, was straitened..." (9.118)

: Vol. 6, Book 60, Hadith 198 - Book 65, Hadith 4676

Narrated `Abdullah bin Ka`b:

I heard Ka`b bin Malik who was one of the three who were forgiven, saying that he had never remained behind Allah's Messenger (ﷺ) in any Ghazwa which he had fought except two Ghazwat Ghazwat- Al-`Usra (Tabuk) and Ghazwat-Badr. He added. "I decided to tell the truth to Allah's Messenger (ﷺ) in the forenoon, and scarcely did he return from a journey he made, except in the forenoon, he would go first to the mosque and offer a two-rak`at prayer. The Prophet (ﷺ) forbade others to speak to me or to my two companions, but he did not prohibit speaking to any of those who had remained behind excepting us. So the people avoided speaking to us, and I stayed in that state till I could no longer bear it, and the only thing that worried me was that I might die and the Prophet (ﷺ) would not offer the funeral prayer for me, or Allah's Messenger (ﷺ) might die and I would be left in that social status among the people that nobody would speak to me or offer the funeral prayer for me. But Allah revealed His Forgiveness for us to the Prophet (ﷺ) in the last third of the night while Allah's Messenger (ﷺ) was with Um Salama. Um Salama sympathized with me and helped me in my disaster. Allah's Messenger (ﷺ) said, 'O Um Salama! Ka`b has been forgiven!' She said, 'Shall I send someone to him to give him the good tidings?' He said, 'If you did so, the people would not let you sleep the rest of the night.' So when the Prophet (ﷺ) had offered the Fajr prayer, he announced Allah's Forgiveness for us. His face used to look as bright as a piece of the (full) moon whenever he was pleased. When Allah revealed His Forgiveness for us, we were the three whose case had been deferred while the excuse presented by those who had apologized had been accepted. But when there were mentioned those who had told the Prophet (ﷺ) lies and remained behind (the battle of Tabuk) and had given false excuses, they were described with the worse description one may be described with. Allah said: 'They will present their excuses to you (Muslims) when you return to them. Say: Present no excuses; we shall not believe you. Allah has already informed us of the true state of matters concerning you. Allah and His Apostle will observe your actions." (9.94)

: Vol. 6, Book 60, Hadith 199 - Book 65, Hadith 4677

Narrated `Abdullah bin Ka`b:

I heard Ka`b bin Malik talking about the story of the battle of Tabuk when he remained behind, "By Allah, I do not know anyone whom Allah has helped for telling the truth more than me since I mentioned that truth to Allah's Messenger (ﷺ) till today, I have never intended to tell a lie. And Allah revealed to His Apostle: "Verily! Allah has forgiven the Prophet, the Muhajirin..... and be with those who are true (in words and deeds)." (9.117-119) (See Hadith No. 702 Vol 5).

: Vol. 6, Book 60, Hadith 200 - Book 65, Hadith 4678

Narrated Zaid bin Thabit Al-Ansari:

who was one of those who used to write the Divine Revelation: Abu Bakr sent for me after the (heavy) casualties among the warriors (of the battle) of Yamama (where a great number of Qurra' were killed). `Umar was present with Abu Bakr who said, `Umar has come to me and said, The people have suffered heavy casualties on the day of (the battle of) Yamama, and I am afraid that there will be more casualties among the Qurra' (those who know the Qur'an by heart) at other battle-fields, whereby a large part of the Qur'an may be lost, unless you collect it. And I am of the opinion that you should collect the Qur'an." Abu Bakr added, "I said to `Umar, 'How can I do something which Allah's Apostle has not done?' `Umar said (to me), 'By Allah, it is (really) a good thing.' So `Umar kept on pressing, trying to persuade me to accept his proposal, till Allah opened my bosom for it and I had the same opinion as `Umar." (Zaid bin Thabit added:) `Umar was sitting with him (Abu Bakr) and was not speaking. me). "You are a wise young man and we do not suspect you (of telling lies or of forgetfulness): and you used to write the Divine Inspiration for Allah's Messenger (ﷺ). Therefore, look for the Qur'an and collect it (in one manuscript). " By Allah, if he (Abu Bakr) had ordered me to shift one of the mountains (from its place) it would not have been harder for me than what he had ordered me concerning the collection of the Qur'an. I said to both of them, "How dare you do a thing which the Prophet has not done?" Abu Bakr said, "By Allah, it is (really) a good thing. So I kept on arguing with him about it till Allah opened my bosom for that which He had opened the bosoms of Abu Bakr and `Umar. So I started locating Qur'anic material and collecting it from parchments, scapula, leaf-stalks of date palms and from the memories of men (who knew it by heart). I found with Khuza`ima two Verses of Surat-at-Tauba which I had not found with anybody else, (and they were):-- "Verily there has come to you an Apostle (Muhammad) from amongst yourselves. It grieves him that you should receive any injury or difficulty He (Muhammad) is ardently anxious over you (to be rightly guided)" (9.128) The manuscript on which the Qur'an was collected, remained with Abu Bakr till Allah took him unto Him, and then with `Umar till Allah took him unto Him, and finally it remained with Hafsa, `Umar's daughter.

: Vol. 6, Book 60, Hadith 201 - Book 65, Hadith 4679

Narrated Ibn `Abbas:

When the Prophet (ﷺ) arrived at Medina, the Jews were observing the fast on 'Ashura' (10th of Muharram) and they said, "This is the day when Moses became victorious over Pharaoh," On that, the Prophet (ﷺ) said to his companions, "You (Muslims) have more right to celebrate Moses' victory than they have, so observe the fast on this day."

: Vol. 6, Book 60, Hadith 202 - Book 65, Hadith 4680

Narrated Muhammad bin `Abbas bin Ja`far:

That he heard Ibn `Abbas reciting: "No doubt! They fold up their breasts." (11.5) and asked him about its explanation. He said, "Some people used to hide themselves while answering the call of nature in an open space lest they be exposed to the sky, and also when they had sexual relation with their wives in an open space lest they be exposed to the sky, so the above revelation was sent down regarding them."

: Vol. 6, Book 60, Hadith 203 - Book 65, Hadith 4681

Narrated Muhammad bin `Abbas bin Ja`far:

Ibn `Abbas recited. "No doubt! They fold up their breasts." I said, "O Abu `Abbas! What is meant by "They fold up their breasts?" He said, "A man used to feel shy on having sexual relation with his wife or on answering the call of nature (in an open space) so this Verse was revealed:-- "No doubt! They fold up their breasts."

: Vol. 6, Book 60, Hadith 204 - Book 65, Hadith 4682

Narrated `Amr:

Ibn `Abbas recited:-- "No doubt! They fold up their breasts in order to hide from Him. Surely! Even when they cover themselves with their garments.." (11.5)

: Vol. 6, Book 60, Hadith 205 - Book 65, Hadith 4683

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Allah said, 'Spend (O man), and I shall spend on you." He also said, "Allah's Hand is full, and (its fullness) is not affected by the continuous spending night and day." He also said, "Do you see what He has spent since He created the Heavens and the Earth? Nevertheless, what is in His Hand is not decreased, and His Throne was over the water; and in His Hand there is the balance (of justice) whereby He raises and lowers (people).

: Vol. 6, Book 60, Hadith 206 - Book 65, Hadith 4684

Narrated Safwan bin Muhriz:

While Ibn `Umar was performing the Tawaf (around the Ka`ba), a man came up to him and said, "O Abu `AbdurRahman!" or said, "O Ibn `Umar! Did you hear anything from the Prophet (ﷺ) about An35 Najwa?" Ibn `Umar said, "I heard the Prophet (ﷺ) saying, 'The Believer will be brought near his Lord." (Hisham, a sub-narrator said, reporting the Prophet's words), "The believer will come near (his Lord) till his Lord covers him with His screen and makes him confess his sins. (Allah will ask him), 'Do you know (that you did) 'such-and-such sin?" He will say twice, 'Yes, I do.' Then Allah will say, 'I concealed it in the world and I forgive it for you today.' Then the record of his good deeds will be folded up. As for the others, or the disbelievers, it will be announced publicly before the witnesses: 'These are ones who lied against their Lord."

: Vol. 6, Book 60, Hadith 207 - Book 65, Hadith 4685

Narrated Abu Musa:

Allah's Messenger (ﷺ) said, "Allah gives respite to the oppressor, but when He takes him over, He never releases him." Then he recited:-- "Such is the seizure of your Lord when He seizes (population of) towns in the midst of their wrong: Painful indeed, and severe is His seizure.' (11.102)

: Vol. 6, Book 60, Hadith 208 - Book 65, Hadith 4686

Narrated Ibn Masud:

A man kissed a woman and then came to Allah's Messenger (ﷺ) and told him of that, so this Divine Inspiration was revealed to the Prophet (ﷺ) 'And offer Prayers perfectly at the two ends of the day, and in some hours of the night; (i.e. (five) compulsory prayers). Verily, the good deeds remove the evil deeds (small sins) That is a reminder for the mindful.' (11.114) The man said, Is this instruction for me only?' The Prophet (ﷺ) said, "It is for all those of my followers who encounter a similar situation."

: Vol. 6, Book 60, Hadith 209 - Book 65, Hadith 4687

Narrated `Abdullah bin `Umar:

The Prophet (ﷺ) said, "The honorable, the son of the honorable the son of the honorable, i.e. Joseph, the son of Jacob, the son of Isaac, the son of Abraham."

: Vol. 6, Book 60, Hadith 210 - Book 65, Hadith 4688

Narrated Abu Huraira:

Allah's Messenger (ﷺ) was asked, "Who are the most honorable of the people?" The Prophet (ﷺ) said, "The most honorable of them in Allah's Sight are those who keep their duty to Allah and fear Him. They said, "We do not ask you about that." He said, "Then the most honorable of the people is Joseph, Allah's prophet, the son of Allah's prophet, the son of Allah's prophet, the son of Allah's Khalil i.e. Abraham) They said, "We do not ask you about that." The Prophet (ﷺ) said, Do you ask about (the virtues of the ancestry of the Arabs?" They said, "Yes," He said, "Those who were the best amongst you in the Prelslamic Period are the best amongst you in Islam if they comprehend (the Islamic religion).

: Vol. 6, Book 60, Hadith 211 - Book 65, Hadith 4689

Narrated Az-Zuhri:

`Urwa bin Az-Zubair, Sa`id bin Al-Musaiyab, 'Al-Qama bin Waqqas and 'Ubaidullah bin `Abdullah related the narration of `Aisha, the wife the Prophet, when the slanderers had said about her what they had said and Allah later declared her innocence. Each of them related a part of the narration (wherein) the Prophet (ﷺ) said (to `Aisha). "If you are innocent, then Allah will declare your innocence: but if you have committed a sin, then ask for Allah's Forgiveness and repent to him." `Aisha said, "By Allah, I find no example for my case except that of Joseph's father (when he said), 'So (for me) patience is most fitting.' " Then Allah revealed the ten Verses:-- "Verily those who spread the slander are a gang amongst you.." (24.11)

: Vol. 6, Book 60, Hadith 212 - Book 65, Hadith 4690

Narrated Um Ruman:

Who was `Aisha's mother: While I was with `Aisha, `Aisha got fever, whereupon the Prophet (ﷺ) said, "Probably her fever is caused by the story related by the people (about her)." I said, "Yes." Then `Aisha sat up and said, "My example and your example is similar to that of Jacob and his sons:--'Nay, but your minds have made up a tale. So (for me) patience is most fitting. It is Allah (alone) Whose help can be sought against that which you assert.' (12.18)

: Vol. 6, Book 60, Hadith 213 - Book 65, Hadith 4691

Narrated Abu Wail:

`Abdullah bin Mas`ud recited "Haita laka (Come you)," and added, "We recite it as we were taught it."

: Vol. 6, Book 60, Hadith 214 - Book 65, Hadith 4692

Narrated `Abdullah (bin Mas`ud):

When the Prophet (ﷺ) realized that the Quraish had delayed in embracing Islam, he said, "O Allah! Protect me against their evil by afflicting them with seven (years of famine) like the seven years of (Prophet) Joseph." So they were struck with a year of famine that destroyed everything till they had to eat bones, and till a man would look towards the sky and see something like smoke between him and it. Allah said:-- "Then watch you (O Muhammad) for the day when the sky will produce a kind of smoke plainly visible." (44.10) And Allah further said:-- "Verily! We shall withdraw the punishment a little, Verily you will return (to disbelief)." (44.15) (Will Allah relieve them from torture on the Day of Resurrection?) (The punishment of) the smoke had passed and Al-Baltsha (the destruction of the pagans in the Badr battle) had passed too.

: Vol. 6, Book 60, Hadith 215 - Book 65, Hadith 4693

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "May Allah bestow His Mercy on (Prophet) Lot. (When his nation troubled him) he wished if he could betake himself to some powerful support; and if I were to remain in prison for the period Joseph had remained, I would surely respond to the call; and we shall have more right (to be in doubt) than Abraham: When Allah said to him, "Don't you believe?' Abraham said, 'Yes, (I do believe) but to be stronger in faith; (2.260)

: Vol. 6, Book 60, Hadith 216 - Book 65, Hadith 4694

Narrated `Urwa bin Az-Zubair:

That when he asked `Aisha about the statement of Allah "Until when the Apostles gave up hope (of their people)." (12.110) she told him (its meaning), `Urwa added, "I said, 'Did they (Apostles) suspect that they were betrayed (by Allah) or that they were treated as liars by (their people)?' `Aisha said, '(They suspected) that they were treated as liars by (their people),' I said, 'But they were sure that their people treated them as liars and it was not a matter of suspicion.' She said, 'Yes, upon my life they were sure about it.' I said to her. 'So they (Apostles) suspected that they were betrayed (by Allah).' She said, "Allah forbid! The Apostles never suspected their Lord of such a thing.' I said, 'What about this Verse then?' She said, 'It is about the Apostles' followers who believed in their Lord and trusted their Apostles, but the period of trials was prolonged and victory was delayed till the Apostles gave up all hope of converting those of the people who disbelieved them and the Apostles thought that their followers treated them as liars; thereupon Allah's help came to them.

: Vol. 6, Book 60, Hadith 217 - Book 65, Hadith 4695

Narrated `Urwa:

"I told her (`Aisha): (Regarding the above narration), they (Apostles) were betrayed (by Allah)." She said: Allah forbid or said similarly.

: Vol. 6, Book 60, Hadith 218 - Book 65, Hadith 4696

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "The keys of Unseen are five which none knows but Allah: None knows what will happen tomorrow but Allah; none knows what is in the wombs (a male child or a female) but Allah; none knows when it will rain but Allah; none knows at what place one will die; none knows when the Hour will be established but Allah." (See The Qur'an 31:34.")

: Vol. 6, Book 60, Hadith 219 - Book 65, Hadith 4697

Narrated Ibn `Umar:

While we were with Allah's Messenger (ﷺ) he said, "Tell me of a tree which resembles a Muslim man. Its leaves do not fall and it does not, and does not, and does not, and it gives its fruits every now and then." It came to my mind that such a tree must be the date palm, but seeing Abu Bakr and `Umar saying nothing, I disliked to speak. So when they did not say anything, Allah's Messenger (ﷺ) said, "It is the date-palm tree." When we got up (from that place), I said to `Umar, "O my father! By Allah, it came to my mind that it must be the date palm tree." `Umar said, "What prevented you from speaking" I replied, "I did not see you speaking, so I misliked to speak or say anything." `Umar then said, "If you had said it, it would have been dearer to me than so-and-so."

: Vol. 6, Book 60, Hadith 220 - Book 65, Hadith 4698

Narrated Al-Bara bin Azib:

Allah's Messenger (ﷺ) said, "When a Muslim is questioned in his grave, he will testify that none has the right to be worshipped but Allah and that Muhammad is Allah's Messenger (ﷺ), and that is what is meant by Allah's Statement:-- "Allah will keep firm those who believe with a Word that stands firm in this world and in the Hereafter." (14.27)

: Vol. 6, Book 60, Hadith 221 - Book 65, Hadith 4699

Narrated Ata:

When Ibn `Abbas heard:-- "Have you not seen those who have changed the favor of Allah into disbelief?" (14.28) he said, "Those were the disbelieving pagans of Mecca."

: Vol. 6, Book 60, Hadith 222 - Book 65, Hadith 4700

Narrated Abu Huraira:

The Prophet (ﷺ) said, "When Allah has ordained some affair in the Heaven, the angels beat with their wings in obedience to His statement, which sounds like a chain dragged over a rock." (`Ali and other sub-narrators said, "The sound reaches them.") "Until when fear is banished from their (angels) hearts, they (angels) say, 'What was it that your Lord said? They say, 'The truth; And He is the Most High, the Most Great.' (34.23) Then those who gain a hearing by stealing (i.e. devils) will hear Allah's Statement:-- 'Those who gain a hearing by stealing, (stand one over the other like this). (Sufyan, to illustrate this, spread the fingers of his right hand and placed them one over the other horizontally.) A flame may overtake and burn the eavesdropper before conveying the news to the one below him; or it may not overtake him till he has conveyed it to the one below him, who in his turn, conveys it to the one below him, and so on till they convey the news to the earth. (Or probably Sufyan said, "Till the news reaches the earth.") Then the news is inspired to a sorcerer who would add a hundred lies to it. His prophecy will prove true (as far as the heavenly news is concerned). The people will say. 'Didn't he tell us that on such-and-such a day, such-and-such a thing will happen? We have found that is true because of the true news heard from heaven." The above hadith is also narrated by Abu Huraira, starting: 'When Allah has ordained some affair...') In this narration the word foreteller is added to the word wizard.

: Vol. 6, Book 60, Hadith 223 - Book 65, Hadith 4701

Narrated `Abdullah bin `Umar:

(While we were going for the Battle of Tabuk and when we reached the places of the dwellers of Al- Hijr), Allah's Messenger (ﷺ) said about the dwellers of Al-Hijr (to us). "Do not enter (the dwelling places) of these people unless you enter weeping, but if you weep not, then do not enter upon them, lest you be afflicted with what they were afflicted with."

: Vol. 6, Book 60, Hadith 225 - Book 65, Hadith 4702

Narrated Abu Sa`id Al-Mualla:

While I was praying, the Prophet (ﷺ) passed by and called me, but I did not go to him till I had finished my prayer. When I went to him, he said, "What prevented you from coming?" I said, "I was praying." He said, "Didn't Allah say" "O you who believes Give your response to Allah (by obeying Him) and to His Apostle." (8.24) Then he added, "Shall I tell you the most superior Sura in the Qur'an before I go out of the mosque?" When the Prophet (ﷺ) intended to go out (of the Mosque), I reminded him and he said, "That is: "Al hamdu-li l-lahi Rabbil-`alamin (Surat-al-fatiha)' which is the seven oft repeated verses (Al-Mathani) and the Grand Qur'an which has been given to me."

: Vol. 6, Book 60, Hadith 226 - Book 65, Hadith 4703

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The Um (substance) of the Qur'an is the seven oft-repeated verses (Al- Mathaini) and is the Great Qur'an (i.e. Surat-al-Fatiha).

: Vol. 6, Book 60, Hadith 227 - Book 65, Hadith 4704

Narrated Ibn `Abbas:

Those who have made their Scripture into parts are the people of the Scripture who divided it into portions and believed in a part of it and disbelieved the other.

: Vol. 6, Book 60, Hadith 228 - Book 65, Hadith 4705

Narrated Ibn `Abbas concerning:

"As We have sent down (the Scripture) on those who are divided (Jews and Christians)." (15.90) They believed in part of it and disbelieved in the other, (and they) are the Jews and the Christians.

: Vol. 6, Book 60, Hadith 229 - Book 65, Hadith 4706

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) used to invoke thus: "O Allah! I seek refuge with You from miserliness, laziness; from old geriatric age the punishment in the grave; from the affliction of Ad-Dajjal; and from the afflictions of life and death.

: Vol. 6, Book 60, Hadith 230 - Book 65, Hadith 4707

Narrated Ibn Mas`ud:

Surat Bani Israel and Al-Kahf and Mary are among my first old property.

: Vol. 6, Book 60, Hadith 231 - Book 65, Hadith 4708

Narrated Abu Huraira:

Allah's Messenger (ﷺ) was presented with two cups one containing wine and the other milk on the night of his night journey at Jerusalem. He looked at it and took the milk. Gabriel said, "Thanks to Allah Who guided you to the Fitra (i.e. Islam); if you had taken the wine, your followers would have gone astray.

: Vol. 6, Book 60, Hadith 232 - Book 65, Hadith 4709

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) said, "When the Quraish disbelieved me (concerning my night journey), I stood up in Al- Hijr (the unroofed portion of the Ka`ba) and Allah displayed Bait-ul-Maqdis before me, and I started to inform them (Quraish) about its signs while looking at it."

: Vol. 6, Book 60, Hadith 233 - Book 65, Hadith 4710

Narrated `Abdullah:

During the Pre-lslamic period of ignorance if any tribe became great in number, we used to say, "Amira the children of so-and-so." Narrated Al-Humaidi: Sufyan narrated to us something and used the word 'Amira'.

: Vol. 6, Book 60, Hadith 234 - Book 65, Hadith 4711

Narrated Abu Huraira:

Some (cooked) meat was brought to Allah Apostle and the meat of a forearm was presented to him as he used to like it. He ate a morsel of it and said, "I will be the chief of all the people on the Day of Resurrection. Do you know the reason for it? Allah will gather all the human being of early generations as well as late generation on one plain so that the announcer will be able to make them all-hear his voice and the watcher will be able to see all of them. The sun will come so close to the people that they will suffer such distress and trouble as they will not be able to bear or stand. Then the people will say, 'Don't you see to what state you have reached? Won't you look for someone who can intercede for you with your Lord' Some people will say to some others, 'Go to Adam.' So they will go to Adam and say to him. 'You are the father of mankind; Allah created you with His Own Hand, and breathed into you of His Spirit (meaning the spirit which he created for you); and ordered the angels to prostrate before you; so (please) intercede for us with your Lord. Don't you see in what state we are? Don't you see what condition we have reached?' Adam will say, 'Today my Lord has become angry as He has never become before, nor will ever become thereafter. He forbade me (to eat of the fruit of) the tree, but I disobeyed Him . Myself! Myself! Myself! (I am preoccuied with my own problems). Go to someone else; go to Noah.' So they will go to Noah and say (to him), 'O Noah! You are the first (of Allah's Messengers) to the people of the earth, and Allah has named you a thankful slave; please intercede for us with your Lord. Don't you see in what state we are?' He will say.' Today my Lord has become angry as He has never become nor will ever become thereafter. I had (in the world) the right to make one definitely accepted invocation, and I made it against my nation. Myself! Myself! Myself! Go to someone else; go to Abraham.' They will go to Abraham and say, 'O Abraham! You are Allah's Messenger (ﷺ) and His Khalil from among the people of the earth; so please intercede for us with your Lord. Don't you see in what state we are?' He will say to them, 'My Lord has today become angry as He has never become before, nor will ever become thereafter. I had told three lies (Abu Haiyan (the sub-narrator) mentioned them in the Hadith) Myself! Myself! Myself! Go to someone else; go to Moses.' The people will then go to Moses and say, 'O Moses! You art Allah's Messenger (ﷺ) and Allah gave you superiority above the others with this message and with His direct Talk to you; (please) intercede for us with your Lord Don't you see in what state we are?' Moses will say, 'My Lord has today become angry as He has never become before, nor will become thereafter, I killed a person whom I had not been ordered to kill. Myself! Myself! Myself! Go

to someone else; go to Jesus.' So they will go to Jesus and say, 'O Jesus! You are Allah's Messenger (ﷺ) and His Word which He sent to Mary, and a superior soul created by Him, and you talked to the people while still young in the cradle. Please intercede for us with your Lord. Don't you see in what state we are?' Jesus will say. 'My Lord has today become angry as He has never become before nor will ever become thereafter. Jesus will not mention any sin, but will say, 'Myself! Myself! Myself! Go to someone else; go to Muhammad.' So they will come to me and say, 'O Muhammad ! You are Allah's Messenger (ﷺ) and the last of the prophets, and Allah forgave your early and late sins. (Please) intercede for us with your Lord. Don't you see in what state we are?" The Prophet (ﷺ) added, "Then I will go beneath Allah's Throne and fall in prostration before my Lord. And then Allah will guide me to such praises and glorification to Him as He has never guided anybody else before me. Then it will be said, 'O Muhammad Raise your head. Ask, and it will be granted. Intercede and It (your intercession) will be accepted.' So I will raise my head and Say, 'My followers, O my Lord! My followers, O my Lord'. It will be said, 'O Muhammad! Let those of your followers who have no accounts, enter through such a gate of the gates of Paradise as lies on the right; and they will share the other gates with the people." The Prophet (ﷺ) further said, "By Him in Whose Hand my soul is, the distance between every two gate-posts of Paradise is like the distance between Mecca and Busra (in Sham).

: Vol. 6, Book 60, Hadith 236 - Book 65, Hadith 4712

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The recitation of Psalms (David's Qur'an) was made light and easy for David that he used to have his ridding animal be saddled while he would finish the recitation before the servant had saddled it."

: Vol. 6, Book 60, Hadith 237 - Book 65, Hadith 4713

Narrated `Abdullah:

Regarding the explanation of the Verse: 'Those whom they call upon (worship) (like Jesus the Son of Mary, angels etc.) desire (for themselves) means of access to their Lord (Allah) as to which of them should be the nearer and they hope for His Mercy and fear His torment.' (17.57) They themselves (e.g. Angels, saints, Apostles, Jesus, etc.,) worshipped Allah, Those Jinns who were worshipped by some Arabs became Muslims (embraced Islam), but those human beings stuck to their (old) religion. Al-A`mash said extra: 'Say, (O Muhammad): Call unto those besides Him whom you assume (to be gods).' (17.56)

: Vol. 6, Book 60, Hadith 238 - Book 65, Hadith 4714

Narrated `Abdullah:

Regarding the Verse: 'Those whom they call upon (worship) (like Jesus the Son of Mary or angels etc.) desire (for themselves) means of access, to their Lord....' (17.57) (It was revealed regarding) some Jinns who used to be worshipped (by human beings). They later embraced Islam (while those people kept on worshipping them).

: Vol. 6, Book 60, Hadith 239 - Book 65, Hadith 4715

Narrated Ibn `Abbas:

Regarding: 'And We granted the vision (Ascension to the Heaven "Miraj") which We showed you (O Muhammad as an actual eye witness) but as a trial for mankind.' (17.60) It was an actual eyewitness which was shown to Allah's Messenger (ﷺ) during the night he was taken on a journey (through the heavens). And the cursed tree is the tree of Az-Zaqqum (a bitter pungent tree which grows at the bottom of Hell).

: Vol. 6, Book 60, Hadith 240 - Book 65, Hadith 4716

Narrated Ibn Al-Musaiyab:

Abu Huraira said, "The Prophet (ﷺ) said, 'A prayer performed in congregation is twenty-five times more superior in reward to a prayer performed by a single person. The angels of the night and the angels of the day are assembled at the time of the Fajr (Morning) prayer." Abu Huraira added, "If you wish, you can recite:-- 'Verily! The recitation of the Qur'an in the early dawn (Morning prayer) is ever witnessed (attended by the angels of the day and the night).' (17.78)

: Vol. 6, Book 60, Hadith 241 - Book 65, Hadith 4717

Narrated Ibn `Umar:

On the Day of Resurrection the people will fall on their knees and every nation will follow their prophet and they will say, "O so-and-so! Intercede (for us with Allah), "till (the right) intercession is given to the Prophet (Muhammad) and that will be the day when Allah will raise him into a station of praise and glory (i.e. Al-Maqam -al-Mahmud).

: Vol. 6, Book 60, Hadith 242 - Book 65, Hadith 4718

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) said, "Whoever, after listening to the Adhan (for the prayer) says, 'O Allah, the Lord of this complete call and of this prayer, which is going to be established! Give Muhammad Al-Wasila and Al-Fadila and raise him to Al-Maqam-al-Mahmud which You have promised him,' will be granted my intercession for him on the Day of Resurrection."

: Vol. 6, Book 60, Hadith 243 - Book 65, Hadith 4719

Narrated `Abdullah bin Masud:

Allah's Messenger (ﷺ) entered Mecca (in the year of the Conquest) and there were three-hundred and sixty idols around the Ka`ba. He then started hitting them with a stick in his hand and say: 'Truth (i.e. Islam) has come and falsehood (disbelief) vanished. Truly falsehood (disbelief) is ever bound to vanish.' (17.81) 'Truth has come and falsehood (Iblis) can not create anything.' (34.49)

: Vol. 6, Book 60, Hadith 244 - Book 65, Hadith 4720

Narrated `Abdullah:

While I was in the company of the Prophet (ﷺ) on a farm and he was reclining on a palm leave stalk, some Jews passed by. Some of them said to the others. "Ask him (the Prophet (ﷺ) about the spirit." Some of them said, "What urges you to ask him about it" Others said, "(Don't) lest he should give you a reply which you dislike." But they said, "Ask him." So they asked him about the Spirit. The Prophet (ﷺ) kept quiet and did not give them any answer. I knew that he was being divinely inspired so I stayed at my place. When the divine inspiration had been revealed, the Prophet (ﷺ) said. "They ask you (O, Muhammad) concerning the Spirit, Say: "The spirit," its knowledge is with my Lord; and of knowledge you (mankind) have been given only a Little." (17.85)

: Vol. 6, Book 60, Hadith 245 - Book 65, Hadith 4721

Narrated Ibn `Abbas:

(regarding): 'Neither say your, prayer aloud, nor say it in a low tone.' (17.110) This Verse was revealed while Allah's Messenger (ﷺ) was hiding himself in Mecca. When he prayed with his companions, he used to raise his voice with the recitation of Qur'an, and if the pagans happened to hear him, they would abuse the Qur'an, the One who revealed it and the one who brought it. Therefore Allah said to His Prophet : 'Neither say your prayer aloud.' (17.110) i.e. do not recite aloud lest the pagans should hear you, but follow a way between.

: Vol. 6, Book 60, Hadith 246 - Book 65, Hadith 4722

Narrated Aisha:

The (above) verse was revealed in connection with the invocations.

: Vol. 6, Book 60, Hadith 247 - Book 65, Hadith 4723

Narrated `Ali:

That one night Allah's Messenger (ﷺ) came to him and Fatima and said, "Don't you (both offer the (Tahajjud) prayer?" `Ali said, 'When Allah wishes us to get up, we get up." The Prophet (ﷺ) then recited: 'But man is more quarrelsome than anything.' (18.54) (See Hadith No. 227,Vol. 2)

: Vol. 6, Book 60, Hadith 248 - Book 65, Hadith 4724

Narrated Sa`id bin Jubair:

I said to Ibn `Abbas, "Nauf Al-Bikali claims that Moses, the companion of Al-Khadir was not the Moses of the children of Israel" Ibn `Abbas said, "The enemy of Allah (Nauf) told a lie." Narrated Ubai bin Ka`b that he heard Allah's Messenger (ﷺ) saying, "Moses got up to deliver a speech before the children of Israel and he was asked, Who is the most learned person among the people?' Moses replied, 'I (am the most learned).' Allah admonished him for he did not ascribe knowledge to Allah alone. So Allah revealed to him: 'At the junction of the two seas there is a slave of Ours who is more learned than you.' Moses asked, 'O my Lord, how can I meet him?' Allah said, 'Take a fish and put it in a basket (and set out), and where you, will lose the fish, you will find him.' So Moses (took a fish and put it in a basket and) set out, along with his boy-servant Yusha` bin Noon, till they reached a rock (on which) they both lay their heads and slept. The fish moved vigorously in the basket and got out of it and fell into the sea and there it took its way through the sea (straight) as in a tunnel). (18.61) Allah stopped the current of water on both sides of the way created by the fish, and so that way was like a tunnel. When Moses got up, his companion forgot to tell him about the fish, and so they carried on their journey during the rest of the day and the whole night. The next morning Moses asked his boy-servant 'Bring us our early meal; no doubt, we have suffered much fatigue in this journey of ours.' (18.62) Moses did not get tired till he had passed the place which Allah had ordered him to seek after. His boy-servant then said to him,' 'Do you remember when we be-took ourselves to the rock I indeed forgot the fish, none but Satan made me forget to remember it. It took its course into the sea in a marvelous way.' (18.63) There was a tunnel for the fish and for Moses and his boy-servant there was astonishment. Moses said, 'That is what we have been seeking'. So they went back retracing their footsteps. (18.64) They both returned, retracing their steps till they reached the rock. Behold ! There they found a man covered with a garment. Moses greeted him. Al-Khadir said astonishingly. 'Is there such a greeting in your land?' Moses said, 'I am Moses.' He said, 'Are you the Moses of the children of Israel?' Moses said, 'I have come to you so that you may teach me of what you have been taught. Al-Khadir said, 'You will not be able to have patience with me. (18.66) O Moses! I have some of Allah's knowledge which He has bestowed upon me but you do not know it; and you too, have some of Allah's knowledge which He has bestowed upon you, but I do not know it." Moses said, "Allah willing, you will find me patient, and I will not disobey you in anything.' (18.6) Al-Khadir said to him. 'If you then follow me, do not ask me about anything until I myself speak to you

concerning it.' (18.70), After that both of them proceeded along the sea coast, till a boat passed by and they requested the crew to let them go on board. The crew recognized Al-Khadir and allowed them to get on board free of charge. When they got on board suddenly Moses saw that Al-Khadir had pulled out one of the planks of the boat with an adze. Moses said to him.' These people gave us a free lift, yet you have scuttled their boat so as to drown its people! Truly, you have done a dreadful thing.' (18.71) Al-Khadir said, 'Didn't I say that you can have no patience with me ?' (18.72) Moses said, 'Call me not to account for what I forgot and be not hard upon me for my affair (with you.)" (18.73) Allah's Messenger (ﷺ) said, "The first excuse given by Moses, was that he had forgotten. Then a sparrow came and sat over the edge of the boat and dipped its beak once in the sea. Al-Khadir said to Moses, 'My knowledge and your knowledge, compared to Allah's knowledge is like what this sparrow has taken out of the sea.' Then they both got out of the boat, and while they were walking on the sea shore, Al-Khadir saw a boy playing with other boys. Al-Khadir got hold of the head of that boy and pulled it out with his hands and killed him. Moses said, 'Have you killed an innocent soul who has killed nobody! Truly, you have done an illegal thing.' (18.74) He said, "Didn't I tell you that you can have no patience with me?' (18.75) (The sub narrator said, the second blame was stronger than the first one.) Moses said, 'If I ask you about anything after this, keep me not in your company, you have received an excuse from me.' (18.76) Then they both proceeded until they came to the inhabitants of a town. They asked them food but they refused to entertain them. (In that town) they found there a wall on the point of falling down. (18.77) Al-Khadir set it up straight with his own hands. Moses said, 'These are people to whom we came, but they neither fed us nor received us as guests. If you had wished, you could surely have exacted some recompense for it. Al-Khadir said, 'This is the parting between me and you ..that is the interpretation of (those things) over which you were unable to hold patience.' (18.78-82) Allah's Messenger (ﷺ) said, "We wished that Moses could have been more patient so that Allah might have described to us more about their story."

: Vol. 6, Book 60, Hadith 249 - Book 65, Hadith 4725

Narrated Ibn Juraij:

Ya`la bin Muslim and `Amr bin Dinar and some others narrated the narration of Sa`id bin Jubair. Narrated Sa`id: While we were at the house of Ibn `Abbas, Ibn `Abbas said, "Ask me (any question)" I said, "O Abu `Abbas! May Allah let me be sacrificed for you ! There is a man at Kufa who is a storyteller called Nauf; who claims that he (Al-Khadir's companion) is not Moses of Bani Israel." As for `Amr, he said to me, "Ibn `Abbas said, "(Nauf) the enemy of Allah told a lie." But Ya`la said to me, "Ibn `Abbas said, Ubai bin Ka`b said, Allah's Messenger (ﷺ) said, 'Once Moses, Allah's Messenger (ﷺ), preached to the people till their eyes shed tears and their hearts became tender, whereupon he finished his sermon. Then a man came to Moses and asked, 'O Allah's Messenger (ﷺ)! Is there anyone on the earth who is more learned than you?' Moses replied, 'No.' So Allah admonished him (Moses), for he did not ascribe all knowledge to Allah. It was said, (on behalf of Allah), 'Yes, (there is a slave of ours who knows more than you).' Moses said, 'O my Lord! Where is he?' Allah said, 'At the junction of the two seas.' Moses said, 'O my Lord ! Tell I me of a sign whereby I will recognize the place.' " `Amr said to me, Allah said, "That place will be where the fish will leave you." Ya`la said to me, "Allah said (to Moses), 'Take a dead fish (and your goal will be) the place where it will become alive.' " So Moses took a fish and put it in a basket and said to his boy-servant "I don't want to trouble you, except that you should inform me as soon as this fish leaves you." He said (to Moses)." You have not demanded too much." And that is as mentioned by Allah: 'And (remember) when Moses said to his attendant .... ' (18.60) Yusha` bin Noon. (Sa`id did not state that). The Prophet (ﷺ) said, "While the attendant was in the shade of the rock at a wet place, the fish slipped out (alive) while Moses was sleeping. His attend an said (to himself), "I will not wake him, but when he woke up, he forgot to tell him The fish slipped out and entered the sea. Allah stopped the flow of the sea. where the fish was, so that its trace looked as if it was made on a rock. `Amr forming a hole with his two thumbs an index fingers, said to me, "Like this, as in its trace was made on a rock." Moses said "We have suffered much fatigue on this journey of ours." (This was not narrated by Sa`id). Then they returned back and found Al-Khadir. `Uthman bin Abi Sulaiman said to me, (they found him) on a green carpet in the middle of the sea. Al-Khadir was covered with his garment with one end under his feet and the other end under his head. When Moses greeted, he uncovered his face and said astonishingly, 'Is there such a greeting in my land? Who are you?' Moses said, 'I am Moses.' Al- Khadir said, 'Are you the Moses of Bani Israel?' Moses said, 'Yes.' Al-Khadir said, "What do you want?' Moses said, ' I came

to you so that you may teach me of the truth which you were taught.' Al-Khadir said, 'Is it not sufficient for you that the Torah is in your hands and the Divine Inspiration comes to you, O Moses? Verily, I have a knowledge that you ought not learn, and you have a knowledge which I ought not learn.' At that time a bird took with its beak (some water) from the sea: Al-Khadir then said, 'By Allah, my knowledge and your knowledge besides Allah's Knowledge is like what this bird has taken with its beak from the sea.' Until, when they went on board the boat (18.71). They found a small boat which used to carry the people from this sea-side to the other sea-side. The crew recognized Al-Khadir and said, 'The pious slave of Allah.' (We said to Sa`id "Was that Khadir?" He said, "Yes.") The boat men said, 'We will not get him on board with fare.' Al-Khadir scuttled the boat and then plugged the hole with a piece of wood. Moses said, 'Have you scuttled it in order to drown these people surely, you have done a dreadful thing. (18.71) (Mujahid said. "Moses said so protestingly.") Al-Khadir said, didn't I say that you can have no patience with me?' (18.72) The first inquiry of Moses was done because of forgetfulness, the second caused him to be bound with a stipulation, and the third was done intentionally. Moses said, 'Call me not to account for what I forgot and be not hard upon me for my affair (with you).' (18.73) (Then) they found a boy and Al-Khadir killed him. Ya`la- said: Sa`id said 'They found boys playing and Al-Khadir got hold of a handsome infidel boy laid him down and then slew him with knife. Moses said, 'Have you killed a innocent soul who has killed nobody' (18.74) Then they proceeded and found a wall which was on the point of falling down, and Al-Khadir set it up straight. Sa`id moved his hand thus and said 'Al-Khadir raised his hand and the wall became straight. Ya`la said, 'I think Sa`id said, 'Al-Khadir touched the wall with his hand and it became straight (Moses said to Al-Khadir), 'If you had wished, you could have taken wages for it.' Sa`id said, 'Wages that we might had eaten.' And there was a king in furor (ahead) of them" (18.79) And there was in front of them. Ibn `Abbas recited: 'In front of them (was) a king.' It is said on the authority of somebody other than Sa`id that the king was Hudad bin Budad. They say that the boy was called Haisur. 'A king who seized every ship by force. (18.79) So I wished that if that boat passed by him, he would leave it because of its defect and when they have passed they would repair it and get benefit from it. Some people said that they closed that hole with a bottle, and some said with tar. 'His parents were believers, and he (the boy) was a non-believer and we (Khadir) feared lest he would oppress them by obstinate rebellion and disbelief.' (18.80) (i.e. that their love for him would urge them to follow him in his religion, 'so we (Khadir) desired that their Lord should change him for them for one better in righteousness and near to mercy' (18:81).

This was in reply to Moses' saying: Have you killed an innocent soul.'? (18.74). 'Near to mercy" means they will be more merciful to him than they were to the former whom Khadir had killed. Other than Sa`id, said that they were compensated with a girl. Dawud bin Abi `Asim said on the authority of more than one that this next child was a girl.

: Vol. 6, Book 60, Hadith 250 - Book 65, Hadith 4726

Narrated Sa`id bin Jubair:

I said to Ibn `Abbas, "Nauf-al-Bakali " claims that Moses of Bani Israel was not Moses, the companion of Al-Khadir." Ibn `Abbas said, "Allah's enemy tells a lie! Ubai bin Ka`b narrated to us that Allah's Messenger (ﷺ) said, 'Moses got up to deliver a sermon before Bani Israel and he was asked, 'Who is the most learned person among the people?' Moses replied, 'I (am the most learned).' Allah then admonished Moses for he did not ascribe all knowledge to Allah only (Then) came the Divine Inspiration:-- 'Yes, one of Our slaves at the junction of the two seas is more learned than you.' Moses said, 'O my Lord ! How can meet him?' Allah said, 'Take a fish in a basket and wherever the fish is lost, follow it (you will find him at that place). So Moses set out along with his attendant Yusha` bin Noon, and they carried with them a fish till they reached a rock and rested there. Moses put his head down and slept. (Sufyan, a sub-narrator said that somebody other than `Amr said) 'At the rock there was a water spring called 'Al-Hayat' and none came in touch with its water but became alive. So some of the water of that spring fell over that fish, so it moved and slipped out of the basket and entered the sea. When Moses woke up, he asked his attendant, 'Bring our early meal' (18.62). The narrator added: Moses did not suffer from fatigue except after he had passed the place he had been ordered to observe. His attendant Yusha` bin Noon said to him, 'Do you remember (what happened) when we betook ourselves to the rock? I did indeed forget (about) the fish ...' (18.63) The narrator added: So they came back, retracing their steps and then they found in the sea, the way of the fish looking like a tunnel. So there was an astonishing event for his attendant, and there was tunnel for the fish. When they reached the rock, they found a man covered with a garment. Moses greeted him. The man said astonishingly, 'Is there any such greeting in your land?' Moses said, 'I am Moses.' The man said, 'Moses of Bani Israel?' Moses said, 'Yes,' and added, 'may I follow you so that you teach me something of the Knowledge which you have been taught?' (18.66). Al-Khadir said to him, 'O Moses! You have something of Allah's knowledge which Allah has taught you and which I do not know; and I have something of Allah's knowledge which Allah has taught me and which you do not know.' Moses said, 'But I will follow you.' Al-Khadir said, 'Then if you follow me, ask me no question about anything until I myself speak to you concerning it.' (18.70). After that both of them proceeded along the seashore. There passed by them a boat whose crew recognized Al-Khadir and received them on board free of charge. So they both got on board. A sparrow came and sat on the edge of the boat and dipped its beak unto the sea. Al-Khadir said to Moses. 'My knowledge and your knowledge and all the

creation's knowledge compared to Allah's knowledge is not more than the water taken by this sparrow's beak.' Then Moses was startled by Al-Khadir's action of taking an adze and scuttling the boat with it. Moses said to him, 'These people gave us a free lift, but you intentionally scuttled their boat so as to drown them. Surely you have...' (18.71) Then they both proceeded and found a boy playing with other boys. Al-Khadir took hold of him by the head and cut it off. Moses said to him, 'Have you killed an innocent soul who has killed nobody? Surely you have done an illegal thing! ' (18.74) He said, "Didn't I tell you that you will not be able to have patient with me up to ..but they refused to entertain them as their guests. There they found a wall therein at the point of collapsing.' (18.75-77) Al-Khadir moved his hand thus and set it upright (repaired it). Moses said to him, 'When we entered this town, they neither gave us hospitality nor fed us; if you had wished, you could have taken wages for it,' Al- Khadir said, 'This is the parting between you and me I will tell you the interpretation of (those things) about which you were unable to hold patience.'...(18.78) Allah's Messenger (ﷺ) said, 'We wished that Moses could have been more patient so that He (Allah) could have described to us more about their story.' Ibn `Abbas used to recite:-- 'And in front (ahead) of them there was a king who used to seize every (serviceable) boat by force. (18.79) ...and as for the boy he was a disbeliever. "

: Vol. 6, Book 60, Hadith 251 - Book 65, Hadith 4727

Narrated Mus`ab:

I asked my father, "Was the Verse:-- 'Say: (O Muhammad) Shall We tell you the greatest losers in respect of their deeds?'(18.103) revealed regarding Al-Haruriyya?" He said, "No, but regarding the Jews and the Christians, for the Jews disbelieved Muhammad and the Christians disbelieved in Paradise and say that there are neither meals nor drinks therein. Al-Hururiyya are those people who break their pledge to Allah after they have confirmed that they will fulfill it, and Sa`d used to call them 'Al-Fasiqin (evildoers who forsake Allah's obedience).

: Vol. 6, Book 60, Hadith 252 - Book 65, Hadith 4728

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "On the Day of Resurrection, a huge fat man will come who will not weigh, the weight of the wing of a mosquito in Allah's Sight." and then the Prophet (ﷺ) added, 'We shall not give them any weight on the Day of Resurrection ' (18.105)

: Vol. 6, Book 60, Hadith 253 - Book 65, Hadith 4729

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) said, "On the Day of Resurrection Death will be brought forward in the shape of a black and white ram. Then a call maker will call, 'O people of Paradise!' Thereupon they will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say, 'Yes, this is Death.' By then all of them will have seen it. Then it will be announced again, 'O people of Hell !' They will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say, 'Yes, this is Death.' And by then all of them will have seen it. Then it (that ram) will be slaughtered and the caller will say, 'O people of Paradise! Eternity for you and no death O people of Hell! Eternity for you and no death.'" Then the Prophet, recited:-- 'And warn them of the Day of distress when the case has been decided, while (now) they are in a state of carelessness (i.e. the people of the world) and they do not believe.' (19.39)

: Vol. 6, Book 60, Hadith 254 - Book 65, Hadith 4730

Narrated Ibn `Abbas:

The Prophet (ﷺ) said to Gabriel, "What prevents you from visiting us more often than you visit us now?" So there was revealed:-- 'And we (angels) descend not but by the command of your Lord. To Him belongs what is before us and what is behind us...'(19.64)

: Vol. 6, Book 60, Hadith 255 - Book 65, Hadith 4731

Narrated Khabbab:

I came to Al-`Asi bin Wail As-Sahmi and demanded something which he owed me. He said, "I will not give you (your money) till you disbelieve in Muhammad." I said, "No, I shall not disbelieve in Muhammad till you die and then be resurrected." He said, "Will I die and then be resurrected?" I said, 'Yes'. He said', "Then I will have wealth and children there, and I will pay you (there)." So this Verse was revealed:-- 'Have you then seen him who disbelieved in Our Signs and (yet) says: I shall certainly be given wealth and children? (19.77)

: Vol. 6, Book 60, Hadith 256 - Book 65, Hadith 4732

Narrated Khabbab:

I was a blacksmith in Mecca Once I made a sword for Al-`Asi bin Wail As-Sahmi. When I went to demand its price, he said, "I will not give it to you till you disbelieve in Muhammad." I said, "I shall not disbelieve in Muhammad till Allah make you die and then bring you to life again." He said, "If Allah should make me die and then resurrect me and I would have wealth and children." So Allah revealed:-- 'Have you seen him who disbelieved in Our Signs, and (yet) says I shall certainly be given wealth and children? Has he known the unseen or has he taken a covenant from (Allah) the Beneficent?' (19.77- 78)

: Vol. 6, Book 60, Hadith 257 - Book 65, Hadith 4733

Narrated Masruq:

Khabbab said, "During the pre-lslamic period, I was a blacksmith and Al-Asi bin Wail owed me a debt." So Khabbab went to him to demand the debt. He said, "I will not give you (your due) till you disbelieve in Muhammad." Khabbab said, "By Allah, I shall not disbelieve in Muhammad till Allah makes you die and then resurrects you." Al-Asi said, "So leave me till I die and then be resurrected, for I will be given wealth and children whereupon I will pay you your debt." So this Verse was revealed:-- 'Have you seen him who disbelieved in Our Signs and, (yet) says: I shall certainly be given wealth and children.' (19.77)

: Vol. 6, Book 60, Hadith 258 - Book 65, Hadith 4734

Narrated Khabbab:

I was a blacksmith and Al-Asi Bin Wail owed me a debt, so I went to him to demand it. He said to me. "I will not pay you your debt till you disbelieve in Muhammad." I said, "I will not disbelieve in Muhammad till you die and then be resurrected." He said, "Will I be resurrected after my death? If so, I shall pay you (there) if I should find wealth and children." So there was revealed:-- 'Have you seen him who disbelieved in Our Signs, and yet says: I shall certainly be given wealth and children? Has he, known to the unseen or has he taken a covenant from (Allah) the Beneficent? Nay ! We shall record what he says, and we shall add and add to his punishment. And We shall inherit from him all that he talks of, and he shall appear before Us alone.' (19.77-80)

: Vol. 6, Book 60, Hadith 259 - Book 65, Hadith 4735

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Adam and Moses met, and Moses said to Adam "You are the one who made people miserable and turned them out of Paradise." Adam said to him, "You are the one whom Allah selected for His message and whom He selected for Himself and upon whom He revealed the Torah." Moses said, 'Yes.' Adam said, "Did you find that written in my fate before my creation?' Moses said, 'Yes.' So Adam overcame Moses with this argument."

: Vol. 6, Book 60, Hadith 260 - Book 65, Hadith 4736

Narrated Ibn `Abbas:

When Allah's Messenger (ﷺ) arrived at Medina, he found the Jews observing the fast on the day of 'Ashura' (10th of Muharram). The Prophet (ﷺ) asked them (about it) and they replied, "This is the day when Moses became victorious over Pharaoh." The Prophet (ﷺ) said (to the Muslims), "We are nearer to Moses than they, so fast on this day."

: Vol. 6, Book 60, Hadith 261 - Book 65, Hadith 4737

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Moses argued with Adam and said to him (Adam), 'You are the one who got the people out of Paradise by your sin, and thus made them miserable." Adam replied, 'O Moses! You are the one whom Allah selected for His Message and for His direct talk. Yet you blame me for a thing which Allah had ordained for me before He created me?." Allah's Messenger (ﷺ) further said, "So Adam overcame Moses by this Argument."

: Vol. 6, Book 60, Hadith 262 - Book 65, Hadith 4738

Narrated `Abdullah:

The Suras of Bani Israel, Al-Kahf, Mariyam, Taha and Al-Anbiya are from the very old Suras which I learnt by heart, and they are my first property.

: Vol. 6, Book 60, Hadith 263 - Book 65, Hadith 4739

Narrated Ibn `Abbas:

The Prophet (ﷺ) delivered a sermon and said, "You (people) will be gathered before Allah (on the Day of Resurrection) bare-footed, naked and uncircumcised." (The Prophet (ﷺ) then recited):-- 'As We began the first creation We shall repeat it. (It is) a promise We have undertaken and truly We shall do it.' and added, "The first man who will be dressed on the Day of Resurrection, will be Abraham. Lo! Some men from my followers will be brought and taken towards the left side, whereupon I will say, 'O Lord, (these are) my companions!' It will be said, 'You do not know what new things they introduced (into the religion) after you.' I will then say as the righteous pious slave, Jesus, said, 'I was a witness over them while I dwelt among them...(to His Statement)..and You are the Witness to all things.' (5.117) Then it will be said, '(O Muhammad) These people never stopped to apostate since you left them."

: Vol. 6, Book 60, Hadith 264 - Book 65, Hadith 4740

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said, "On the day of Resurrection Allah will say, 'O Adam!' Adam will reply, 'Labbaik our Lord, and Sa`daik ' Then there will be a loud call (saying), Allah orders you to take from among your offspring a mission for the (Hell) Fire.' Adam will say, 'O Lord! Who are the mission for the (Hell) Fire?' Allah will say, 'Out of each thousand, take out 999.' At that time every pregnant female shall drop her load (have a miscarriage) and a child will have grey hair. And you shall see mankind as in a drunken state, yet not drunk, but severe will be the torment of Allah." (22.2) (When the Prophet (ﷺ) mentioned this), the people were so distressed (and afraid) that their faces got changed (in color) whereupon the Prophet (ﷺ) said, "From Gog and Magog nine-hundred ninety-nine will be taken out and one from you. You Muslims (compared to the large number of other people) will be like a black hair on the side of a white ox, or a white hair on the side of a black ox, and I hope that you will be onefourth of the people of Paradise." On that, we said, "Allahu-Akbar!" Then he said, "I hope that you will be) one-third of the people of Paradise." We again said, "Allahu-Akbar!" Then he said, "(I hope that you will be) one-half of the people of Paradise." So we said, Allahu Akbar."

: Vol. 6, Book 60, Hadith 265 - Book 65, Hadith 4741

Narrated Ibn `Abbas:

Regarding the Verse: "And among men is he who worships Allah's as it were on the very edge." (22.11). A man used to come to Medina as if his wife brought a son and his mares produces offspring. He would say, "This religion (Islam) is good," but if his wife did not give birth to a child and his mares produced no offspring, he would say, "This religion is bad."

: Vol. 6, Book 60, Hadith 266 - Book 65, Hadith 4742

Narrated Qais bin Ubad:

Abu Dharr used to take an oath confirming that the Verse: 'These two opponents (believers, and disbelievers) dispute with each other about their Lord.' (22.19) was Revealed in connection with Hamza and his two companions and `Utbah and his two companions on the day when they ease out of the battle of Badr.

: Vol. 6, Book 60, Hadith 267 - Book 65, Hadith 4743

Narrated Qais bin Ubad:

`Ali said, "I will be the first to kneel before the Beneficent on the Day of Resurrection because of the dispute." Qais said; This Verse: 'These two opponents (believers and disbelievers dispute with each other about their Lord,' (22.19) was revealed in connection with those who came out for the Battle of Badr, i.e. `Ali, Hamza, 'Ubaida, Shaiba bin Rabi`a, `Utba bin Rabi`a and Al-Walid bin `Utba.

: Vol. 6, Book 60, Hadith 268 - Book 65, Hadith 4744

Narrated Sahl bin Saud:

'Uwaimir came to `Asim bin `Adi who was the chief of Bani Ajlan and said, "What do you say about a man who has found another man with his wife? Should he kill him whereupon you would kill him (i.e. the husband), or what should he do? Please ask Allah's Messenger (ﷺ) about this matter on my behalf." `Asim then went to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! (And asked him that question) but Allah's Messenger (ﷺ) disliked the question," When 'Uwaimir asked `Asim (about the Prophet's answer) `Asim replied that Allah's Messenger (ﷺ) disliked such questions and considered it shameful. "Uwaimir then said, "By Allah, I will not give up asking unless I ask Allah's Messenger (ﷺ) about it." Uwaimir came (to the Prophet) and said, "O Allah's Messenger (ﷺ)! A man has found another man with his wife! Should he kill him whereupon you would kill him (the husband, in Qisas) or what should he do?" Allah's Messenger (ﷺ) said, "Allah has revealed regarding you and your wife's case in the Qur'an "So Allah's Messenger (ﷺ) ordered them to perform the measures of Mula'ana according to what Allah had mentioned in His Book. So 'Uwaimir did Mula'ana with her and said, "O Allah's Messenger (ﷺ)! If I kept her I would oppress her." So 'Uwaimir divorced her and so divorce became a tradition after them for those who happened to be involved in a case of Mula'ana. Allah's Messenger (ﷺ) then said, "Look! If she (Uwaimir's wife) delivers a black child with deep black large eyes, big hips and fat legs, then I will be of the opinion that 'Uwaimir has spoken the truth; but if she delivers a red child looking like a Wahra then we will consider that 'Uwaimir has told a lie against her." Later on she delivered a child carrying the qualities which Allah's Messenger (ﷺ) had mentioned as a proof for 'Uwaimir's claim; therefore the child was ascribed to its mother henceforth.

: Vol. 6, Book 60, Hadith 269 - Book 65, Hadith 4745

Narrated Sahl bin Sa`d:

A man came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! Suppose a man saw another man with his wife, should he kill him whereupon you might kill him (i.e. the killer) (in Qisas) or what should he do?" So Allah revealed concerning their case what is mentioned of the order of Mula'ana. Allah's Apostle said to the man, "The matter between you and your wife has been decided." So they did Mula'ana in the presence of Allah's Messenger (ﷺ) and I was present there, and then the man divorced his wife. So it became a tradition to dissolve the marriage of those spouses who were involved in a case of Mula'ana. The woman was pregnant and the husband denied that he was the cause of her pregnancy, so the son was (later) ascribed to her. Then it became a tradition that such a son would be the heir of his mother, and she would inherit of him what Allah prescribed for her.

: Vol. 6, Book 60, Hadith 270 - Book 65, Hadith 4746

Narrated Ibn `Abbas:

Hilal bin Umaiya accused his wife of committing illegal sexual intercourse with Sharik bin Sahma' and filed the case before the Prophet. The Prophet (ﷺ) said (to Hilal), "Either you bring forth a proof (four witnesses) or you will receive the legal punishment (lashes) on your back." Hilal said, "O Allah's Apostle! If anyone of us saw a man over his wife, would he go to seek after witnesses?" The Prophet (ﷺ) kept on saying, "Either you bring forth the witnesses or you will receive the legal punishment (lashes) on your back." Hilal then said, "By Him Who sent you with the Truth, I am telling the truth and Allah will reveal to you what will save my back from legal punishment." Then Gabriel came down and revealed to him:-- 'As for those who accuse their wives...' (24.6-9) The Prophet (ﷺ) recited it till he reached: '... (her accuser) is telling the truth.' Then the Prophet (ﷺ) left and sent for the woman, and Hilal went (and brought) her and then took the oaths (confirming the claim). The Prophet (ﷺ) was saying, "Allah knows that one of you is a liar, so will any of you repent?" Then the woman got up and took the oaths and when she was going to take the fifth one, the people stopped her and said, "It (the fifth oath) will definitely bring Allah's curse on you (if you are guilty)." So she hesitated and recoiled (from taking the oath) so much that we thought that she would withdraw her denial. But then she said, "I will not dishonor my family all through these days," and carried on (the process of taking oaths). The Prophet (ﷺ) then said, "Watch her; if she delivers a black-eyed child with big hips and fat shins then it is Sharik bin Sahma's child." Later she delivered a child of that description. So the Prophet (ﷺ) said, "If the case was not settled by Allah's Law, I would punish her severely."

: Vol. 6, Book 60, Hadith 271 - Book 65, Hadith 4747

Narrated Ibn `Umar:

A man accused his wife of illegal sexual intercourse and denied his paternity to her (conceived) child during the lifetime of Allah's Messenger (ﷺ). Allah's Messenger (ﷺ) ordered them both to do Mula'ana as Allah decreed and then gave his decision that the child would be for the mother, and a divorce decree was issued for the couple involved in a case of Mula'ana.

: Vol. 6, Book 60, Hadith 272 - Book 65, Hadith 4748

Narrated `Aisha:

And as for him among them who had the greater share..' (24.11) was `Abdullah bin Ubai bin Salul.

: Vol. 6, Book 60, Hadith 273 - Book 65, Hadith 4749

Narrated Aisha:

(The wife of the Prophet) Whenever Allah's Messenger (ﷺ) intended to go on a journey, he used to draw lots among his wives and would take with him the one on whom the lot had fallen. Once he drew lots when he wanted to carry out a Ghazwa, and the lot came upon me. So I proceeded with Allah's Apostle after Allah's order of veiling (the women) had been revealed and thus I was carried in my howdah (on a camel) and dismounted while still in it. We carried on our journey, and when Allah's Apostle had finished his Ghazwa and returned and we approached Medina, Allah's Messenger (ﷺ) ordered to proceed at night. When the army was ordered to resume the homeward journey, I got up and walked on till I left the army (camp) behind. When I had answered the call of nature, I went towards my howdah, but behold ! A necklace of mine made of Jaz Azfar (a kind of black bead) was broken and I looked for it and my search for it detained me. The group of people who used to carry me, came and carried my howdah on to the back of my camel on which I was riding, considering that I was therein. At that time women were light in weight and were not fleshy for they used to eat little (food), so those people did not feel the lightness of the howdah while raising it up, and I was still a young lady. They drove away the camel and proceeded. Then I found my necklace after the army had gone. I came to their camp but found nobody therein so I went to the place where I used to stay, thinking that they would miss me and come back in my search. While I was sitting at my place, I felt sleepy and slept. Safwan bin Al-Mu'attil As-Sulami Adh-Dhakw-ani was behind the army. He had started in the last part of the night and reached my stationing place in the morning and saw the figure of a sleeping person. He came to me and recognized me on seeing me for he used to see me before veiling. I got up because of his saying: "Inna Li l-lahi wa inna ilaihi rajiun," which he uttered on recognizing me. I covered my face with my garment, and by Allah, he did not say to me a single word except, "Inna Li l-lahi wa inna ilaihi rajiun," till he made his shecamel kneel down whereupon he trod on its forelegs and I mounted it. Then Safwan set out, leading the she-camel that was carrying me, till we met the army while they were resting during the hot midday. Then whoever was meant for destruction, fell in destruction, and the leader of the Ifk (forged statement) was `Abdullah bin Ubai bin Salul. After this we arrived at Medina and I became ill for one month while the people were spreading the forged statements of the people of the Ifk, and I was not aware of anything thereof. But what aroused my doubt while I was sick, was that I was no longer receiving from Allah's Messenger (ﷺ) the same kindness as I used to receive when I fell sick. Allah's Messenger (ﷺ)

would enter upon me, say a greeting and add, "How is that (lady)?" and then depart. That aroused my suspicion but I was not aware of the propagated evil till I recovered from my ailment. I went out with Um Mistah to answer the call of nature towards Al-Manasi, the place where we used to relieve ourselves, and used not to go out for this purpose except from night to night, and that was before we had lavatories close to our houses. And this habit of ours was similar to the habit of the old 'Arabs (in the deserts or in the tents) concerning the evacuation of the bowels, for we considered it troublesome and harmful to take lavatories in the houses. So I went out with Um Mistah who was the daughter of Abi Ruhm bin `Abd Manaf, and her mother was daughter of Sakhr bin Amir who was the aunt of Abi Bakr As-Siddiq, and her son was Mistah bin Uthatha. When we had finished our affair, Um Mistah and I came back towards my house. Um Mistah stumbled over her robe whereupon she said, "Let Mistah be ruined ! " I said to her, "What a bad word you have said! Do you abuse a man who has taken part in the Battle of Badr?' She said, "O you there! Didn't you hear what he has said?" I said, "And what did he say?" She then told me the statement of the people of the Ifk (forged statement) which added to my ailment. When I returned home, Allah's Messenger (ﷺ) came to me, and after greeting, he said, "How is that (lady)?" I said, "Will you allow me to go to my parents?" At that time I intended to be sure of the news through them. Allah's Messenger (ﷺ) allowed me and I went to my parents and asked my mother, "O my mother! What are the people talking about?" My mother said, "O my daughter! Take it easy, for by Allah, there is no charming lady who is loved by her husband who has other wives as well, but that those wives would find fault with her." I said, "Subhan Allah! Did the people really talk about that?" That night I kept on weeping the whole night till the morning. My tears never stopped, nor did I sleep, and morning broke while I was still weeping, Allah's Messenger (ﷺ) called `Ali bin Abi Talib and Usama bin Zaid when the Divine Inspiration delayed, in order to consult them as to the idea of divorcing his wife. Usama bin Zaid told Allah's Messenger (ﷺ) of what he knew about the innocence of his wife and of his affection he kept for her. He said, "O Allah's Messenger (ﷺ)! She is your wife, and we do not know anything about her except good." But `Ali bin Abi Talib said, "O Allah's Messenger (ﷺ)! Allah does not impose restrictions on you; and there are plenty of women other than her. If you however, ask (her) slave girl, she will tell you the truth." `Aisha added: So Allah's Messenger (ﷺ) called for Barira and said, "O Barira! Did you ever see anything which might have aroused your suspicion? (as regards Aisha). Barira said, "By Allah Who has sent you with the truth, I have never seen anything regarding Aisha which I would

blame her for except that she is a girl of immature age who sometimes sleeps and leaves the dough of her family unprotected so that the domestic goats come and eat it." So Allah's Messenger (ﷺ) got up (and addressed) the people an asked for somebody who would take revenge on `Abdullah bin Ubai bin Salul then. Allah's Messenger (ﷺ), while on the pulpit, said, "O Muslims! Who will help me against a man who has hurt me by slandering my family? By Allah, I know nothing except good about my family, and people have blamed a man of whom I know nothing except good, and he never used to visit my family except with me," Sa`d bin Mu`adh Al-Ansari got up and said, "O Allah's Messenger (ﷺ)! By Allah, I will relieve you from him. If he be from the tribe of (Bani) Al-Aus, then I will chop his head off; and if he be from our brethren, the Khazraj, then you give us your order and we will obey it." On that, Sa`d bin 'Ubada got up, and he was the chief of the Khazraj, and before this incident he had been a pious man but he was incited by his zeal for his tribe. He said to Sa`d (bin Mu`adh), "By Allah the Eternal, you have told a lie! You shall not kill him and you will never be able to kill him!" On that, Usaid bin Hudair, the cousin of Sa`d (bin Mu`adh) got up and said to Sa`d bin 'Ubada, "You are a liar! By Allah the Eternal, we will surely kill him; and you are a hypocrite defending the hypocrites!" So the two tribes of Al-Aus and Al-Khazraj got excited till they were on the point of fighting with each other while Allah's Messenger (ﷺ) was standing on the pulpit. Allah's Messenger (ﷺ) continued quietening them till they became silent whereupon he became silent too. On that day I kept on weeping so much that neither did my tears stop, nor could I sleep. In the morning my parents were with me, and I had wept for two nights and a day without sleeping and with incessant tears till they thought that my liver would burst with weeping. While they were with me and I was weeping, an Ansari woman asked permission to see me. I admitted her and she sat and started weeping with me. While I was in that state, Allah's Apostle came to us, greeted, and sat down,. He had never sat with me since the day what was said, was said. He had stayed a month without receiving any Divine Inspiration concerning my case. Allah's Messenger (ﷺ) recited the Tashahhud after he had sat down, and then said, "Thereafter, O `Aisha! I have been informed such and-such a thing about you; and if you are innocent, Allah will reveal your innocence, and if you have committed a sin, then ask for Allah's forgiveness and repent to Him, for when a slave confesses his sin and then repents to Allah, Allah accepts his repentance." When Allah's Apostle had finished his speech, my tears ceased completely so that I no longer felt even a drop thereof. Then I said to my father, "Reply to Allah's Messenger (ﷺ) on my behalf as to what he said." He said, "By Allah, I do not know what to say to Allah's Messenger

(ﷺ)." Then I said to my mother, "Reply to Allah's Apostle." She said, "I do not know what to say to Allah's Messenger (ﷺ)." Still a young girl as I was and though I had little knowledge of Qur'an, I said, "By Allah, I know that you heard this story (of the Ifk) so much so that it has been planted in your minds and you have believed it. So now, if I tell you that I am innocent, and Allah knows that I am innocent, you will not believe me; and if I confess something, and Allah knows that I am innocent of it, you will believe me. By Allah, I cannot find of you an example except that of Joseph's father: "So (for me) patience is most fitting against that which you assert and it is Allah (Alone) Whose help can be sought. Then I turned away and lay on my bed, and at that time I knew that I was innocent and that Allah would reveal my innocence. But by Allah, I never thought that Allah would sent down about my affair, Divine Inspiration that would be recited (forever), as I considered myself too unworthy to be talked of by Allah with something that was to be recited: but I hoped that Allah's Messenger (ﷺ) might have a vision in which Allah would prove my innocence. By Allah, Allah's Messenger (ﷺ) had not left his seat and nobody had left the house when the Divine Inspiration came to Allah's Messenger (ﷺ) . So there overtook him the same hard condition which used to overtake him (when he was Divinely Inspired) so that the drops of his sweat were running down, like pearls, though it was a (cold) winter day, and that was because of the heaviness of the Statement which was revealed to him. When that state of Allah's Messenger (ﷺ) was over, and he was smiling when he was relieved, the first word he said was, "Aisha, Allah has declared your innocence." My mother said to me, "Get up and go to him." I said, "By Allah, I will not go to him and I will not thank anybody but Allah." So Allah revealed: "Verily! They who spread the Slander are a gang among you. Think it not...." (24.11-20). When Allah revealed this to confirm my innocence, Abu Bakr As-Siddiq who used to provide for Mistah bin Uthatha because of the latter's kinship to him and his poverty, said, "By Allah, I will never provide for Mistah anything after what he has said about Aisha". So Allah revealed: (continued...) (continuing... 1): -6.274:... ... "Let not those among you who are good and are wealthy swear not to give (help) to their kinsmen, those in need, and those who have left their homes for Allah's Cause. Let them Pardon and forgive (i.e. do not punish them). Do you not love that should forgive you? Verily Allah is Oft-forgiving. Most Merciful." (24.22) Abu Bakr said, "Yes, by Allah, I wish that Allah should forgive me." So he resumed giving Mistah the aid he used to give him before and said, "By Allah, I will never withold it from him at all." Aisha further said: Allah's Messenger (ﷺ) also asked Zainab bint Jahsh about my case. He said, "O Zainab! What have you seen?" She replied, "O Allah's Messenger (ﷺ)! I protect my hearing

and my sight (by refraining from telling lies). I know nothing but good (about Aisha)." Of all the wives of Allah's Messenger (ﷺ), it was Zainab who aspired to receive from him the same favor as I used to receive, yet, Allah saved her (from telling lies) because of her piety. But her sister, Hamna, kept on fighting on her behalf so she was destroyed as were those who invented and spread the slander.

: Vol. 6, Book 60, Hadith 274 - Book 65, Hadith 4750

Narrated Um Ruman:

Aisha's mother, When `Aisha was accused, she fell down Unconscious.

: Vol. 6, Book 60, Hadith 275 - Book 65, Hadith 4751

Narrated Ibn Abi Mulaika:

I heard `Aisha reciting: "When you invented a lie (and carry it) on your tongues." (24.15)

: Vol. 6, Book 60, Hadith 276 - Book 65, Hadith 4752

Narrated Ibn Abu Mulaika:

Ibn `Abbas asked permission to visit Aisha before her death, and at that time she was in a state of agony. She then said. "I am afraid that he will praise me too much." And then it was said to her, "He is the cousin of Allah's Messenger (ﷺ) and one of the prominent Muslims." Then she said, "Allow him to enter." (When he entered) he said, "How are you?" She replied, "I am Alright if I fear (Allah)." Ibn `Abbas said, "Allah willing, you are Alright as you are the wife of Allah's Messenger (ﷺ) and he did not marry any virgin except you and proof of your innocence was revealed from the Heaven." Later on Ibn Az-Zubair entered after him and `Aisha said to him, "Ibn `Abbas came to me and praised me greatly, but I wish that I was a thing forgotten and out of sight."

: Vol. 6, Book 60, Hadith 277 - Book 65, Hadith 4753

Narrated Al-Qasim:

Ibn `Abbas asked `Aisha's permission to enter. Al-Qasim then narrated the whole Hadith (as in 277) but did not mention: "Would that I had been forgotten and out of sight."

: Vol. 6, Book 60, Hadith 278 - Book 65, Hadith 4754

Narrated Masruq:

`Aisha said that Hassan bin Thabit came and asked permission to visit her. I said, "How do you permit such a person?" She said, "Hasn't he received a severely penalty?" (Sufyan, the subnarrator, said: She meant the loss of his sight.) Thereupon Hassan said the following poetic verse: "A chaste pious woman who arouses no suspicion. She never talks about chaste heedless women behind their backs.' On that she said, "But you are not so."

: Vol. 6, Book 60, Hadith 279 - Book 65, Hadith 4755

Narrated Masruq:

Hassan came to Aisha and said the following poetic Verse: 'A chaste pious woman who arouses no suspicion. She never talks against chaste heedless women behind their backs.' `Aisha said, "But you are not," I said (to `Aisha), "Why do you allow such a person to enter upon you after Allah has revealed: "...and as for him among them who had the greater share therein'?" (24.11) She said, "What punishment is worse than blindness?" She added, "And he used to defend Allah's Apostle against the pagans (in his poetry).

: Vol. 6, Book 60, Hadith 280 - Book 65, Hadith 4756

Narrated Aisha:

When there was said about me what was said which I myself was unaware of, Allah's Messenger (ﷺ) got up and addressed the people. He recited Tashah-hud, and after glorifying and praising Allah as He deserved, he said, "To proceed: O people Give me your opinion regarding those people who made a forged story against my wife. By Allah, I do not know anything bad about her. By Allah, they accused her of being with a man about whom I have never known anything bad, and he never entered my house unless I was present there, and whenever I went on a journey, he went with me." Sa`d bin Mu`adh got up and said, "O Allah's Messenger (ﷺ) Allow me to chop their heads off". Then a man from the Al-Khazraj (Sa`d bin 'Ubada) to whom the mother of (the poet) Hassan bin Thabit was a relative, got up and said (to Sa`d bin Mu`adh), "You have told a lie! By Allah, if those persons were from the Aus Tribe, you would not like to chop their heads off." It was probable that some evil would take place between the Aus and the Khazraj in the mosque, and I was unaware of all that. In the evening of that day, I went out for some of my needs (i.e. to relieve myself), and Um Mistah was accompanying me. On our return, Um Mistah stumbled and said, "Let Mistah. be ruined" I said to her, "O mother Why do you abuse your Son" On that Um Mistah became silent for a while, and stumbling again, she said, "Let Mistah be ruined" I said to her, "Why do you abuse your son?" She stumbled for the third time and said, "Let Mistah be ruined" whereupon I rebuked her for that. She said, "By Allah, I do not abuse him except because of you." I asked her, "Concerning what of my affairs?" So she disclosed the whole story to me. I said, "Has this really happened?" She replied, "Yes, by Allah." I returned to my house, astonished (and distressed) that I did not know for what purpose I had gone out. Then I became sick (fever) and said to Allah's Messenger (ﷺ) "Send me to my father's house." So he sent a slave with me, and when I entered the house, I found Um Rum-an (my mother) downstairs while (my father) Abu Bakr was reciting something upstairs. My mother asked, "What has brought you, O (my) daughter?" I informed her and mentioned to her the whole story, but she did not feel it as I did. She said, "O my daughter! Take it easy, for there is never a charming lady loved by her husband who has other wives but that they feel jealous of her and speak badly of her." But she did not feel the news as I did. I asked (her), "Does my father know about it?" She said, "yes" I asked, Does Allah's Messenger (ﷺ) know about it too?" She said, "Yes, Allah's Messenger (ﷺ) does too." So the tears filled my eyes and I wept. Abu Bakr, who was reading upstairs heard my voice and came down and asked my mother, "What is the matter with her? " She said, "She has

heard what has been said about her (as regards the story of Al-lfk)." On that Abu- Bakr wept and said, "I beseech you by Allah, O my daughter, to go back to your home". I went back to my home and Allah's Messenger (ﷺ) had come to my house and asked my maid-servant about me (my character). The maid-servant said, "By Allah, I do not know of any defect in her character except that she sleeps and let the sheep enter (her house) and eat her dough." On that, some of the Prophet's companions spoke harshly to her and said, "Tell the truth to Allah's Messenger (ﷺ)." Finally they told her of the affair (of the slander). She said, "Subhan Allah! By Allah, I know nothing against her except what goldsmith knows about a piece of pure gold." Then this news reached the man who was accused, and he said, "Subhan Allah! By Allah, I have never uncovered the private parts of any woman." Later that man was martyred in Allah's Cause. Next morning my parents came to pay me a visit and they stayed with me till Allah's Messenger (ﷺ) came to me after he had offered the `Asr prayer. He came to me while my parents were sitting around me on my right and my left. He praised and glorified Allah and said, "Now then O `Aisha! If you have committed a bad deed or you have wronged (yourself), then repent to Allah as Allah accepts the repentance from his slaves." An Al-Ansari woman had come and was sitting near the gate. I said (to the Prophet). "Isn't it improper that you speak in such a way in the presence of this lady? Allah's Apostle then gave a piece of advice and I turned to my father and requested him to answer him (on my behalf). My father said, "What should I say?" Then I turned to my mother and asked her to answer him. She said, "What should I say?" When my parents did not give a reply to the Prophet, I said, "I testify that none has the right to be worshipped except Allah, and that Muhammad is His Apostle!" And after praising and glorifying Allah as He deserves, I said, "Now then, by Allah, if I were to tell you that I have not done (this evil action) and Allah is a witness that I am telling the truth, that would not be of any use to me on your part because you (people) have spoken about it and your hearts have absorbed it; and if I were to tell you that I have done this sin and Allah knows that I have not done it, then you will say, 'She has confessed herself guilty." By Allah, 'I do not see a suitable example for me and you but the example of (I tried to remember Jacob's name but couldn't) Joseph's father when he said; So (for me) "Patience is most fitting against that which you assert. It is Allah (alone) whose help can be sought.' At that very hour the Divine Inspiration came to Allah's Messenger (ﷺ) and we remained silent. Then the Inspiration was over and I noticed the signs of happiness on his face while he was removing (the sweat) from his forehead and saying, "Have the good tidings O ' "Aisha! Allah has revealed your innocence." At that time I was extremely angry. My parents said to

me. "Get up and go to him." I said, "By Allah, I will not do it and will not thank him nor thank either of you, but I will thank Allah Who has revealed my innocence. You have heard this story but neither did not deny it nor change it (to defend me)," (Aisha used to say:) "But as regards Zainab bint Jahsh, (the Prophet's wife), Allah protected her because of her piety, so she did not say anything except good (about me), but her sister, Hamna, was ruined among those who were ruined. Those who used to speak evil about me were Mistah, Hassan bin Thabit, and the hypocrite, `Abdullah bin Ubai, who used to spread that news and tempt others to speak of it, and it was he and Hamna who had the greater share therein. Abu Bakr took an oath that he would never do any favor to Mistah at all. Then Allah revealed the Divine Verse: "Let not those among you who are good and wealthy (i.e. Abu Bakr) swear not to give (any sort of help) to their kinsmen, and those in need, (i.e. Mistah) ...Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful." (24.22) On that, Abu Bakr said, "Yes, by Allah, O our Lord! We wish that You should forgive us." So Abu Bakr again started giving to Mistah the expenditure which he used to give him before.

: Vol. 6, Book 60, Hadith 281 - Book 65, Hadith 4757

Narrated Safiya bint Shaiba:

`Aisha used to say: "When (the Verse): "They should draw their veils over their necks and bosoms," was revealed, (the ladies) cut their waist sheets at the edges and covered their heads and faces with those cut pieces of cloth."

: Vol. 6, Book 60, Hadith 282 - Book 65, Hadith 4759

Narrated `Aishah:

May Allah bestow His Mercy on the early emigrant women. When Allah revealed: "... and to draw their veils all over their Juyubihinna (i.e., their bodies, faces, necks and bosoms)..." (V.24:31) they tore their Murat (woolen dresses or waist-binding clothes or aprons etc.) and covered their heads and faces with those torn Muruts.

: Vol. 1, Book 60, Hadith 281 - Book 65, Hadith 4758

Narrated Anas bin Malik:

A man said, "O Allah's Prophet! Will Allah gather the non-believers on their faces on the Day of Resurrection?" He said, "Will not the One Who made him walk on his feet in this world, be able to make him walk on his face on the Day of Resurrection?" (Qatada, a subnarrator, said: Yes, By the Power of Our Lord!)

: Vol. 6, Book 60, Hadith 283 - Book 65, Hadith 4760

Narrated `Abdullah:

I or somebody, asked Allah's Messenger (ﷺ) "Which is the biggest sin in the Sight of Allah?" He said, "That you set up a rival (in worship) to Allah though He Alone created you." I asked, "What is next?" He said, "Then, that you kill your son, being afraid that he may share your meals with you." I asked, "What is next?" He said, "That you commit illegal sexual intercourse with the wife of your neighbor." Then the following Verse was revealed to confirm the statement of Allah's Messenger (ﷺ): "Those who invoke not with Allah, any other god, nor kill life as Allah has forbidden except for just cause, nor commit illegal sexual intercourse." (25.68)

: Vol. 6, Book 60, Hadith 284 - Book 65, Hadith 4761

Narrated Al-Qasim bin Abi Bazza:

That he asked Sa`id bin Jubair, "Is there any repentance of the one who has murdered a believer intentionally?" Then I recited to him:-- "Nor kill such life as Allah has forbidden except for a just cause." Sa`id said, "I recited this very Verse before Ibn `Abbas as you have recited it before me. Ibn `Abbas said, 'This Verse was revealed in Mecca and it has been abrogated by a Verse in Surat-An-Nisa which was later revealed in Medina."

: Vol. 6, Book 60, Hadith 285 - Book 65, Hadith 4762

Narrated Sa`id bin Jubair:

The people of Kufa differed as regards the killing of a believer so I entered upon Ibn `Abbas (and asked him) about that. Ibn `Abbas said, "The Verse (in Surat-An-Nisa', 4:93) was the last thing revealed in this respect and nothing cancelled its validity."

: Vol. 6, Book 60, Hadith 286 - Book 65, Hadith 4763

Narrated Sa`id bin Jubair:

I asked Ibn `Abbas about Allah's saying:-- '.. this reward is Hell Fire.' (4.93) He said, "No repentance is accepted from him (i.e. the murderer of a believer)." I asked him regarding the saying of Allah: 'Those who invoke not with Allah any other god.' ...(25.68) He said, "This Verse was revealed concerning the pagans of the pre-lslamic period."

: Vol. 6, Book 60, Hadith 287 - Book 65, Hadith 4764

Narrated Sa`id bin Jubair:

Ibn Abza said to me, "Ask Ibn `Abbas regarding the Statement of Allah: 'And whoever murders a believer intentionally, his recompense is Hell.' (4.69) And also His Statement: '...nor kill such life as Allah has forbidden, except for a just cause .....except those who repent, believe, and do good deeds.' " (25.68-70) So I asked Ibn `Abbas and he said, "When this (25.68-69) was revealed, the people of Mecca said, "We have invoked other gods with Allah, and we have murdered such lives which Allah has made sacred, and we have committed illegal sexual intercourse. So Allah revealed: 'Except those who repent, believe, and do good deeds and Allah is Oft-Forgiving, Most Merciful.' (25.70)

: Vol. 6, Book 60, Hadith 288 - Book 65, Hadith 4765

Narrated Sa`id bin Jubair:

`Abdur-Rahman bin Abza ordered me to ask Ibn `Abbas regarding the two Verses (the first of which was): "And whosoever murders a believer intentionally." (4.93) So I asked him, and he said, "Nothing has abrogated this Verse." About (the other Verse): 'And those who invoke not with Allah any other god.' he said, "It was revealed concerning the pagans."

: Vol. 6, Book 60, Hadith 289 - Book 65, Hadith 4766

Narrated `Abdullah:

Five (great events) have passed: the Smoke, the Moon, the Romans, the Mighty grasp and the constant Punishment which occurs in 'So the torment will be yours forever.' (25.77)

: Vol. 6, Book 60, Hadith 290 - Book 65, Hadith 4767

Narrated Abu Huraira:

The Prophet (ﷺ) said, "On the Day of Resurrection Abraham will see his father covered with Qatara and Ghabara. (i.e. having a dark face).

: Vol. 6, Book 60, Hadith 291 - Book 65, Hadith 4768

Narrated Abu Huraira:

The Prophet (ﷺ) said, Abraham will meet his father (on the Day of Resurrection) and will say, 'O my Lords You promised me that You would not let me in disgrace on the Day when people will be resurrected.' Allah will say, 'I have forbidden Paradise to the non-believers."

: Vol. 6, Book 60, Hadith 292 - Book 65, Hadith 4769

Narrated Ibn `Abbas:

When the Verse:--'And warn your tribe of near-kindred, was revealed, the Prophet (ﷺ) ascended the Safa (mountain) and started calling, "O Bani Fihr! O Bani `Adi!" addressing various tribes of Quraish till they were assembled. Those who could not come themselves, sent their messengers to see what was there. Abu Lahab and other people from Quraish came and the Prophet (ﷺ) then said, "Suppose I told you that there is an (enemy) cavalry in the valley intending to attack you, would you believe me?" They said, "Yes, for we have not found you telling anything other than the truth." He then said, "I am a warner to you in face of a terrific punishment." Abu Lahab said (to the Prophet) "May your hands perish all this day. Is it for this purpose you have gathered us?" Then it was revealed: "Perish the hands of Abu Lahab (one of the Prophet's uncles), and perish he! His wealth and his children will not profit him...." (111.1-5)

: Vol. 6, Book 60, Hadith 293 - Book 65, Hadith 4770

Narrated Abu Huraira:

Allah's Messenger (ﷺ) got up when the Verse:--'And warn your tribe of near kindred...." (26.214) was revealed and said, "O Quraish people! (or he said a similar word) Buy yourselves! I cannot save you from Allah (if you disobey Him) O Bani Abu Manaf! I cannot save you from Allah (if you disobey Him). O `Abbas! The son of `Abdul Muttalib! I cannot save you from Allah (if you disobey Him) O Safiya, (the aunt of Allah's Messenger (ﷺ)) I cannot save you from Allah (if you disobey Him). O Fatima, the daughter of Muhammad ! Ask what you wish from my property, but I cannot save you from Allah (if you disobey Him).

: Vol. 6, Book 60, Hadith 294 - Book 65, Hadith 4771

Narrated Al-Musaiyab:

When Abu Talib was on his death bed, Allah's Messenger (ﷺ) came to him and found with him, Abu Jahl and `Abdullah bin Abi Umaiya bin Al-Mughira. Allah's Messenger (ﷺ) said, "O uncle! Say: None has the right to be worshipped except Allah, a sentence with which I will defend you before Allah." On that Abu Jahl and `Abdullah bin Abi Umaiya said to Abu Talib, "Will you now leave the religion of `Abdul Muttalib?" Allah's Messenger (ﷺ) kept on inviting him to say that sentence while the other two kept on repeating their sentence before him till Abu Talib said as the last thing he said to them, "I am on the religion of `Abdul Muttalib," and refused to say: None has the right to be worshipped except Allah. On that Allah's Messenger (ﷺ) said, "By Allah, I will keep on asking Allah's forgiveness for you unless I am forbidden (by Allah) to do so." So Allah revealed:-- 'It is not fitting for the Prophet (ﷺ) and those who believe that they should invoke (Allah) for forgiveness for pagans.' (9.113) And then Allah revealed especially about Abu Talib:--'Verily! You (O, Muhammad) guide not whom you like, but Allah guides whom He will.' (28.56)

: Vol. 6, Book 60, Hadith 295 - Book 65, Hadith 4772

Narrated Ibn `Abbas:

Qur'an 28.85'...will bring you home' means to Mecca.

: Vol. 6, Book 60, Hadith 296 - Book 65, Hadith 4773

Narrated Masruq:

While a man was delivering a speech in the tribe of Kinda, he said, "Smoke will prevail on the Day of Resurrection and will deprive the hypocrites their faculties of hearing and seeing. The believers will be afflicted with something like cold only thereof." That news scared us, so I went to (Abdullah) Ibn Mas`ud while he was reclining (and told him the story) whereupon he became angry, sat up and said, "He who knows a thing can say, it, but if he does not know, he should say, 'Allah knows best,' for it is an aspect of knowledge to say, 'I do not know,' if you do not know a certain thing. Allah said to His prophet. 'Say (O Muhammad): No wage do I ask of you for this (Qur'an), nor I am one of the pretenders (a person who pretends things which do not exist.)' (38.86) The Qur'aish delayed in embracing Islam for a period, so the Prophet (ﷺ) invoked evil on them, saying, 'O Allah! Help me against them by sending seven years of (famine) like those of Joseph.' So they were afflicted with such a severe year of famine that they were destroyed therein and ate dead animals and bones. They started seeing something like smoke between the sky and the earth (because of severe hunger). Abu Sufyan then came (to the Prophet) and said, "O Muhammad! You came to order us for to keep good relations with Kith and kin, and your kinsmen have now perished, so please invoke Allah (to relieve them).' Then Ibn Mas`ud recited:-- 'Then watch you for the day that the sky will bring forth a kind of smoke plainly visible....but truly you will return! (to disbelief) (44.10-15) Ibn Mas`ud added, Then the punishment was stopped, but truly, they reverted to heathenism (their old way). So Allah (threatened them thus): 'On the day when we shall seize you with a mighty grasp.' (44.16) And that was the day of the Battle of Badr. Allah's saying- "Lizama" (the punishment) refers to the day of Badr Allah's Statement: Alif-Lam-Mim, the Romans have been defeated, and they, after their defeat, will be victorious,' (30.1- 3) (This verse): Indicates that the defeat of Byzantine has already passed.

: Vol. 6, Book 60, Hadith 297 - Book 65, Hadith 4774

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "No child is born except on Al-Fitra (Islam) and then his parents make him Jewish, Christian or Magian, as an animal produces a perfect young animal: do you see any part of its body amputated?" Then he rec 'The religion of pure Islamic Faith (Hanifa),(i.e. to worship none but Allah), The pure Allah's Islamic nature with which He (Allah) has created mankind. Let There be no change in Allah's religion (i.e. to join none in Allah's worship). That is the straight religion; but most of men know not..." (30.30)

: Vol. 6, Book 60, Hadith 298 - Book 65, Hadith 4775

Narrated `Abdullah:

When there was revealed: 'It is those who believe and confuse not their beliefs with wrong.' (6.82) It was very hard for the companions of Allah's Messenger (ﷺ), so they said, "Which of us has not confused his belief with wrong?" Allah's Messenger (ﷺ) said, "The Verse does not mean this. Don't you hear Luqman's statement to his son: 'Verily! Joining others in worship, with Allah is a great wrong indeed.' (31.13)

: Vol. 6, Book 60, Hadith 299 - Book 65, Hadith 4776

Narrated Abu Huraira:

One day while Allah's Messenger (ﷺ) was sitting with the people, a man came to him walking and said, "O Allah's Messenger (ﷺ). What is Belief?" The Prophet (ﷺ) said, "Belief is to believe in Allah, His Angels, His Books, His Apostles, and the meeting with Him, and to believe in the Resurrection." The man asked, "O Allah's Messenger (ﷺ) What is Islam?" The Prophet (ﷺ) replied, "Islam is to worship Allah and not worship anything besides Him, to offer prayers perfectly, to pay the (compulsory) charity i.e. Zakat and to fast the month of Ramadan." The man again asked, "O Allah's Messenger (ﷺ) What is Ihsan (i.e. perfection or Benevolence)?" The Prophet (ﷺ) said, "Ihsan is to worship Allah as if you see Him, and if you do not achieve this state of devotion, then (take it for granted that) Allah sees you." The man further asked, "O Allah's Messenger (ﷺ) When will the Hour be established?" The Prophet (ﷺ) replied, "The one who is asked about it does not know more than the questioner does, but I will describe to you its portents. When the lady slave gives birth to her mistress, that will be of its portents; when the bare-footed naked people become the chiefs of the people, that will be of its portents. The Hour is one of five things which nobody knows except Allah. Verily, the knowledge of the Hour is with Allah (alone). He sends down the rain, and knows that which is in the wombs." (31.34) Then the man left. The Prophet (ﷺ) said, "Call him back to me." They went to call him back but could not see him. The Prophet (ﷺ) said, "That was Gabriel who came to teach the people their religion." (See Hadith No. 47 Vol 1)

: Vol. 6, Book 60, Hadith 300 - Book 65, Hadith 4777

Narrated `Abdullah bin `Umar:

The Prophet (ﷺ) said, "The keys of the Unseen are five." And then he recited: 'Verily, the knowledge of the Hour is with Allah (alone).' (31.34)

: Vol. 6, Book 60, Hadith 301 - Book 65, Hadith 4778

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Allah said, 'I have prepared for my pious worshipers such things as no eye has ever seen, no ear has ever heard of, and nobody has ever thought of." Abu Huraira added: If you wish you can read:-- 'No soul knows what is kept hidden (in reserve) for them of joy as reward for what they used to do.' 32.17.

: Vol. 6, Book 60, Hadith 302 - Book 65, Hadith 4779

Narrated Abu Huraira:

The Prophet, said, "Allah said, 'I have prepared for My pious worshipers such things as no eye has ever seen, no ear has ever heard of, and nobody has ever thought of. All that is reserved, besides which, all that you have seen, is nothing." Then he recited:-- 'No soul knows what is kept hidden (in reserve) for them of joy as a reward for what they used to do.' (32.17)

: Vol. 6, Book 60, Hadith 303 - Book 65, Hadith 4780

Narrated Abu Huraira:

The Prophet (ﷺ) said, "There is no believer but I, of all the people, I am the closest to him both in this world and in the Hereafter. Recite if you wish: 'The Prophet (ﷺ) is closer to the believers than their own selves.' (33.6) so if a believer (dies) leaves some property then his relatives will inherit that property; but if he is in debt or he leaves poor children, let those (creditors and children) come to me (that I may pay the debt and provide for the children), for them I am his sponsor (surely).

: Vol. 6, Book 60, Hadith 304 - Book 65, Hadith 4781

Narrated `Abdullah bin `Umar:

We used not to call Zaid bin Haritha the freed slave of Allah's Messenger (ﷺ) except Zaid bin Muhammad till the Qu'anic Verse was revealed: "Call them (adopted sons) by (the names of) their fathers. That is more than just in the Sight of Allah." (33.5)

: Vol. 6, Book 60, Hadith 305 - Book 65, Hadith 4782

Narrated Anas:

We think that the Verse: 'Among the Believers are men who have been true to their covenant with Allah.' was revealed in favor of Anas bin An-Nadir.

: Vol. 6, Book 60, Hadith 306 - Book 65, Hadith 4783

Narrated Zaid bin Thabit:

When we collected the fragramentary manuscripts of the Qur'an into copies, I missed one of the Verses of Surat al-Ahzab which I used to hear Allah's Messenger (ﷺ) reading. Finally I did not find it with anybody except Khuza`ima Al-Ansari, whose witness was considered by Allah's Messenger (ﷺ) equal to the witness of two men. (And that Verse was:) 'Among the believers are men who have been true to their covenant with Allah.'

: Vol. 6, Book 60, Hadith 307 - Book 65, Hadith 4784

Narrated `Aisha:

(the wife of the Prophet) Allah's Messenger (ﷺ) came to me when Allah ordered him to give option to his wives. So Allah's Messenger (ﷺ) started with me, saying, "I am going to mention to you something but you should not hasten (to give your reply) unless you consult your parents.' He knew that my parents would not order me to leave him. Then he said, "Allah says:-- "O Prophet! Say to your wives..." (33.28-29) On that I said to him, "Then why should I consult my parents? Verily, I seek Allah, His Apostle and the Home of the Hereafter."

: Vol. 6, Book 60, Hadith 308 - Book 65, Hadith 4785

Narrated `Aisha:

(the wife of the Prophet) when Allah's Messenger (ﷺ) was ordered to give option to his wives, he started with me, saying, "I am going to mention to you something, but you shall not hasten (to give your reply) unless you consult your parents." The Prophet (ﷺ) knew that my parents would not order me to leave him. Then he said, "Allah says: 'O Prophet (Muhammad)! Say to your wives: If you desire the life of this world and its glitter.....a great reward." (33.28-29) I said, "Then why I consult my parents? Verily, I seek Allah, His Apostle and the Home of the Hereafter." Then all the other wives of the Prophet (ﷺ) did the same as I did.

: Vol. 6, Book 60, Hadith 309 - Book 65, Hadith 4786

Narrated Anas bin Malik:

The Verse: 'But you did hide in your mind that which Allah was about to make manifest.' (33.37) was revealed concerning Zainab bint Jahsh and Zaid bin Haritha.

: Vol. 6, Book 60, Hadith 310 - Book 65, Hadith 4787

Narrated Aisha:

I used to look down upon those ladies who had given themselves to Allah's Messenger (ﷺ) and I used to say, "Can a lady give herself (to a man)?" But when Allah revealed: "You (O Muhammad) can postpone (the turn of) whom you will of them (your wives), and you may receive any of them whom you will; and there is no blame on you if you invite one whose turn you have set aside (temporarily).' (33.51) I said (to the Prophet), "I feel that your Lord hastens in fulfilling your wishes and desires."

: Vol. 6, Book 60, Hadith 311 - Book 65, Hadith 4788

Narrated Mu`adha:

`Aisha said, "Allah's Messenger (ﷺ) used to take the permission of that wife with whom he was supposed to stay overnight if he wanted to go to one other than her, after this Verse was revealed:-- "You (O Muhammad) can postpone (the turn of) whom you will of them (your wives) and you may receive any (of them) whom you will; and there is no blame on you if you invite one whose turn you have set aside (temporarily). (33.51) I asked Aisha, "What did you use to say (in this case)?" She said, "I used to say to him, "If I could deny you the permission (to go to your other wives) I would not allow your favor to be bestowed on any other person."

: Vol. 6, Book 60, Hadith 312 - Book 65, Hadith 4789

Narrated `Umar:

I said, "O Allah's Messenger (ﷺ)! Good and bad persons enter upon you, so I suggest that you order the mothers of the Believers (i.e. your wives) to observe veils." Then Allah revealed the Verses of Al- Hijab.

: Vol. 6, Book 60, Hadith 313 - Book 65, Hadith 4790

Narrated Anas bin Malik:

When Allah's Messenger (ﷺ) married Zainab bint Jahsh, he invited the people to a meal. They took the meal and remained sitting and talking. Then the Prophet (showed them) as if he is ready to get up, yet they did not get up. When he noticed that (there was no response to his movement), he got up, and the others too, got up except three persons who kept on sitting. The Prophet (ﷺ) came back in order to enter his house, but he went away again. Then they left, whereupon I set out and went to the Prophet (ﷺ) to tell him that they had departed, so he came and entered his house. I wanted to enter along with him, but he put a screen between me and him. Then Allah revealed: 'O you who believe! Do not enter the houses of the Prophet...' (33.53)

: Vol. 6, Book 60, Hadith 314 - Book 65, Hadith 4791

Narrated Anas bin Malik:

I of all the people know best this verse of Al-Hijab. When Allah's Messenger (ﷺ) married Zainab bint Jahsh she was with him in the house and he prepared a meal and invited the people (to it). They sat down (after finishing their meal) and started chatting. So the Prophet (ﷺ) went out and then returned several times while they were still sitting and talking. So Allah revealed the Verse: 'O you who believe! Enter not the Prophet's houses until leave is given to you for a meal, (and then) not (so early as) to wait for its preparation .....ask them from behind a screen.' (33.53) So the screen was set up and the people went away.

: Vol. 6, Book 60, Hadith 315 - Book 65, Hadith 4792

Narrated Anas:

A banquet of bread and meat was held on the occasion of the marriage of the Prophet (ﷺ) to Zainab bint Jahsh. I was sent to invite the people (to the banquet), and so the people started coming (in groups); They would eat and then leave. Another batch would come, eat and leave. So I kept on inviting the people till I found nobody to invite. Then I said, "O Allah's Prophet! I do not find anybody to invite." He said, "Carry away the remaining food." Then a batch of three persons stayed in the house chatting. The Prophet (ﷺ) left and went towards the dwelling place of Aisha and said, "Peace and Allah's Mercy be on you, O the people of the house!" She replied, "Peace and the mercy of Allah be on you too. How did you find your wife? May Allah bless you. Then he went to the dwelling places of all his other wives and said to them the same as he said to Aisha and they said to him the same as Aisha had said to him. Then the Prophet (ﷺ) returned and found a group of three persons still in the house chatting. The Prophet was a very shy person, so he went out (for the second time) and went towards the dwelling place of `Aisha. I do not remember whether I informed him that the people have gone away. So he returned and as soon as he entered the gate, he drew the curtain between me and him, and then the Verse of Al-Hijab was revealed.

: Vol. 6, Book 60, Hadith 316 - Book 65, Hadith 4793

Narrated Anas:

When Allah's Messenger (ﷺ) married Zainab bint Jahsh, he made the people eat meat and bread to their fill (by giving a Walima banquet). Then he went out to the dwelling places of the mothers of the believers (his wives), as he used to do in the morning of his marriage. He would greet them and invoke good on them, and they (too) would return his greeting and invoke good on him. When he returned to his house, he found two men talking to each other; and when he saw them, he went out of his house again. When those two men saw Allah's Messenger (ﷺ): going out of his house, they quickly got up (and departed). I do not remember whether I informed him of their departure, or he was informed (by somebody else). So he returned, and when he entered the house, he lowered the curtain between me and him. Then the Verse of Al-Hijab was revealed.

: Vol. 6, Book 60, Hadith 317 - Book 65, Hadith 4794

Narrated Aisha:

Sauda (the wife of the Prophet) went out to answer the call of nature after it was made obligatory (for all the Muslims ladies) to observe the veil. She was a fat huge lady, and everybody who knew her before could recognize her. So `Umar bin Al-Khattab saw her and said, "O Sauda! By Allah, you cannot hide yourself from us, so think of a way by which you should not be recognized on going out. Sauda returned while Allah's Messenger (ﷺ) was in my house taking his supper and a bone covered with meat was in his hand. She entered and said, "O Allah's Messenger (ﷺ)! I went out to answer the call of nature and `Umar said to me so-and-so." Then Allah inspired him (the Prophet) and when the state of inspiration was over and the bone was still in his hand as he had not put in down, he said (to Sauda), "You (women) have been allowed to go out for your needs."

: Vol. 6, Book 60, Hadith 318 - Book 65, Hadith 4795

Narrated `Aisha:

Aflah, the brother of Abi Al-Quais, asked permission to visit me after the order of Al-Hijab was revealed. I said, "I will not permit him unless I take permission of the Prophet (ﷺ) about him for it was not the brother of Abi Al-Qu'ais but the wife of Abi Al-Qu'ais that nursed me." The Prophet (ﷺ) entered upon me, and I said to him, "O Allah's Messenger (ﷺ)! Allah, the brother of Abi Al-Qu'ais asked permission to visit me but I refused to permit him unless I took your permission." The Prophet (ﷺ) said, "What stopped you from permitting him? He is your uncle." I said, "O Allah's Messenger (ﷺ)! The man was not the person who had nursed me, but the woman, the wife of Abi Al-Qu'ais had nursed me." He said, "Admit him, for he is your uncle. Taribat Yaminuki (may your right hand be saved)" `Urwa, the sub-narrator added: For that `Aisha used to say, "Consider those things which are illegal because of blood relations as illegal because of the corresponding foster relations."

: Vol. 6, Book 60, Hadith 319 - Book 65, Hadith 4796

Narrated Ka`b bin Ujra:

It was said, "O Allah's Messenger (ﷺ)! We know how to greet you, but how to invoke Allah for you?" The Prophet said, "Say: Allahumma salli ala Muhammadin wa'ala `Ali Muhammaddin, kama sallaita 'ala all Ibrahim, innaka Hamidun Majid."

: Vol. 6, Book 60, Hadith 320 - Book 65, Hadith 4797

Narrated Abu Sa`id Al-Khudri:

We said, "O Allah's Messenger (ﷺ)! (We know) this greeting (to you) but how shall we invoke Allah for you?" He said, "Say! Allahumma salli ala Muhammadin `Abdika wa rasulika kama- sallaita 'ala all Ibrahim wa barik ala Muhammadin wa'ala all Muhammadin kama barakta 'ala all Ibrahim.' Al-Laith said: 'Ala Muhammadin wa 'ala all Muhammadin kama barakta ala all Ibrahim. Narrated Ibn Abi Hazim and Ad-Darawardi: Yazid said, "Kama sallaita ala Ibrahima wa barik 'ala Muhammad in wa all Muhammadin kama barakta 'ala Abrahima wa all Ibrahim."

: Vol. 6, Book 60, Hadith 321 - Book 65, Hadith 4798

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Moses was a shy man, and that is what the Statement of Allah means: 'O you who believe Be not like those who annoyed Moses, but Allah proved his innocence of that which they alleged and he was honorable in Allah's Sight.' (33.69)

: Vol. 6, Book 60, Hadith 323 - Book 65, Hadith 4799

Narrated Abu Huraira:

Allah's Prophet said, "When Allah decrees some order in the heaven, the angels flutter their wings indicating complete surrender to His saying which sounds like chains being dragged on rock. And when the state of fear disappears, they ask each other, "What has your Lord ordered? They say that He has said that which is true and just, and He is the Most High, the Most Great." (34.23). Then the stealthy listeners (devils) hear this order, and these stealthy listeners are like this, one over the other." (Sufyan, a sub-narrator demonstrated that by holding his hand upright and separating the fingers.) A stealthy listener hears a word which he will convey to that which is below him and the second will convey it to that which is below him till the last of them will convey it to the wizard or foreteller. Sometimes a flame (fire) may strike the devil before he can convey it, and sometimes he may convey it before the flame (fire) strikes him, whereupon the wizard adds to that word a hundred lies. The people will then say, 'Didn't he (i.e. magician) tell such-and-such a thing on such-and-such date?' So that magician is said to have told the truth because of the Statement which has been heard from the heavens."

: Vol. 6, Book 60, Hadith 324 - Book 65, Hadith 4800

Narrated Ibn `Abbas:

One day the Prophet (ﷺ) ascended Safa mountain and said, "Oh Sabah! " All the Quraish gathered round him and said, "What is the matter?" He said, Look, if I told you that an enemy is going to attack you in the morning or in the evening, would you not believe me?" They said, "Yes, we will believe you." He said, "I am a warner to you in face of a terrible punishment." On that Abu Lahab said, "May you perish ! Is it for this thing that you have gathered us?" So Allah revealed: 'Perish the hands of Abu Lahab!...' (111.1)

: Vol. 6, Book 60, Hadith 325 - Book 65, Hadith 4801

Narrated Abu Dharr:

Once I was with the Prophet (ﷺ) in the mosque at the time of sunset. The Prophet (ﷺ) said, "O Abu Dharr! Do you know where the sun sets?" I replied, "Allah and His Apostle know best." He said, "It goes and prostrates underneath (Allah's) Throne; and that is Allah's Statement:-- 'And the sun runs on its fixed course for a term (decreed). And that is the decree of All-Mighty, the All-Knowing....' (36.38)

: Vol. 6, Book 60, Hadith 326 - Book 65, Hadith 4802

Narrated Abu Dharr:

I asked the Prophet (ﷺ) about the Statement of Allah:-- 'And the sun runs on fixed course for a term (decreed), ' (36.38) He said, "Its course is underneath "Allah's Throne." (Prostration of Sun trees, stars. mentioned in Qur'an and Hadith does not mean like our prostration but it means that these objects are obedient to their Creator (Allah) and they obey for what they have been created for).

: Vol. 6, Book 60, Hadith 327 - Book 65, Hadith 4803

Narrated `Abdullah:

Allah's Messenger (ﷺ) said, "Nobody has the right to be better than (Jonah) bin Matta."

: Vol. 6, Book 60, Hadith 328 - Book 65, Hadith 4804

Narrated Abu Huraira:

The Prophet (ﷺ) said, "He who says that I am better than Jonah bin Matta, tells a lie.'

: Vol. 6, Book 60, Hadith 329 - Book 65, Hadith 4805

Narrated Al-Awwam:

I asked Muhajid regarding the prostration in Surat Sa`d. He said, "Ibn `Abbas was asked the same question and he said, 'Those are they (the prophets) whom Allah had Guided. So follow their guidance." (6.90) Ibn `Abbas used to perform a prostration (on reading this Sura).

: Vol. 6, Book 60, Hadith 330 - Book 65, Hadith 4806

Narrated Al-Awwam:

I asked Mujahid regarding the prostration in Surat Sa`d. He said, "I asked Ibn `Abbas, 'What evidence makes you prostrate?' He said, "Don't you recite:--'And among his progeny, David and Solomon..(6.84). Those are they whom Allah had guided. So follow their guidance.' (6.90) So David was the one of those prophets whom Prophet (Muhammad) was ordered to follow. David prostrated, so Allah's Messenger (ﷺ) (Muhammad) performed this prostration too.'

: Vol. 6, Book 60, Hadith 331 - Book 65, Hadith 4807

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Last night a demon from the Jinns came to me (or the Prophet (ﷺ) said, a similar sentence) to disturb my prayer, but Allah gave me the power to overcome him. I intended to tie him to one of the pillars of the mosque till the morning so that all of you could see him, but then I remembered the Statement of my brother Solomon:--'My Lord! Forgive me and bestow on me a kingdom such as shall not belong to any other after me.' (38.35) The narrator added: Then he (the Prophet) dismissed him, rejected. 'Nor am I one of the pretenders (a person who pretends things which do not exist).' (38.86)

: Vol. 6, Book 60, Hadith 332 - Book 65, Hadith 4808

Narrated Masruq:

We came upon `Abdullah bin Mas`ud and he said "O people! If somebody knows something, he can say it, but if he does not know it, he should say, "Allah knows better,' for it is a sign of having knowledge to say about something which one does not know, 'Allah knows better.' Allah said to His Prophet: 'Say (O Muhammad !) No wage do I ask of You for this (Qur'an) nor am I one of the pretenders (a person who pretends things which do not exist).' (38.86) Now I will tell you about Ad- Dukhan (the smoke), Allah's Messenger (ﷺ) invited the Quraish to embrace Islam, but they delayed their response. So he said, "O Allah! Help me against them by sending on them seven years of famine similar to the seven years of famine of Joseph." So the famine year overtook them and everything was destroyed till they ate dead animals and skins. People started imagining to see smoke between them and the sky because of severe hunger. Allah said: 'Then watch you for the Day that the sky will bring forth a kind of smoke plainly visible, covering the people. . . This is painful torment.' (44.10-11) (So they invoked Allah) "Our Lord! Remove the punishment from us really we are believers." How can there be an (effectual) reminder for them when an Apostle, explaining things clearly, has already come to them? Then they had turned away from him and said: 'One taught (by a human being), a madman?' 'We shall indeed remove punishment for a while, but truly, you will revert (to disbelief).' (44.12-15) Will the punishment be removed on the Day of Resurrection?" `Abdullah added, "The punishment was removed from them for a while but they reverted to disbelief, so Allah destroyed them on the Day of Badr. Allah said: 'The day We shall seize you with a mighty grasp. We will indeed (then) exact retribution." (44.16)

: Vol. 6, Book 60, Hadith 333 - Book 65, Hadith 4809

Narrated Ibn `Abbas:

Some pagans who committed murders in great number and committed illegal sexual intercourse excessively, came to Muhammad and said, "O Muhammad! Whatever you say and invite people to, is good: but we wish if you could inform us whether we can make an expiration for our (past evil) deeds." So the Divine Verses came: 'Those who invoke not with Allah any other god, not kill such life as Allah has forbidden except for just cause, nor commit illegal sexual intercourse.' (25.68) And there was also revealed:-- 'Say: O My slaves who have transgressed against their souls! Despair not of the Mercy of Allah.' (39.53)

: Vol. 6, Book 60, Hadith 334 - Book 65, Hadith 4810

Narrated `Abdullah:

A (Jewish) Rabbi came to Allah's Messenger (ﷺ) and he said, "O Muhammad! We learn that Allah will put all the heavens on one finger, and the earths on one finger, and the trees on one finger, and the water and the dust on one finger, and all the other created beings on one finger. Then He will say, 'I am the King.' Thereupon the Prophet (ﷺ) smiled so that his pre-molar teeth became visible, and that was the confirmation of the Rabbi. Then Allah's Messenger (ﷺ) recited: 'No just estimate have they made of Allah such as due to Him.' (39.67)

: Vol. 6, Book 60, Hadith 335 - Book 65, Hadith 4811

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying, "Allah will hold the whole earth, and roll all the heavens up in His Right Hand, and then He will say, 'I am the King; where are the kings of the earth?'"

: Vol. 6, Book 60, Hadith 336 - Book 65, Hadith 4812

Narrated Abu Huraira:

The Prophet (ﷺ) said, "I will be the first to raise my head after the second blowing of the trumpet and will see Moses hanging the Throne, and I will not know whether he had been in that state all the time or after the blowing of the trumpet."

: Vol. 6, Book 60, Hadith 337 - Book 65, Hadith 4813

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Between the two blowing of the trumpet there will be forty." The people said, "O Abu Huraira! Forty days?" I refused to reply. They said, "Forty years?" I refused to reply and added: Everything of the human body will decay except the coccyx bone (of the tail) and from that bone Allah will reconstruct the whole body.

: Vol. 6, Book 60, Hadith 338 - Book 65, Hadith 4814

Narrated `Urwa bin Az-Zubair:

I asked `Abdullah bin `Amr bin Al-`As to inform me of the worst thing the pagans had done to Allah's Apostle. He said: "While Allah's Messenger (ﷺ) was praying in the courtyard of the Ka`ba, `Uqba bin Abi Mu'ait came and seized Allah's Messenger (ﷺ) by the shoulder and twisted his garment round his neck and throttled him severely. Abu Bakr came and seized `Uqba's shoulder and threw him away from Allah's Apostle and said, "Would you kill a man because he says: 'My Lord is Allah,' and has come to you with clear Signs from your Lord?" (40.28)

: Vol. 6, Book 60, Hadith 339 - Book 65, Hadith 4815

Narrated Ibn Mas`ud:

(regarding) the Verse: 'And you have not been screening against yourself lest your ears, and your eyes and your skins should testify against you..' (41.22) While two persons from Quraish and their brotherin- law from Thaqif (or two persons from Thaqif and their brother-in-law from Quraish) were in a house, they said to each other, "Do you think that Allah hears our talks?" Some said, "He hears a portion thereof" Others said, "If He can hear a portion of it, He can hear all of it." Then the following Verse was revealed: 'And you have not been screening against yourself lest your ears, and your eyes and your skins should testify against you...' (41.22)

: Vol. 6, Book 60, Hadith 340 - Book 65, Hadith 4816

Narrated `Abdullah:

There gathered near the House (i.e. the Ka`ba) two Quraishi persons and a person from Thaqif (or two persons from Thaqif and one from Quraish), and all of them with very fat bellies but very little intelligence. One of them said, "Do you think that Allah hears what we say?" Another said, "He hears us when we talk in a loud voice, but He doesn't hear us when we talk in a low tone." The third said, "If He can hear when we talk in a loud tone, then He can also hear when we speak in a low tone." Then Allah, the Honorable, the Majestic revealed: 'And you have not been screening against yourself lest your ears, and eyes and your skins should testify against you....' (41.22-23) This hadith has been narrated through another chain as well.

: Vol. 6, Book 60, Hadith 341 - Book 65, Hadith 4817

Narrated Ibn `Abbas:

That he was asked (regarding): "Except to be kind to me for my Kinship with you.' (42.23) Sa`id bin Zubair (who was present then) said, "It means here (to show what is due for) the relatives of Muhammad." On that Ibn `Abbas said: you have hurried in giving the answer! There was no branch of the tribe of Quraish but the Prophet (ﷺ) had relatives therein. The Prophet (ﷺ) said, "I do not want anything from (you) except to be Kind to me for my Kinship with you."

: Vol. 6, Book 60, Hadith 343 - Book 65, Hadith 4818

Narrated Ya`la:

I heard the Prophet (ﷺ) reciting when on the pulpit: 'They will cry, "O Malik (Keeper of Hell) Let your Lord make an end of us.' (43.77)

: Vol. 6, Book 60, Hadith 344 - Book 65, Hadith 4819

Narrated `Abdullah:

Five things have passed, i.e. the smoke, the defeat of the Romans, the splitting of the moon, Al-Batsha (the defeat of the infidels in the battle of Badr) and Al-Lizam (the punishment)'.

: Vol. 6, Book 60, Hadith 345 - Book 65, Hadith 4820

Narrated `Abdullah:

It (i.e., the imagined smoke) was because, when the Quraish refused to obey the Prophet, he asked Allah to afflict them with years of famine similar to those of (Prophet) Joseph. So they were stricken with famine and fatigue, so much so that they ate even bones. A man would look towards the sky and imagine seeing something like smoke between him and the sky because of extreme fatigue. So Allah revealed:-- 'Then watch you for the Day that the sky will bring forth a kind of smoke plainly visible, covering the people; this is a painfull of torment.' (44.10-11) Then someone (Abu Sufyan) came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! Invoke Allah to send rain for the tribes of Mudar for they are on the verge of destruction." On that the Prophet (ﷺ) said (astonishingly) "Shall I invoke Allah) for the tribes of Mudar? Verily, you are a brave man!" But the Prophet prayed for rain and it rained for them. Then the Verse was revealed. 'But truly you will return (to disbelief).' (44.15) (When the famine was over and) they restored prosperity and welfare, they reverted to their ways (of heathenism) whereupon Allah revealed: 'On the Day when We shall seize you with a Mighty Grasp. We will indeed (then) exact retribution.' (44.16) The narrator said, "That was the day of the Battle of Badr."

: Vol. 6, Book 60, Hadith 346 - Book 65, Hadith 4821

Narrated `Abdullah:

It is a sign of having knowledge that, when you do not know something, you say: 'Allah knows better.' Allah said to his Prophet: 'Say: No wage do I ask of you for this (Qur'an), nor am I one of the pretenders (a person who pretends things which do not exist)' (38.86) When the Quraish troubled and stood against the Prophet (ﷺ) he said, "O Allah! Help me against them by afflicting them with seven years of famine like the seven years of Joseph." So they were stricken with a year of famine during which they ate bones and dead animals because of too much suffering, and one of them would see something like smoke between him and the sky because of hunger. Then they said: Our Lord! Remove the torment from us, really we are believers. (44.12) And then it was said to the Prophet (by Allah), "If we remove it from them. they will revert to their ways (of heathenism)." So the Prophet (ﷺ) invoked his Lord, who removed the punishment from them, but later they reverted (to heathenism), whereupon Allah punished them on the day of the Battle of Badr, and that is what Allah's Statement indicates: 'Then watch for the day that the sky will bring forth a kind of smoke plainly visible...we will indeed (then) exact retribution.' (44.10).

: Vol. 6, Book 60, Hadith 347 - Book 65, Hadith 4822

Narrated Masruq:

I came upon `Abdullah and he said, "When Allah's Messenger (ﷺ) invited Quraish (to Islam), they disbelieved him and stood against him. So he (the Prophet) said, "O Allah! Help me against them by afflicting them with seven years of famine similar to the seven years of Joseph.' So they were stricken with a year of drought that destroyed everything, and they started eating dead animals, and if one of them got up he would see something like smoke between him and the sky from the severe fatigue and hunger." `Abdullah then recited:-- 'Then watch you for the Day that the sky will bring forth a kind of smoke plainly visible, covering the people. This is a painful torment... (till he reached) ..... We shall indeed remove the punishment for a while, but truly you will revert (to heathenism): (44.10-15) `Abdullah added: "Will the punishment be removed from them on the Day of Resurrection?" He added," The severe grasp" was the Day of the Battle of Badr."

: Vol. 6, Book 60, Hadith 348 - Book 65, Hadith 4823

Narrated `Abdullah:

Allah sent (the Prophet) Muhammad and said:-- 'Say, No wage do I ask of you for this (Qur'an) nor am I one of the pretenders (i.e. a person who pretends things which do not exist). (38.68) When Allah's Messenger (ﷺ) saw Quraish standing against him, he said, "O Allah! Help me against them by afflicting them with seven years of famine similar to the seven years (of famine) of Joseph. So they were afflicted with a year of drought that destroyed everything, and they ate bones and hides. (One of them said), "And they ate hides and dead animals, and (it seemed to them that) something like smoke was coming out of the earth. So Abu Sufyan came to the Prophet (ﷺ) and said, "O Muhammad! Your people are on the verge of destruction! Please invoke Allah to relieve them." So the Prophet (ﷺ) invoked Allah for them (and the famine disappeared). He said to them. "You will revert (to heathenism) after that." `Abdullah then recited: 'Then watch you for the Day that the sky will bring forth a kind of smoke plainly visible.....but truly you will revert (to disbelief).' He added, "Will the punishment be removed from them in the Hereafter? The smoke and the grasp and the Al-Lizam have all passed." One of the sub-narrater said, "The splitting of the moon." And another said, "The defeat of the Romans (has passed).

: Vol. 6, Book 60, Hadith 349 - Book 65, Hadith 4824

Narrated `Abdullah:

Five things have passed: Al-Lizam, the defeat of the Romans, the mighty grasp, the splitting of the moon, and the smoke.

: Vol. 6, Book 60, Hadith 350 - Book 65, Hadith 4825

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Allah said, 'The son of Adam hurts me for he abuses Time though I am Time: in My Hands are all things, and I cause the revolution of day and night.'

: Vol. 6, Book 60, Hadith 351 - Book 65, Hadith 4826

Narrated Yusuf bin Mahak:

Marwan had been appointed as the governor of Hijaz by Muawiya. He delivered a sermon and mentioned Yazid bin Muawiya so that the people might take the oath of allegiance to him as the successor of his father (Muawiya). Then `Abdur Rahman bin Abu Bakr told him something whereupon Marwan ordered that he be arrested. But `Abdur-Rahman entered `Aisha's house and they could not arrest him. Marwan said, "It is he (`AbdurRahman) about whom Allah revealed this Verse:-- 'And the one who says to his parents: 'Fie on you! Do you hold out the promise to me..?'" On that, `Aisha said from behind a screen, "Allah did not reveal anything from the Qur'an about us except what was connected with the declaration of my innocence (of the slander).

: Vol. 6, Book 60, Hadith 352 - Book 65, Hadith 4827

Narrated `Aisha:

(the wife of the Prophet), I never saw Allah's Messenger (ﷺ) laughing loudly enough to enable me to see his uvula, but he used to smile only. And whenever he saw clouds or winds, signs of deep concern would appear on his face. I said, "O Allah's Messenger (ﷺ)! When people see clouds they usually feel happy, hoping that it would rain, while I see that when you see clouds, one could notice signs of dissatisfaction on your face." He said, "O `Aisha! What is the guarantee for me that there will be no punishment in it, since some people were punished with a wind? Verily, some people saw (received) the punishment, but (while seeing the cloud) they said, 'This cloud will give us rain.' "

: Vol. 6, Book 60, Hadith 353 - Book 65, Hadith 4828

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah created His creation, and when He had finished it, the womb, got up and caught hold of Allah whereupon Allah said, "What is the matter?' On that, it said, 'I seek refuge with you from those who sever the ties of Kith and kin.' On that Allah said, 'Will you be satisfied if I bestow My favors on him who keeps your ties, and withhold My favors from him who severs your ties?' On that it said, 'Yes, O my Lord!' Then Allah said, 'That is for you.' " Abu Huraira added: If you wish, you can recite: "Would you then if you were given the authority. do mischief in the land and sever your ties of kinship. (47. 22)

: Vol. 6, Book 60, Hadith 354 - Book 65, Hadith 4830

Narrated Abu Huraira:

(As above, No. 354, but added) Then Allah's Messenger (ﷺ) said, "Recite if you wish: "Would you then." ..(47.22)

: Vol. 6, Book 60, Hadith 355 - Book 65, Hadith 4831

Narrated Muawiya bin Abi Al-Muzarrad:

Allah's Messenger (ﷺ), said, "Recite if you wish: Would you then if you were given the authority." (47.22)

: Vol. 6, Book 60, Hadith 356 - Book 65, Hadith 4832

Narrated Aslam:

While Allah's Messenger (ﷺ) was proceeding at night during one of his journeys and `Umar bin Al-Khattab was traveling beside him, `Umar asked him about something but Allah's Messenger (ﷺ) did not reply. He asked again, but he did not reply, and then he asked (for the third time) but he did not reply. On that, `Umar bin Al-Khattab said to himself, "Thakilat Ummu `Umar (May `Umar's mother lose her son)! I asked Allah's Messenger (ﷺ) three times but he did not reply." `Umar then said, "I made my camel run faster and went ahead of the people, and I was afraid that some Qur'anic Verses might be revealed about me. But before getting involved in any other matter. I heard somebody calling me. I said to myself, 'I fear that some Qur'anic Verses have been revealed about me,' and so I went to Allah's Messenger (ﷺ) and greeted him. He (Allah's Messenger (ﷺ)) said, 'Tonight a Sura has been revealed to me, and it is dearer to me than that on which the sun rises (i.e. the world)' Then he recited: "Verily, We have given you a manifest victory." (48.1)

: Vol. 6, Book 60, Hadith 357 - Book 65, Hadith 4833

Narrated Anas:

"Verily, We have given you (O Muhammad) a manifest victory.' refers to Al-Hudaibiya Peace treaty).

: Vol. 6, Book 60, Hadith 358 - Book 65, Hadith 4834

Narrated `Abdullah bin Mughaffal:

On the Day of the Conquest of Mecca, the Prophet (ﷺ) recited Surat Al-Fath in a vibrating and pleasant voice. (Muawaiya, the subnarrator said, "If I could imitate the recitation of the Prophet (ﷺ) I would do so.")

: Vol. 6, Book 60, Hadith 359 - Book 65, Hadith 4835

Narrated Al-Mughira:

The Prophet (ﷺ) used to offer night prayers till his feet became swollen. Somebody said, to him," "Allah has forgiven you, your faults of the past and those to follow." On that, he said, "Shouldn't I be a thankful slave of Allah)?"

: Vol. 6, Book 60, Hadith 360 - Book 65, Hadith 4836

Narrated Aisha:

The Prophet (ﷺ) used to offer prayer at night (for such a long time) that his feet used to crack. I said, "O Allah's Messenger (ﷺ)! Why do you do it since Allah has forgiven you your faults of the past and those to follow?" He said, "Shouldn't I love to be a thankful slave (of Allah)?' When he became old, he prayed while sitting, but if he wanted to perform a bowing, he would get up, recite (some other verses) and then perform the bowing.

: Vol. 6, Book 60, Hadith 361 - Book 65, Hadith 4837

Narrated `Abdullah bin `Amr bin Al-As:

This Verse: 'Verily We have sent you (O Muhammad) as a witness, as a bringer of glad tidings and as a warner.' (48.8) which is in the Qur'an, appears in the Torah thus: 'Verily We have sent you (O Muhammad) as a witness, as a bringer of glad tidings and as a warner, and as a protector for the illiterates (i.e., the Arabs.) You are my slave and My Apostle, and I have named you Al-Mutawakkil (one who depends upon Allah). You are neither hard-hearted nor of fierce character, nor one who shouts in the markets. You do not return evil for evil, but excuse and forgive. Allah will not take you unto Him till He guides through you a crocked (curved) nation on the right path by causing them to say: "None has the right to be worshipped but Allah." With such a statement He will cause to open blind eyes, deaf ears and hardened hearts.'

: Vol. 6, Book 60, Hadith 362 - Book 65, Hadith 4838

Narrated Al-Bara:

While a man from the companions of the Prophet (ﷺ) was reciting (Qur'an) and his horse was tied in the house, the horse got startled and started jumping. The man came out, looked around but could not find anything, yet the horse went on jumping. The next morning he mentioned that to the Prophet. The Prophet (ﷺ) said, "That was the tranquility (calmness) which descended because of the recitation of the Qur'an."

: Vol. 6, Book 60, Hadith 363 - Book 65, Hadith 4839

Narrated Jabir:

We were one thousand and four hundred on the Day of Al-Hudaibiya.

: Vol. 6, Book 60, Hadith 364 - Book 65, Hadith 4840

Narrated `Uqba bin Sahban:

`Abdullah bin Mughaffal Al-Muzani who was one of those who witnessed (the event of) the tree, said, "The Prophet (ﷺ) forbade the throwing of small stones (with two fingers)."

: Vol. 6, Book 60, Hadith 365 - Book 65, Hadith 4841

`Abdullah bin Al-Mughaffal Al-Muzani also said:

"The Prophet (ﷺ) also forbade urinating at the place where one takes a bath."

: Vol. 6, Book 60, Hadith 365 - Book 65, Hadith 4842

Narrated Thabit bin Ad-Dahhak:

who was one of the companions of the tree (those who swore allegiance to the Prophet (ﷺ) beneath the tree at Al-Hudaibiya):

: Vol. 6, Book 60, Hadith 366 - Book 65, Hadith 4843

Narrated Habib bin Abi Thabit:

I went to Abu Wail to ask him (about those who had rebelled against `Ali). On that Abu Wail said, "We were at Siffin (a city on the bank of the Euphrates, the place where me battle took place between `Ali and Muawiya) A man said, "Will you be on the side of those who are called to consult Allah's Book (to settle the dispute)?" `Ali said, 'Yes (I agree that we should settle the matter in the light of the Qur'an)." ' Some people objected to `Ali's agreement and wanted to fight. On that Sahl bin Hunaif said, 'Blame yourselves! I remember how, on the day of Al-Hudaibiya (i.e. the peace treaty between the Prophet (ﷺ) and the Quraish pagans), if we had been allowed to choose fighting, we would have fought (the pagans). At that time `Umar came (to the Prophet) and said, "Aren't we on the right (path) and they (pagans) in the wrong? Won't our killed persons go to Paradise, and theirs in the Fire?" The Prophet replied, "Yes." `Umar further said, "Then why should we let our religion be degraded and return before Allah has settled the matter between us?" The Prophet (ﷺ) said, "O the son of Al-Khattab! No doubt, I am Allah's Messenger (ﷺ) and Allah will never neglect me." So `Umar left the place angrily and he was so impatient that he went to Abu Bakr and said, "O Abu Bakr! Aren't we on the right (path) and they (pagans) on the wrong?" Abu Bakr said, "O the son of Al-Khattab! He is Allah's Messenger (ﷺ), and Allah will never neglect him." Then Sura Al-Fath (The Victory) was revealed."

: Vol. 6, Book 60, Hadith 367 - Book 65, Hadith 4844

Narrated Ibn Abi Mulaika:

The two righteous persons were about to be ruined. They were Abu Bakr and `Umar who raised their voices in the presence of the Prophet (ﷺ) when a mission from Bani Tamim came to him. One of the two recommended Al-Aqra' bin Habeas, the brother of Bani Mujashi (to be their governor) while the other recommended somebody else. (Nafi`, the sub-narrator said, I do not remember his name). Abu Bakr said to `Umar, "You wanted nothing but to oppose me!" `Umar said, "I did not intend to oppose you." Their voices grew loud in that argument, so Allah revealed: 'O you who believe! Raise not your voices above the voice of the Prophet.' (49.2) Ibn Az-Zubair said, "Since the revelation of this Verse, `Umar used to speak in such a low tone that the Prophet (ﷺ) had to ask him to repeat his statements." But Ibn Az-Zubair did not mention the same about his (maternal) grandfather (i.e. Abu Bakr).

: Vol. 6, Book 60, Hadith 368 - Book 65, Hadith 4845

Narrated Anas bin Malik:

The Prophet (ﷺ) missed Thabit bin Qais for a period (So he inquired about him). A man said. "O Allah's Apostle! I will bring you his news." So he went to Thabit and found him sitting in his house and bowing his head. The man said to Thabit, " 'What is the matter with you?" Thabit replied that it was an evil affair, for he used to raise his voice above the voice of the Prophet (ﷺ) and so all his good deeds had been annulled, and he considered himself as one of the people of the Fire. Then the man returned to the Prophet (ﷺ) and told him that Thabit had said, so-and-so. (Musa bin Anas) said: The man returned to Thabit with great glad tidings. The Prophet (ﷺ) said to the man. "Go back to him and say to him: "You are not from the people of the Hell Fire, but from the people of Paradise."

: Vol. 6, Book 60, Hadith 369 - Book 65, Hadith 4846

Narrated `Abdullah bin Az-Zubair:

A group of Bani Tamim came to the Prophet (and requested him to appoint a governor for them). Abu Bakr said, "Appoint Al-Qaqa bin Mabad." `Umar said, "Appoint Al-Aqra' bin Habeas." On that Abu Bakr said (to `Umar). "You did not want but to oppose me!" `Umar replied "I did not intend to oppose you!" So both of them argued till their voices grew loud. So the following Verse was revealed: 'O you who believe! Be not for ward.....' (49.1)

: Vol. 6, Book 60, Hadith 370 - Book 65, Hadith 4847

Narrated Anas:

The Prophet (ﷺ) said, "The people will be thrown into the (Hell) Fire and it will say: "Are there any more (to come)?' (50.30) till Allah puts His Foot over it and it will say, 'Qati! Qati! (Enough Enough!)'"

: Vol. 6, Book 60, Hadith 371 - Book 65, Hadith 4848

Narrated Abu Huraira:

(that the Prophet (ﷺ) said) "It will be said to the Hell, 'Are you filled?' It will say, 'Are there any more (to come)?' On that Allah will put His Foot on it, and it will say 'Qati! Qati! (Enough! Enough!).

: Vol. 6, Book 60, Hadith 372 - Book 65, Hadith 4849

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Paradise and the Fire (Hell) argued, and the Fire (Hell) said, "I have been given the privilege of receiving the arrogant and the tyrants.' Paradise said, 'What is the matter with me? Why do only the weak and the humble among the people enter me?' On that, Allah said to Paradise. 'You are My Mercy which I bestow on whoever I wish of my servants.' Then Allah said to the (Hell) Fire, 'You are my (means of) punishment by which I punish whoever I wish of my slaves. And each of you will have its fill.' As for the Fire (Hell), it will not be filled till Allah puts His Foot over it whereupon it will say, 'Qati! Qati!' At that time it will be filled, and its different parts will come closer to each other; and Allah will not wrong any of His created beings. As regards Paradise, Allah will create a new creation to fill it with."

: Vol. 6, Book 60, Hadith 373 - Book 65, Hadith 4850

Narrated Jarir bin `Abdullah:

We were in the company of the Prophet (ﷺ) on a fourteenth night (of the lunar month), and he looked at the (full) moon and said, "You will see your Lord as you see this moon, and you will have no trouble in looking at Him. So, whoever can, should not miss the offering of prayers before sunrise (Fajr prayer) and before sunset (`Asr prayer)." Then the Prophet (ﷺ) recited: 'And celebrate the praises of your Lord before the rising of the sun and before (its) setting.' (50.39)

: Vol. 6, Book 60, Hadith 374 - Book 65, Hadith 4851

Narrated Mujahid:

Ibn `Abbas said, "Allah ordered His Prophet to celebrate Allah's praises after all prayers." He refers to His Statement: 'After the prayers.' (50.40)

: Vol. 6, Book 60, Hadith 375 - Book 65, Hadith 4852

Narrated Um Salama:

I complained to Allah's Messenger (ﷺ) that I was sick, so he said, "Perform the Tawaf (of Ka`ba at Mecca) while riding behind the people (who are performing the Tawaf on foot)." So I performed the Tawaf while Allah's Messenger (ﷺ) was offering the prayer by the side of the Ka`ba and was reciting: 'By the Mount (Saini) and by a Decree Inscribed.'

: Vol. 6, Book 60, Hadith 376 - Book 65, Hadith 4853

Narrated Jubair bin Mut`im:

I heard the Prophet (ﷺ) reciting Surat at-Tur in the Maghrib prayer, and when he reached the Verse: 'Were they created by nothing, Or were they themselves the creators, Or did they create the Heavens and the Earth? Nay, but they have no firm belief Or do they own the treasures of Your Lord? Or have they been given the authority to do as they like...' (52.35-37) my heart was about to fly (when I realized this firm argument).

: Vol. 6, Book 60, Hadith 377 - Book 65, Hadith 4854

Narrated Masruq:

I said to `Aisha, "O Mother! Did Prophet Muhammad see his Lord?" Aisha said, "What you have said makes my hair stand on end ! Know that if somebody tells you one of the following three things, he is a liar: Whoever tells you that Muhammad saw his Lord, is a liar." Then Aisha recited the Verse: 'No vision can grasp Him, but His grasp is over all vision. He is the Most Courteous Well-Acquainted with all things.' (6.103) 'It is not fitting for a human being that Allah should speak to him except by inspiration or from behind a veil.' (42.51) `Aisha further said, "And whoever tells you that the Prophet knows what is going to happen tomorrow, is a liar." She then recited: 'No soul can know what it will earn tomorrow.' (31.34) She added: "And whoever tell you that he concealed (some of Allah's orders), is a liar." Then she recited: 'O Apostle! Proclaim (the Message) which has been sent down to you from your Lord..' (5.67) `Aisha added. "But the Prophet (ﷺ) saw Gabriel in his true form twice."

: Vol. 6, Book 60, Hadith 378 - Book 65, Hadith 4855

Narrated `Abdullah:

Regarding the Verses: 'And was at a distance of but two bow-lengths or (even) nearer; So did (Allah) convey the Inspiration to His slave (Gabriel) and then he Gabriel) conveyed (that to Muhammad...' (53.9-10) Ibn Mas`ud narrated to us that the Prophet (ﷺ) had seen Gabriel with six hundred wings.

: Vol. 6, Book 60, Hadith 379 - Book 65, Hadith 4856

Narrated Ash-Shaibani:

I asked Zirr about the Statement of Allah: 'And was at a distance of but two bow-lengths or (even) nearer. So did Allah convey the Inspiration to His slave (Gabriel) and then he (Gabriel) conveyed that to Muhammad.' (53.10) He said, "Abdullah (bin Mas`ud) informed us that Muhammad had seen Gabriel with six hundred wings."

: Vol. 6, Book 60, Hadith 380 - Book 65, Hadith 4857

Narrated `Abdullah:

(regarding the revelation) Truly he (Muhammad) did see of the signs of his Lord; the Greatest!' (53.18) The Prophet (ﷺ) saw a green screen covering the horizon.

: Vol. 6, Book 60, Hadith 381 - Book 65, Hadith 4858

Narrated Ibn `Abbas:

(regarding His Statement about the Lat and the `Uzza: Lat was originally a man who used to mix Sawiq for the pilgrim.

: Vol. 6, Book 60, Hadith 382 - Book 65, Hadith 4859

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Whomever takes an oath in which he mentions Lat and `Uzza (forgetfully), should say: None has the right to be worshipped but Allah, and whoever says to his companion. 'Come along, let us gamble must give alms (as an expiation).

: Vol. 6, Book 60, Hadith 383 - Book 65, Hadith 4860

Narrated `Urwa:

I asked `Aisha (regarding the Sai between As Safa and Al-Marwa). She said, "Out of reverence to the idol Manat which was placed in Al-Mushailal, those who used to assume Ihram in its name, used not to perform Sai between As-Safa and Al-Marwa, so Allah revealed: 'Verily! The As-Safa and Al-Marwa (two mountains at Mecca) are among the symbols of Allah.' (2.158). Thereupon, Allah's Messenger (ﷺ) and the Muslims used to perform Sai (between them)." Sufyan said: The (idol) Manat was at Al-Mushailal in Qudaid. `Aisha added, "The Verse was revealed in connection with the Ansar. They and (the tribe of) Ghassan used to assume lhram in the name of Manat before they embraced Islam." `Aisha added, "There were men from the Ansar who used to assume lhram in the name of Manat which was an idol between Mecca and Medina. They said, "O Allah's Messenger (ﷺ)! We used not to perform the Tawaf (Sai) between As-Safa and Al-Marwa out of reverence to Manat."

: Vol. 6, Book 60, Hadith 384 - Book 65, Hadith 4861

Narrated Ibn `Abbas:

The Prophet (ﷺ) performed a prostration when he finished reciting Surat-an-Najm, and all the Muslims and pagans and Jinns and human beings prostrated along with him.

: Vol. 6, Book 60, Hadith 385 - Book 65, Hadith 4862

Narrated `Abdullah:

The first Sura in which a prostration was mentioned, was Sura An-Najm (The Star). Allah's Messenger (ﷺ) prostrated (while reciting it), and everybody behind him prostrated except a man whom I saw taking a hand-full of dust in his hand and prostrated on it. Later I saw that man killed as an infidel, and he was Umaiya bin Khalaf.

: Vol. 6, Book 60, Hadith 386 - Book 65, Hadith 4863

Narrated Ibn Masud:

During the lifetime of Allah's Messenger (ﷺ) the moon was split into two parts; one part remained over the mountain, and the other part went beyond the mountain. On that, Allah's Messenger (ﷺ) said, "Witness this miracle."

: Vol. 6, Book 60, Hadith 387 - Book 65, Hadith 4864

Narrated `Abdullah:

The moon was cleft asunder while we were in the company of the Prophet, and it became two parts. The Prophet (ﷺ) said, Witness, witness (this miracle).

: Vol. 6, Book 60, Hadith 388 - Book 65, Hadith 4865

Narrated Ibn `Abbas:

The moon was cleft asunder during the lifetime of the Prophet.

: Vol. 6, Book 60, Hadith 389 - Book 65, Hadith 4866

Narrated Anas:

The people of Mecca asked the Prophet (ﷺ) to show them a sign (miracle). So he showed them (the miracle) of the cleaving of the moon.

: Vol. 6, Book 60, Hadith 390 - Book 65, Hadith 4867

Narrated Anas:

The moon was cleft asunder into two parts.

: Vol. 6, Book 60, Hadith 391 - Book 65, Hadith 4868

Narrated `Abdullah bin Masud:

The Prophet (ﷺ) used to recite: "Fahal-min-Maddakir (then is there any that will receive admonition?")

: Vol. 6, Book 60, Hadith 392 - Book 65, Hadith 4869

Narrated `Abdullah:

The Prophet (ﷺ) used to recite: 'Is there any that remember? And a furious wind (plucking out men) as if they were uprooted stems of palm trees, then how terrible was My punishment and My warnings!' (54.20-21)

: Vol. 6, Book 60, Hadith 393 - Book 65, Hadith 4870

Narrated Abu 'Is-haq:

A man asked Al-Aswad, 'is it 'Fahal min-Muddakir' or'..Mudhdhakir?" Al Aswad replied, 'I have heard `Abdullah bin Masud reciting it, 'Fahal-min Muddakir'; I too, heard the Prophet (ﷺ) reciting it 'Fahal-min-Muddakir' with 'd'.

: Vol. 6, Book 60, Hadith 394 - Book 65, Hadith 4871

Narrated `Abdullah:

The Prophet (ﷺ) recited: 'Fahal-min-Muddakir' "And Verily an abiding torment seized them early in the morning So, taste you My torment and My warnings' (54.38-39)

: Vol. 6, Book 60, Hadith 395 - Book 65, Hadith 4872

Narrated `Abdullah:

The Prophet (ﷺ) recited: 'Fahal-min Muddakir': 'And verily, We have destroyed nations like unto you; then is there any that will receive admonition?' (54.51)

: Vol. 6, Book 60, Hadith 396 - Book 65, Hadith 4873

Narrated `Abdullah:

I recited before the Prophet (ﷺ) 'Fahal-min-Mudhdhakir'. The Prophet (ﷺ) said, "It is Fahal-min Muddakir."

: Vol. 6, Book 60, Hadith 397 - Book 65, Hadith 4874

Narrated `Abbas:

Allah's Messenger (ﷺ) while in a tent on the day of the Battle of Badr, said, "O Allah! I request you (to fulfill) Your promise and contract! O Allah! If You wish that you will not be worshipped henceforth.." On that Abu Bakr held the Prophet (ﷺ) by the hand and said, "That is enough, O Allah's Messenger (ﷺ) You have appealed to your Lord too pressingly," while the Prophet (ﷺ) was putting on his armor. So Allah's Messenger (ﷺ) went out, reciting Their multitude will be put to flight, and they will show their backs.' (54.45)

: Vol. 6, Book 60, Hadith 398 - Book 65, Hadith 4875

Narrated Yusuf bin Mahik:

I was in the house of `Aisha, the mother of the Believers. She said, "This revelation: "Nay, but the Hour is their appointed time (for their full recompense); and the Hour will be more previous and most bitter." (54.46) was revealed to Muhammad at Mecca while I was a playfull little girl."

: Vol. 6, Book 60, Hadith 399 - Book 65, Hadith 4876

Narrated Ibn `Abbas:

While in his tent on the day the Battle of Badr, the Prophet (ﷺ) said, "O Allah! I request You (to fulfill) Your promise and contract. O Allah! It You wish that the Believers be destroyed). You will never be worshipped henceforth." On that, Abu Bakr held the Prophet (ﷺ) by the hand and said, "That is enough, O Allah's Messenger (ﷺ)! You have appealed to your Lord too pressingly" The Prophet (ﷺ) was wearing his armor and then went out reciting: 'Their multitude will be put to flight and they will show their backs. Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more previous and most bitter.' (54.45-46)

: Vol. 6, Book 60, Hadith 400 - Book 65, Hadith 4877

Narrated `Abdullah bin Qais:

Allah's Messenger (ﷺ) said, "Two gardens, the utensils and the contents of which are of silver, and two other gardens, the utensils and contents of which are of gold. And nothing will prevent the people who will be in the Garden of Eden from seeing their Lord except the curtain of Majesty over His Face."

: Vol. 6, Book 60, Hadith 401 - Book 65, Hadith 4878

Narrated `Abdullah bin Qais:

Allah's Messenger (ﷺ) said, "In Paradise there is a pavilion made of a single hollow pearl sixty miles wide, in each corner of which there are wives who will not see those in the other corners; and the believers will visit and enjoy them. And there are two gardens, the utensils and contents of which are made of silver; and two other gardens, the utensils and contents of which are made of so-and-so (i.e. gold) and nothing will prevent the people staying in the Garden of Eden from seeing their Lord except the curtain of Majesty over His Face."

: Vol. 6, Book 60, Hadith 402 - Book 65, Hadith 4879

Narrated Abu Huraira:

The Prophet (ﷺ) said, "In Paradise there is a tree which is so big that a rider can travel in its shade for one hundred years without passing it; and if you wish, you can recite: 'In shade long extended.' 56.30.

: Vol. 6, Book 60, Hadith 403 - Book 65, Hadith 4881

Narrated Sa`id bin Jubair:

I asked Ibn `Abbas about Surat Al-Tauba, and he said, "Surat Al-Tauba? It is exposure (of all the evils of the infidels and the hypocrites). And it continued revealing (that the oft-repeated expression): '...and of them ...and of them.' till they started thinking that none would be left unmentioned therein." I said, "What about) Surat Al-Anfal?" He replied, "Surat Al-Anfal was revealed in connection with the Badr Battle." I said, "(What about) Surat Al-Hashr?" He replied, "It was revealed in connection with Bani an-Nadir."

: Vol. 6, Book 60, Hadith 404 - Book 65, Hadith 4882

Narrated Sa`id:

I asked Ibn `Abbas about Surat Al-Hashr. He replied, "Say Surat An-Nadir."

: Vol. 6, Book 60, Hadith 405 - Book 65, Hadith 4883

Narrated Ibn `Umar:

'Allah's Messenger (ﷺ) burnt and cut down the palm trees of Bani An-Nadir which were at Al-Buwair (a place near Medina). There upon Allah revealed: 'What you (O Muslims) cut down of the palm trees (of the enemy) or you left them standing on their stems, it was by the leave of Allah, so that He might cover with shame the rebellious.' (59.5)

: Vol. 6, Book 60, Hadith 406 - Book 65, Hadith 4884

Narrated `Umar:

The properties of Bam An-Nadir were among the booty that Allah gave to His Apostle such Booty were not obtained by any expedition on the part of Muslims, neither with cavalry, nor with camelry. So those properties were for Allah's Messenger (ﷺ) only, and he used to provide thereof the yearly expenditure for his wives, and dedicate the rest of its revenues for purchasing arms and horses as war material to be used in Allah's Cause.

: Vol. 6, Book 60, Hadith 407 - Book 65, Hadith 4885

Narrated Alqama:

`Abdullah (bin Masud) said. "Allah curses those ladies who practice tattooing and those who get themselves tattooed, and those ladies who remove the hair from their faces and those who make artificial spaces between their teeth in order to look more beautiful whereby they change Allah's creation." His saying reached a lady from Bani Asd called Um Yaqub who came (to `Abdullah) and said, "I have come to know that you have cursed such-and-such (ladies)?" He replied, "Why should I not curse these whom Allah's Messenger (ﷺ) has cursed and who are (cursed) in Allah's Book!" Um Yaqub said, "I have read the whole Qur'an, but I did not find in it what you say." He said, "Verily, if you have read it (i.e. the Qur'an), you have found it. Didn't you read: 'And whatsoever the Apostle gives you take it and whatsoever he forbids you, you abstain (from it). (59.7) She replied, "Yes, I did," He said, "Verily, Allah's Messenger (ﷺ) forbade such things." "She said, "But I see your wife doing these things?" He said, "Go and watch her." She went and watched her but could not see anything in support of her statement. On that he said, "If my wife was as you thought, I would not keep her in my company."

: Vol. 6, Book 60, Hadith 408 - Book 65, Hadith 4886

Narrated `Abdullah (bin Mus'ud):

Allah's Messenger (ﷺ) has cursed the lady who uses false hair.

: Vol. 6, Book 60, Hadith 409 - Book 65, Hadith 4887

Narrated `Umar:

I recommend that my successor should take care of and secure the rights of the early emigrants; and I also advise my successor to be kind to the Ansar who had homes (in Medina) and had adopted the Faith, before the Prophet (ﷺ) migrated to them, and to accept the good from their good ones and excuse their wrong doers.

: Vol. 6, Book 60, Hadith 410 - Book 65, Hadith 4888

Narrated Abu Huraira:

A man came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! I am suffering from fatigue and hunger." The Prophet (ﷺ) sent (somebody) to his wives (to get something), but the messenger found nothing with them. Then Allah's Messenger (ﷺ) said (to his companions). "Isn't there anybody who can entertain this man tonight so that Allah may be merciful to him?" An Ansari man got up and said, "I (will, entertain him), O Allah's Messenger (ﷺ)!" So he went to his wife and said to her, "This is the guest of Allah's Messenger (ﷺ), so do not keep anything away from him." She said. "By Allah, I have nothing but the children's food." He said, "When the children ask for their dinner, put them to bed and put out the light; we shall not take our meals tonight," She did so. In the morning the Ansari man went to Allah's Messenger (ﷺ) who said, "Allah was pleased with (or He bestowed His Mercy) on so-and-so and his wife (because of their good deed)." Then Allah revealed: 'But give them preference over themselves even though they were in need of that.' (59.9)

: Vol. 6, Book 60, Hadith 411 - Book 65, Hadith 4889

Narrated `Ali:

Allah's Messenger (ﷺ) sent me along with AzZubair and Al-Miqdad and said, "Proceed till you reach a place called Raudat-Khakh where there is a lady travelling in a howda on a camel. She has a letter. Take the letter from her." So we set out, and our horses ran at full pace till we reached Raudat Khakh, and behold, we saw the lady and said (to her), "Take out the letter!" She said, "I have no letter with me." We said, "Either you take out the letter or we will strip you of your clothes." So she took the letter out of her hair braid. We brought the letter to the Prophet (ﷺ) and behold, it was addressed by Hatib bin Abi Balta'a to some pagans at Mecca, informing them of some of the affairs of the Prophet. The Prophet (ﷺ) said, "What is this, O Hatib?" Hatib replied, "Do not be hasty with me, O Allah's Messenger (ﷺ)! I am an Ansari man and do not belong to them (Quraish infidels) while the emigrants who were with you had their relatives who used to protect their families and properties at Mecca. So, to compensate for not having blood relation with them.' I intended to do them some favor so that they might protect my relatives (at Mecca), and I did not do this out of disbelief or an inclination to desert my religion." The Prophet then said (to his companions), "He (Hatib) has told you the truth." `Umar said, "O Allah's Apostle! Allow me to chop his head off?" The Apostle said, "He is one of those who witnessed (fought in) the Battle of Badr, and what do you know, perhaps Allah looked upon the people of Badr (Badr warriors) and said, 'Do what you want as I have forgiven you.' " (`Amr, a sub-narrator, said,: This Verse was revealed about him (Hatib): 'O you who believe! Take not My enemies and your enemies as friends or protectors.' (60.1) Narrated `Ali: Sufyan was asked whether (the Verse): 'Take not My enemies and your enemies...' was revealed in connection with Hatib. Sufyan replied, "This occurs only in the narration of the people. I memorized the Hadith from `Amr, not overlooking even a single letter thereof, and I do not know of anybody who remembered it by heart other than myself."

: Vol. 6, Book 60, Hadith 412 - Book 65, Hadith 4890

Narrated `Urwa:

Aisha the wife of the Prophet, said, "Allah's Messenger (ﷺ) used to examine the believing women who migrated to him in accordance with this Verse: 'O Prophet! When believing women come to you to take the oath of allegiance to you... Verily! Allah is Oft-Forgiving Most Merciful.' (60.12) `Aisha said, "And if any of the believing women accepted the condition (assigned in the above-mentioned Verse), Allah's Messenger (ﷺ) would say to her. "I have accepted your pledge of allegiance." "He would only say that, for, by Allah, his hand never touched, any lady during that pledge of allegiance. He did not receive their pledge except by saying, "I have accepted your pledge of allegiance for that."

: Vol. 6, Book 60, Hadith 414 - Book 65, Hadith 4891

Narrated Um Atiya:

We took the oath of allegiance to Allah's Messenger (ﷺ) and he recited to us: 'They will not associate anything in worship with Allah,' and forbade us to bewail the dead. Thereupon a lady withdrew her hand (refrained from taking the oath of allegiance), and said, "But such-and-such lady lamented over one of my relatives, so I must reward (do the same over the dead relatives of) hers." The Prophet (ﷺ) did not object to that, so she went (there) and returned to the Prophet (ﷺ) so he accepted her pledge of allegiance.

: Vol. 6, Book 60, Hadith 415 - Book 65, Hadith 4892

Narrated Ibn `Abbas:

Regarding the saying of Allah: 'And they will not disobey you in any just matter.' (60.12) That was one of the conditions which Allah imposed on The believing) women (who came to take the oath of allegiance to the Prophet).

: Vol. 6, Book 60, Hadith 416 - Book 65, Hadith 4893

Narrated 'Ubada bin As-Samit:

While we were with the Prophet, he said, "Will you swear to me the pledge of allegiance that you will not worship any thing besides Allah, will not commit illegal sexual intercourse, and will not steal?" Then he recited the Verse concerning the women. (Sufyan, the subnarrator, often said that the Prophet: added, "Whoever among you fulfills his pledge, will receive his reward from Allah, and whoever commits any of those sins and receives the legal punishment (in this life), his punishment will be an expiation for that sin; and whoever commits any of those sins and Allah screens him, then it is up to Allah to punish or forgive them."

: Vol. 6, Book 60, Hadith 417 - Book 65, Hadith 4894

Narrated Ibn `Abbas:

I witnessed the `Id-al-Fitr prayer with Allah's Messenger (ﷺ) , Abu Bakr, `Umar and `Uthman; and all of them offered it before delivering the sermon... and then delivered the sermon. Once the Prophet (after completing the prayer and the sermon) came down, as if I am now looking at him waving at the men with his hand to sit down, and walked through them till he, along with Bilal, reached (the rows of) the women. Then he recited: 'O Prophet! When believing women come to you to take the oath of allegiance that they will not worship anything other than Allah, will not steal, will not commit illegal sexual intercourse, will not kill their children, and will not utter slander, intentionally forging falsehood (by making illegal children belonging to their husbands)'.... (60.12) Having finished, he said, 'Do you agree to that?" One lady, other than whom none replied the Prophet (ﷺ) said, "Yes, O Allah's Messenger (ﷺ)!" (The, sub-narrator, Al-Hasan did not know who the lady was.) Then the Prophet (ﷺ) said to them: "Will you give alms?" Thereupon Bilal spread out his garment and the women started throwing big rings and small rings into Bilal's garment. (See Hadith No. 95 vol.2)

: Vol. 6, Book 60, Hadith 418 - Book 65, Hadith 4895

Narrated Jubair bin Mut`im:

I heard Allah's Messenger (ﷺ) saying, 'I have several names: I am Muhammad and I am Ahmad, and I am Al- Mahi with whom Allah obliterates Kufr (disbelief), and I am Al-Hashir (gatherer) at whose feet (i.e. behind whom) the people will be gathered (on the Day of Resurrection), and I am Al-Aqib (i.e. who succeeds the other prophets in bringing about good).

: Vol. 6, Book 60, Hadith 419 - Book 65, Hadith 4896

Narrated Abu Huraira:

While we were sitting with the Prophet (ﷺ) Surat Al-Jumu'a was revealed to him, and when the Verse, "And He (Allah) has sent him (Muhammad) also to other (Muslims).....' (62.3) was recited by the Prophet, I said, "Who are they, O Allah's Messenger (ﷺ)?" The Prophet (ﷺ) did not reply till I repeated my question thrice. At that time, Salman Al-Farisi was with us. So Allah's Messenger (ﷺ) put his hand on Salman, saying, "If Faith were at (the place of) Ath-Thuraiya (pleiades, the highest star), even then (some men or man from these people (i.e. Salman's folk) would attain it."

: Vol. 6, Book 60, Hadith 420 - Book 65, Hadith 4897

Narrated Abu Huraira:

The Prophet (ﷺ) said. Then some men from these people would attain it."

: Vol. 6, Book 60, Hadith 421 - Book 65, Hadith 4898

Narrated Jabir bin `Abdullah:

A caravan of merchandise arrived at Medina on a Friday while we were with the Prophet (ﷺ) All the people left (the Prophet (ﷺ) and headed for the caravan) except twelve persons. Then Allah revealed:-- 'But when they see some bargain or some amusement they disperse headlong to it.' ..(62.11)

: Vol. 6, Book 60, Hadith 422 - Book 65, Hadith 4899

Narrated Zaid bin Arqam:

While I was taking part in a Ghazwa. I heard `Abdullah bin Ubai (bin Abi Salul) saying. "Don't spend on those who are with Allah's Messenger (ﷺ), that they may disperse and go away from him. If we return (to Medina), surely, the more honorable will expel the meaner amongst them." I reported that (saying) to my uncle or to `Umar who, in his turn, informed the Prophet (ﷺ) of it. The Prophet (ﷺ) called me and I narrated to him the whole story. Then Allah's Messenger (ﷺ) sent for `Abdullah bin Ubai and his companions, and they took an oath that they did not say that. So Allah's Messenger (ﷺ) disbelieved my saying and believed his. I was distressed as I never was before. I stayed at home and my uncle said to me. "You just wanted Allah's Messenger (ﷺ) to disbelieve your statement and hate you." So Allah revealed (the Sura beginning with) 'When the hypocrites come to you.' (63.1) The Prophet (ﷺ) then sent for me and recited it and said, "O Zaid! Allah confirmed your statement."

: Vol. 6, Book 60, Hadith 423 - Book 65, Hadith 4900

Narrated Zaid bin Arqam:

I was with my uncle and I heard `Abdullah bin Ubai bin Salul, saying, "Don't spend on those who are with Allah's Messenger (ﷺ) that they may disperse and go away from him." He also said, "If we return to Medina, surely, the more honorable will expel the meaner." So I informed my uncle of that and then my uncle informed Allah's Messenger (ﷺ) thereof. Allah's Messenger (ﷺ) sent for `Abdullah bin Ubai and his companions. They swore that they did not say anything of that sort Allah's Messenger (ﷺ) deemed their statement true and rejected mine. Thereof I became as distressed as I have never been before, and stayed at home. Then Allah revealed (Surat Al-Munafiqin): 'When the hypocrites come to you.....(63.1) They are the ones who say: Spend nothing on those who are with Allah's Messenger (63.7).. (ﷺ) Verily the more honorable will expel therefrom the meaner..' (63.7-8) Allah's Messenger (ﷺ) sent for me and recited that Sura for me and said, "Allah has confirmed your statement." 'That is because they believed, then disbelieved, so a seal was set on their hearts, therefore they understand not.' (63.3)

: Vol. 6, Book 60, Hadith 424 - Book 65, Hadith 4901

Narrated Zaid bin Arqam:

When `Abdullah bin Ubai said, "Do not spend on those who are with Allah's Messenger (ﷺ)," and also said, "If we return to Medina," I informed the Prophet (ﷺ) of his saying. The Ansar blamed me for that, and `Abdullah bin Ubai swore that he did not say. I returned to my house and slept. Allah's Messenger (ﷺ) then called me and I went to him. He said, "Allah has confirmed your statement." The Verse: "They are the one who say: Spend nothing.....(63.7) was revealed.

: Vol. 6, Book 60, Hadith 425 - Book 65, Hadith 4902

Narrated Zaid bin Arqam:

We went out with the Prophet (ﷺ) : on a journey and the people suffered from lack of provisions. So `Abdullah bin Ubai said to his companions, "Don't spend on those who are with Allah's Messenger (ﷺ), that they may disperse and go away from him." He also said, "If we return to Medina, surely, the more honorable will expel therefrom the meaner. So I went to the Prophet (ﷺ) and informed him of that. He sent for `Abdullah bin Ubai and asked him, but `Abdullah bin Ubai swore that he did not say so. The people said, "Zaid told a lie to 'Allah's Messenger (ﷺ)." What they said distressed me very much. Later Allah revealed the confirmation of my statement in his saying:-- '(When the hypocrites come to you.' (63.1) So the Prophet (ﷺ) called them that they might ask Allah to forgive them, but they turned their heads aside. (Concerning Allah's saying: 'Pieces of wood propped up,' Zaid said; They were the most handsome men.)

: Vol. 6, Book 60, Hadith 426 - Book 65, Hadith 4903

Narrated Zaid bin Arqam:

While I was with my uncle, I heard `Abdullah bin Ubai bin Salul saying, "Do not spend on those who are with Allah's Messenger (ﷺ), that they may disperse and go away (from him). And if we return to Medina, surely, the more honorable will expel therefrom the meaner. "I mentioned that to my uncle who, in turn, mentioned it to the Prophet. The Prophet (ﷺ) called me and I told him about that. Then he sent for `Abdullah bin Ubai and his companions, and they swore that they did not say so. The Prophet (ﷺ) disbelieved my statement and believed theirs. I was distressed as I have never been before, and I remained in my house. My uncle said to me, "You just wanted the Prophet (ﷺ) to consider you a liar and hate you." Then Allah revealed:-- 'When the hypocrites come to you, they say: 'We bear witness that you are indeed the Apostle of Allah." (63.1) So the Prophet (ﷺ) sent for me and recited it and said, "Allah has confirmed your statement."

: Vol. 6, Book 60, Hadith 427 - Book 65, Hadith 4904

Narrated Jabir bin `Abdullah:

We were in a Ghazwa (Sufyan once said, in an army) and a man from the emigrants kicked an Ansari man (on the buttocks with his foot). The Ansari man said, "O the Ansar! (Help!)" and the emigrant said. "O the emigrants! (Help!) Allah's Messenger (ﷺ) heard that and said, "What is this call for, which is characteristic of the period of ignorance?" They said, "O Allah's Messenger (ﷺ)! A man from the emigrants kicked one of the Ansar (on the buttocks with his foot)." Allah's Messenger (ﷺ) said, "Leave it (that call) as is a detestable thing." `Abdullah bin Ubai heard that and said, 'Have the (the emigrants) done so? By Allah, if we return Medina, surely, the more honorable will expel therefrom the meaner." When this statement reached the Prophet. `Umar got up an, said, "O Allah's Messenger (ﷺ)! Let me chop off the head of this hypocrite (`Abdullah bin Ubai)!" The Prophet (ﷺ) said "Leave him, lest the people say that Muhammad kills his companions." The Ansar were then more in number than the emigrants when the latter came to Medina, but later on the emigrant increased.

: Vol. 6, Book 60, Hadith 428 - Book 65, Hadith 4905

Narrated Musa bin `Uqba:

`Abdullah bin Al-Fadl told me that Anas bin Malik said, "I was much grieve over those who had been killed in the Battle of Al-Harra. When Zaid bin Arqarr heard of my intense grief (over the killed Ansar), he wrote a letter to me saying that he heard Allah's Messenger (ﷺ) saying, O Allah! Forgive the Ansar and the Ansar children. The subnarrator, Ibn Al-Fadl, is not sure whether the Prophet (ﷺ) also said, And their grand-children." Some of those who were present, asked Anas (about Zaid). He said, "He (Zaid) is the one about whom Allah's Messenger (ﷺ) said, 'He is the one whose sound hearing Allah testified.'

: Vol. 6, Book 60, Hadith 429 - Book 65, Hadith 4906

Narrated Jabir bin `Abdullah:

We were in a Ghazwa and a man from the emigrants kicked an Ansari (on the buttocks with his foot). The Ansari man said, "O the Ansari! (Help!)" The emigrant said, "O the emigrants! (Help)." When Allah's Messenger (ﷺ) heard that, he said, "What is that?" They said, "A man from the emigrants kicked a man from the Ansar (on the buttocks his foot). On that the Ansar said, 'O the Ansar!' and the emigrant said, 'O the emigrants!" The Prophet (ﷺ) said' "Leave it (that call) for it Is a detestable thing." The number of Ansar was larger (than that of the emigrants) at the time when the Prophet (ﷺ) came to Medina, but later the number of emigrants increased. `Abdullah bin Ubai said, "Have they, (the emigrants) done so? By Allah, if we return to Medina, surely, the more honorable will expel therefrom the meaner," `Umar bin Al-Khattab said, "O Allah's Messenger (ﷺ)! Let me chop off the head of this hypocrite!" The Prophet said, "Leave him, lest the people say Muhammad kills his companions:"

: Vol. 6, Book 60, Hadith 430 - Book 65, Hadith 4907

Narrated Salim:

That `Abdullah bin `Umar told him that he had divorced his wife while she was in her menses so `Umar informed Allah's Messenger (ﷺ) of that. Allah's Messenger (ﷺ) became very angry at that and said, "(Ibn `Umar must return her to his house and keep her as his wife till she becomes clean and then menstruates and becomes clean again, whereupon, if he wishes to divorce her, he may do so while she is still clean and before having any sexual relations with her, for that is the legally prescribed period for divorce as Allah has ordered."

: Vol. 6, Book 60, Hadith 431 - Book 65, Hadith 4908

Narrated Abu Salama:

A man came to Ibn `Abbas while Abu Huraira was sitting with him and said, "Give me your verdict regarding a lady who delivered a baby forty days after the death of her husband." Ibn `Abbas said, "This indicates the end of one of the two prescribed periods." I said "For those who are pregnant, their prescribed period is until they deliver their burdens." Abu Huraira said, I agree with my cousin (Abu Salama)." Then Ibn `Abbas sent his slave, Kuraib to Um Salama to ask her (regarding this matter). She replied. "The husband of Subai'a al Aslamiya was killed while she was pregnant, and she delivered a baby forty days after his death. Then her hand was asked in marriage and Allah's Messenger (ﷺ) married her (to somebody). Abu As-Sanabil was one of those who asked for her hand in marriage".

: Vol. 6, Book 60, Hadith 432 - Book 65, Hadith 4909

: Book 65, Hadith 4910 -

Narrated Ibn `Abbas:

If someone says to his wife, "You are unlawful to me." he must make an expiation (for his oath). Ibn `Abbas added: There is for you in Allah's Messenger (ﷺ), an excellent example to follow.

: Vol. 6, Book 60, Hadith 433 - Book 65, Hadith 4911

Narrated `Aisha:

Allah's Messenger (ﷺ) used to drink honey in the house of Zainab, the daughter of Jahsh, and would stay there with her. So Hafsa and I agreed secretly that, if he come to either of us, she would say to him. "It seems you have eaten Maghafir (a kind of bad-smelling resin), for I smell in you the smell of Maghafir," (We did so) and he replied. "No, but I was drinking honey in the house of Zainab, the daughter of Jahsh, and I shall never take it again. I have taken an oath as to that, and you should not tell anybody about it."

: Vol. 6, Book 60, Hadith 434 - Book 65, Hadith 4912

Narrated Ibn `Abbas:

For the whole year I had the desire to ask `Umar bin Al-Khattab regarding the explanation of a Verse (in Surat Al-Tahrim) but I could not ask him because I respected him very much. When he went to perform the Hajj, I too went along with him. On our return, while we were still on the way home. `Umar went aside to answer the call of nature by the Arak trees. I waited till he finished and then I proceeded with him and asked him. "O chief of the Believers! Who were the two wives of the Prophet (ﷺ) who aided one another against him?" He said, "They were Hafsa and `Aisha." Then I said to him, "By Allah, I wanted to ask you about this a year ago, but I could not do so owing to my respect for you." `Umar said, "Do not refrain from asking me. If you think that I have knowledge (about a certain matter), ask me; and if I know (something about it), I will tell you." Then `Umar added, "By Allah, in the Pre-lslamic Period of Ignorance we did not pay attention to women until Allah revealed regarding them what He revealed regarding them and assigned for them what He has assigned. Once while I was thinking over a certain matter, my wife said, "I recommend that you do so-and-so." I said to her, "What have you got to do with the is matter? Why do you poke your nose in a matter which I want to see fulfilled.?" She said, How strange you are, O son of Al-Khattab! You don't want to be argued with whereas your daughter, Hafsa surely, argues with Allah's Messenger (ﷺ) so much that he remains angry for a full day!" `Umar then reported; how he at once put on his outer garment and went to Hafsa and said to her, "O my daughter! Do you argue with Allah's Messenger (ﷺ) so that he remains angry the whole day?" H. afsa said, "By Allah, we argue with him." `Umar said, "Know that I warn you of Allah's punishment and the anger of Allah's Messenger (ﷺ) . . . O my daughter! Don't be betrayed by the one who is proud of her beauty because of the love of Allah's Messenger (ﷺ) for her (i.e. `Aisha)." `Umar addled, "Then I went out to Um Salama's house who was one of my relatives, and I talked to her. She said, O son of Al-Khattab! It is rather astonishing that you interfere in everything; you even want to interfere between Allah's Apostle and his wives!' By Allah, by her talk she influenced me so much that I lost some of my anger. I left her (and went home). At that time I had a friend from the Ansar who used to bring news (from the Prophet) in case of my absence, and I used to bring him the news if he was absent. In those days we were afraid of one of the kings of Ghassan tribe. We heard that he intended to move and attack us, so fear filled our hearts because of that. (One day) my Ansari friend unexpectedly knocked at my door, and said, "Open Open!' I said, 'Has the king of Ghassan come?' He said, 'No, but something worse; Allah's Messenger (ﷺ) has isolated himself

from his wives.' I said, 'Let the nose of `Aisha and Hafsa be stuck to dust (i.e. humiliated)!' Then I put on my clothes and went to Allah's Messenger (ﷺ)'s residence, and behold, he was staying in an upper room of his to which he ascended by a ladder, and a black slave of Allah's Messenger (ﷺ) was (sitting) on the first step. I said to him, 'Say (to the Prophet (ﷺ)) `Umar bin Al-Khattab is here.' Then the Prophet (ﷺ) admitted me and I narrated the story to Allah's Messenger (ﷺ). When I reached the story of Um Salama, Allah's Messenger (ﷺ) smiled while he was lying on a mat made of palm tree leaves with nothing between him and the mat. Underneath his head there was a leather pillow stuffed with palm fibres, and leaves of a saut tree were piled at his feet, and above his head hung a few water skins. On seeing the marks of the mat imprinted on his side, I wept. He said.' 'Why are you weeping?' I replied, "O Allah's Messenger (ﷺ)! Caesar and Khosrau are leading the life (i.e. Luxurious life) while you, Allah's Messenger (ﷺ) though you are, is living in destitute". The Prophet (ﷺ) then replied. 'Won't you be satisfied that they enjoy this world and we the Hereafter?' "

: Vol. 6, Book 60, Hadith 435 - Book 65, Hadith 4913

Narrated Ibn `Abbas:

I intended to ask `Umar so I said, "Who were those two ladies who tried to back each other against the Prophet?" I hardly finished my speech when he said, They were `Aisha and Hafsa."

: Vol. 6, Book 60, Hadith 436 - Book 65, Hadith 4914

Narrated Ibn `Abbas:

I intended to ask `Umar about those two ladies who back each other against 'Allah's Messenger (ﷺ) . For one year I was seeking the opportunity to ask this question, but in vain, until once when I accompanied him for Hajj. While we were in Zahran, `Umar went to answer the call of nature and told me to follow him with some water for ablution. So I followed him with a container of water and started pouring water for him. I found it a good opportunity to ask him, so I said, "O chief of the Believers! Who were those two ladies who had backed each other (against the Prophet)?" Before I could complete my question, he replied, "They were `Aisha and Hafsa."

: Vol. 6, Book 60, Hadith 437 - Book 65, Hadith 4915

Narrated `Umar:

The wives of the Prophet (ﷺ) out of their jealousy, backed each other against the Prophet, so I said to them, "It may be, if he divorced you all, that Allah will give him, instead of you wives better than you." So this Verse was revealed. (66.5)

: Vol. 6, Book 60, Hadith 438 - Book 65, Hadith 4916

Narrated Ibn `Abbas:

(regarding the Verse):-- 'Cruel after all that, base-born (of illegitimate birth).' (68.13) It was revealed in connection with a man from Quaraish who had a notable sign (Zanamah) similar to the notable sign which usually-hung on the neck of a sheep (to recognize it).

: Vol. 6, Book 60, Hadith 439 - Book 65, Hadith 4917

Narrated Haritha bin Wahb Al-Khuza`i:

I heard the Prophet (ﷺ) saying. "May I tell you of the people of Paradise? Every weak and poor obscure person whom the people look down upon but his oath is fulfilled by Allah when he takes an oath to do something. And may I inform you of the people of the Hell-Fire? They are all those violent, arrogant and stubborn people."

: Vol. 6, Book 60, Hadith 440 - Book 65, Hadith 4918

Narrated Abu Sa`id:

I heard the Prophet (ﷺ) saying, "Allah will bring forth the severest Hour, and then all the Believers, men and women, will prostrate themselves before Him, but there will remain those who used to prostrate in the world for showing off and for gaining good reputation. Such people will try to prostrate (on the Day of Judgment) but their back swill be as stiff as if it is one bone (a single vertebra).

: Vol. 6, Book 60, Hadith 441 - Book 65, Hadith 4919

Narrated Ibn `Abbas:

All the idols which were worshipped by the people of Noah were worshipped by the Arabs later on. As for the idol Wadd, it was worshipped by the tribe of Kalb at Daumat-al-Jandal; Suwa' was the idol of (the tribe of) Murad and then by Ban, Ghutaif at Al-Jurf near Saba; Yauq was the idol of Hamdan, and Nasr was the idol of Himyr, the branch of Dhi-al-Kala.' The names (of the idols) formerly belonged to some pious men of the people of Noah, and when they died Satan inspired their people to (prepare and place idols at the places where they used to sit, and to call those idols by their names. The people did so, but the idols were not worshipped till those people (who initiated them) had died and the origin of the idols had become obscure, whereupon people began worshipping them.

: Vol. 6, Book 60, Hadith 442 - Book 65, Hadith 4920

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) went out along with a group of his companions towards `Ukaz Market. At that time something intervened between the devils and the news of the Heaven, and flames were sent down upon them, so the devils returned. Their fellow-devils said, "What is wrong with you? " They said, "Something has intervened between us and the news of the Heaven, and fires (flames) have been shot at us." Their fellow-devils said, "Nothing has intervened between you and the news of the Heaven, but an important event has happened. Therefore, travel all over the world, east and west, and try to find out what has happened." And so they set out and travelled all over the world, east and west, looking for that thing which intervened between them and the news of the Heaven. Those of the devils who had set out towards Tihama, went to Allah's Messenger (ﷺ) at Nakhla (a place between Mecca and Taif) while he was on his way to `Ukaz Market. (They met him) while he was offering the Fajr prayer with his companions. When they heard the Holy Qur'an being recited (by Allah's Messenger (ﷺ)), they listened to it and said (to each other). This is the thing which has intervened between you and the news of the Heavens." Then they returned to their people and said, "O our people! We have really heard a wonderful recital (Qur'an). It gives guidance to the right, and we have believed therein. We shall not join in worship, anybody with our Lord." (See 72.1-2) Then Allah revealed to His Prophet (Surat al- Jinn): 'Say: It has been revealed to me that a group (3 to 9) of Jinns listened (to the Qur'an).' (72.1) The statement of the Jinns was revealed to him .

: Vol. 6, Book 60, Hadith 443 - Book 65, Hadith 4921

Narrated Yahya bin Abi Kathir:

I asked Aba Salama bin `Abdur-Rahman about the first Sura revealed of the Qur'an. He replied "O you, wrapped-up (i.e. Al Muddaththir)." I said, "They say it was, 'Read, in the Name of your Lord Who created,' (i.e. Surat Al-`Alaq (the Clot)." On that, Abu Salama said, "I asked Jabir bin `Abdullah about that, saying the same as you have said, whereupon he said, 'I will not tell you except what Allah's Messenger (ﷺ) had told us. Allah's Messenger (ﷺ) said, "I was in seclusion in the cave of Hiram', and after I completed the limited period of my seclusion. I came down (from the cave) and heard a voice calling me. I looked to my right, but saw nothing. Then I looked up and saw something. So I went to Khadija (the Prophet's wife) and told her to wrap me up and pour cold water on me. So they wrapped me up and poured cold water on me." Then, 'O you, (Muhammad) wrapped up! Arise and warn,' (Surat Al Muddaththir) was revealed." (74.1)

: Vol. 6, Book 60, Hadith 444 - Book 65, Hadith 4922

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) said, "I was in a seclusion in the cave of Hira....." (similar to the narration related by `Ali bin Al-Mubarak, 444 above).

: Vol. 6, Book 60, Hadith 445 - Book 65, Hadith 4923

Narrated Yahya:

I asked Aba Salama, "Which Sura of the Qur'an was revealed first?" He replied, "O you, wrapped-up' (Al-Muddaththir)." I said, "I have been informed that it was, 'Read, in the Name of your Lord who created..... (i.e. Surat Al-Alaq).

: Vol. 6, Book 60, Hadith 446 - Book 65, Hadith 4924

Narrated Jabir bin `Abdullah:

I heard the Prophet (ﷺ) describing the period of pause of the Divine Inspiration. He said in his talk, "While I was walking, I heard voices from the sky. I looked up, and behold ! I saw the same Angel who came to me in the cave of Hira' sitting on a chair between the sky and the earth. I was too much afraid of him (so I returned to my house) and said, 'Fold me up in garments!' They wrapped me up. Then Allah revealed: 'O you wrapped...and desert the idols before the prayer became compulsory.' Rujz means idols.

: Vol. 6, Book 60, Hadith 447 - Book 65, Hadith 4925

Narrated Jabir bin `Abdullah:

That he heard Allah's Messenger (ﷺ) describing the period of pause of the Divine Inspiration, and in his description he said, "While I was walking I heard a voice from the sky. I looked up towards the sky, and behold! I saw the same Angel who came to me in the Cave of Hira', sitting on a chair between the sky and the earth. I was so terrified by him that I fell down on the ground. Then I went to my wife and said, 'Wrap me in garments! Wrap me in garments!' They wrapped me, and then Allah revealed: "O you, (Muhammad) wrapped-up! Arise and warn...and desert the idols." (74.1-5) Abu Salama said....Rujz means idols." After that, the Divine Inspiration started coming more frequently and regularly.

: Vol. 6, Book 60, Hadith 448 - Book 65, Hadith 4926

Narrated Ibn `Abbas:

The Prophet (ﷺ) used to move his tongue when the divine Inspiration was being revealed to him. (Sufyan, a subnarrator, demonstrated (how the Prophet (ﷺ) used to move his lips) and added. "In order to memorize it." So Allah revealed: "Move not your tongue concerning (the Qur'an) to make haste therewith." (75.16)

: Vol. 6, Book 60, Hadith 449 - Book 65, Hadith 4927

Narrated Musa bin Abi Aisha:

That he asked Sa`id bin Jubair regarding (the statement of Allah). 'Move not your tongue concerning (the Qur'an) to make haste therewith.' He said, "Ibn `Abbas said that the Prophet (ﷺ) used to move his lips when the Divine Inspiration was being revealed to him. So the Prophet (ﷺ) was ordered not to move his tongue, which he used to do, lest some words should escape his memory. 'It is for Us to collect it' means, We will collect it in your chest;' and its recitation' means, We will make you recite it. 'But when We recite it (i.e. when it is revealed to you), follow its recital; it is for Us to explain it and make it clear,' (i.e. We will explain it through your tongue).

: Vol. 6, Book 60, Hadith 450 - Book 65, Hadith 4928

Narrated Ibn `Abbas:

(as regards) Allah's Statement: "Move not your tongue concerning (the Qur'an) to make haste therewith." (75.16) When Gabriel revealed the Divine Inspiration in Allah's Messenger (ﷺ) , he (Allah's Messenger (ﷺ)) moved his tongue and lips, and that state used to be very hard for him, and that movement indicated that revelation was taking place. So Allah revealed in Surat Al-Qiyama which begins: 'I do swear by the Day of Resurrection...' (75) the Verses:-- 'Move not your tongue concerning (the Qur'an) to make haste therewith. It is for Us to collect it (Qur'an) in your mind, and give you the ability to recite it by heart. (75.16-17) Ibn `Abbas added: It is for Us to collect it (Qur'an) (in your mind), and give you the ability to recite it by heart means, "When We reveal it, listen. Then it is for Us to explain it," means, 'It is for us to explain it through your tongue.' So whenever Gabriel came to Allah's Messenger (ﷺ) ' he would keep quiet (and listen), and when the Angel left, the Prophet (ﷺ) would recite that revelation as Allah promised him.

: Vol. 6, Book 60, Hadith 451 - Book 65, Hadith 4929

Narrated `Abdullah:

We were with the Prophet (ﷺ) when Surat Wal-Mursalat was revealed to him. While we were receiving it from his mouth, a snake suddenly came and we ran to kill it, but it outstripped us and entered its hole quickly. Allah's le said, "It has escaped your evil, and you too, have escaped its evil."

: Vol. 6, Book 60, Hadith 452 - Book 65, Hadith 4930

Narrated `Abdullah:

(Similarly--as no. 452 above.)

: Vol. 6, Book 60, Hadith 453 - Book 65, Hadith 4931

Narrated `Abdullah:

While we were with Allah's Messenger (ﷺ) in a cave, Surat "Wal Mursalat" was revealed to him and we received it directly from his mouth as soon as he had received the revelation. Suddenly a snake came out and Allah's Messenger (ﷺ) said, "Get at it and kill it!" We ran to kill it but it outstripped us. Allah's Apostle said, "It has escaped your evil, as you too, have escaped its."

: Vol. 6, Book 60, Hadith 454 - Book 65, Hadith 4931

Narrated Ibn `Abbas:

(as regards the explanation of Hadith 454). 'Indeed, it (Hell) throws about sparks (huge) as Forts.' We used to collect wood in the form of logs, three cubits long or shorter. for heating purposes in winter., and we used to call such wood, the Qasr.

: Vol. 6, Book 60, Hadith 455 - Book 65, Hadith 4932

Narrated Ibn 'Abbas:

(regarding) the explanation of "... It throws sparks as Al-Qasr ..." (V. 77:32): We used to collect logs of wood, three cubits long or longer, to store for heating purposes in winter, and we used to call it Al- Qasr, it also means a castle or a fort. "As if they were Jimalatun Sufr (yellow camels or bundles of ropes)" (V.77:33): means the ropes of a ship which are made in bundles till it become as wide as men's waists.

: Vol. 1, Book 60, Hadith 455 - Book 65, Hadith 4933

Narrated `Abdullah:

While we were with the Prophet (ﷺ) in a cave, Surat wal-Mursalat was revealed to him and he recited it, and I heard it directly from his mouth as soon as he recited its revelation. Suddenly a snake sprang at us, and the Prophet (ﷺ) said, "Kill it!" We ran to kill it but it escaped quickly. The Prophet (ﷺ) said. "It has escaped your evil, and you too have escaped its evil."

: Vol. 6, Book 60, Hadith 456 - Book 65, Hadith 4934

Narrated Al--A`mash:

Abu Huraira said, "Allah's Messenger (ﷺ) said, 'Between the two sounds of the trumpet, there will be forty." Somebody asked Abu Huraira, "Forty days?" But he refused to reply. Then he asked, "Forty months?" He refused to reply. Then he asked, "Forty years?" Again, he refused to reply. Abu Huraira added. "Then (after this period) Allah will send water from the sky and then the dead bodies will grow like vegetation grows, There is nothing of the human body that does not decay except one bone; that is the little bone at the end of the coccyx of which the human body will be recreated on the Day of Resurrection." (See Hadith No. 338)

: Vol. 6, Book 60, Hadith 457 - Book 65, Hadith 4935

Narrated Sahl bin Sa`d:

I saw Allah's Messenger (ﷺ) pointing with his index and middle fingers, saying. "The time of my Advent and the Hour are like these two fingers." The Great Catastrophe will overwhelm everything.

: Vol. 6, Book 60, Hadith 458 - Book 65, Hadith 4936

Narrated Aisha:

The Prophet (ﷺ) said, "Such a person as recites the Qur'an and masters it by heart, will be with the noble righteous scribes (in Heaven). And such a person exerts himself to learn the Qur'an by heart, and recites it with great difficulty, will have a double reward."

: Vol. 6, Book 60, Hadith 459 - Book 65, Hadith 4937

Narrated `Abdullah bin `Umar:

The Prophet (ﷺ) said, "On the Day when all mankind will stand before the Lord of the Worlds, some of them will be enveloped in their sweat up to the middle of their ears."

: Vol. 6, Book 60, Hadith 460 - Book 65, Hadith 4938

Narrated Aisha:

Allah's Messenger (ﷺ) said," (On the Day of Resurrection) any one whose account will be taken will be ruined (i.e. go to Hell)." I said, "O Allah's Messenger (ﷺ)! May Allah make me be sacrificed for you. Doesn't Allah say: "Then as for him who will be given his record in his right hand, he surely will receive an easy reckoning.?" (84.7-8) He replied, "That is only the presentation of the accounts; but he whose record is questioned, will be ruined." (This hadith is also narrated through two other chains)

: Vol. 6, Book 60, Hadith 463 - Book 65, Hadith 4939

Narrated Ibn `Abbas:

(as regards the Verse):--'You shall surely travel from stage to stage (in this life and in the Hereafter).' (It means) from one state to another. That concerns your Prophet.

: Vol. 6, Book 60, Hadith 464 - Book 65, Hadith 4940

Narrated Al-Bara:

The first of the companions of the Prophet (ﷺ) who came to us (in Medina), were Mus`ab bin `Umar and Ibn Um Maktum, and they started teaching us the Qur'an. Then came `Ammar, Bilal and Sa`d. Afterwards `Umar bin Al-Kkattab came along with a batch of twenty (men): and after that the Prophet (ﷺ) came. I never saw the people of Medina so pleased with anything as they were with his arrival, so that even the little boys and girls were saying, "This is Allah's Messenger (ﷺ) who has come." He (the Prophet (ﷺ)) did not come (to Medina) till I had learnt Surat Al-Ala and also other similar Suras.

: Vol. 6, Book 60, Hadith 465 - Book 65, Hadith 4941

Narrated `Abdullah bin Zama:

That he heard the Prophet (ﷺ) delivering a sermon, and he mentioned the shecamel and the one who hamstrung it. Allah's Messenger (ﷺ) recited:-- 'When, the most wicked man among them went forth (to hamstrung the she-camel).' (91.12.) Then he said, "A tough man whose equal was rare and who enjoyed the protection of his people, like Abi Zama went forth to (hamstrung) it." The Prophet (ﷺ) then mentioned about the women (in his sermon). "It is not wise for anyone of you to lash his wife like a slave, for he might sleep with her the same evening." Then he advised them not to laugh when somebody breaks wind and said, "Why should anybody laugh at what he himself does?"

: Vol. 6, Book 60, Hadith 466 - Book 65, Hadith 4942

Narrated Alqama:

I went to Sham with a group of the companions of `Abdullah (bin Mas`ud). Abu Ad-Darda' heard of our arrival so he came to us and said, "Is there anybody among you who can recite (Qur'an)" We replied in the affirmative. Then he asked, "Who is the best reciter?" They pointed at me. Then he told me to recite, so I recited the verse:-- 'By the night as it envelops 'By the day as it appears in brightness; By (Him Who created) male and the female.' (92.1-3) Abu Ad-Darda' then said to me, "Did you hear it (like this) from the mouth of your friend (`Abdullah bin Mas`ud)?" I said, "Yes." He said, "I too, heard it (like this) from the mouth of the Prophet, but these people do not consider this recitation as the correct one."

: Vol. 6, Book 60, Hadith 467 - Book 65, Hadith 4943

Narrated Ibrahim:

The companions of `Abdullah (bin Mas`ud) came to Abu Darda', (and before they arrived at his home), he looked for them and found them. Then he asked them,: 'Who among you can recite (Qur'an) as `Abdullah recites it?" They replied, "All of us." He asked, "Who among you knows it by heart?" They pointed at 'Alqama. Then he asked Alqama. "How did you hear `Abdullah bin Mas`ud reciting Surat Al-Lail (The Night)?" Alqama recited: 'By the male and the female.' Abu Ad-Darda said, "I testify that I heard me Prophet reciting it likewise, but these people want me to recite it:-- 'And by Him Who created male and female.' but by Allah, I will not follow them."

: Vol. 6, Book 60, Hadith 468 - Book 65, Hadith 4944

Narrated `Ali:

We were in the company of the Prophet (ﷺ) in a funeral procession at Baqi Al-Gharqad. He said, "There is none of you but has his place written for him in Paradise or in the Hell- Fire." They said, "O Allah's Apostle! Shall we depend (on this fact and give up work)?" He said, "Carry on doing (good deeds), for every body will find it easy to do (what will lead him to his destined place)." Then he recited: 'As for him who gives (in charity) and keeps his duty to Allah, and believes in the Best reward from Allah (i.e. Allah will compensate him for what he will spend in Allah's way). So, We will make smooth for him the path of ease. But he who is a greedy miser....for him, the path for evil.' (92.5-10)

: Vol. 6, Book 60, Hadith 469 - Book 65, Hadith 4945

Narrated `Ali:

While the Prophet (ﷺ) was in a funeral procession, he took a small stick and started scraping the earth with it and said, "There is none among you but has his place written for him, either in the Hell Fire or in Paradise." They (the people) said, "Allah's Messenger (ﷺ)! Shall we depend on this (and leave work)?" He replied. "Carry on doing (good deeds), for everybody will find easy (to do) such deeds as will lead him to his destined place." The Prophet (ﷺ) then recited:-- 'As for him who gives (in charity) and keeps his duty to Allah, and believes in the Best Reward.'..... (92.5-10)

: Vol. 6, Book 60, Hadith 471 - Book 65, Hadith 4946

Narrated `Ali:

We were in the company of the Prophet (ﷺ) and he said, "There is none among you but has his place written for him, either in Paradise or in the Hell-Fire." We said, "O Allah's Messenger (ﷺ)! Shall we depend (on this fact and give up work)?" He replied, "No! Carry on doing good deeds, for everybody will find easy (to do) such deeds as will lead him to his destined place." Then the Prophet (ﷺ) recited: 'As for him who gives (in charity) and keeps his duty to Allah, and believes in the Best reward. We will make smooth for him the path of ease....the path for evil.' (92.5-10)

: Vol. 6, Book 60, Hadith 472 - Book 65, Hadith 4947

Narrated `Ali:

While we were in a funeral procession in Baqi Al-Gharqad, Allah's Messenger (ﷺ) came and sat down, and we sat around him. He had a small stick in his hand and he bent his head and started scraping the ground with it. He then said, "There is none among you, and no created soul but has his place written for him either in Paradise or in the Hell-Fire, and also has his happy or miserable fate (in the Hereafter) written for him." A man said, "O Allah's Messenger (ﷺ)! Shall we depend upon what is written for us and give up doing (good) deeds? For whoever among us is destined to be fortunate (in the Hereafter), will join the fortunate peoples and whoever among us is destined to be miserable will do such deeds as are characteristic of the people who are destined to misery." The Prophet (ﷺ) said, "Those who are destined to be happy (in the Hereafter) will find it easy and pleasant to do the deeds characteristic of those destined to happiness, while those who are to be among the miserable (in the Hereafter), will find it easy to do the deeds characteristic of those destined to misery." Then he recited: 'As for him who gives (in charity) and keeps his duty to Allah and believes in the Best reward from Allah, We will make smooth for him the path of ease. But he who is a greedy miser and thinks himself self sufficient, and gives the lie to the Best reward from Allah we will make smooth for him the path for evil.' (92.5-10)

: Vol. 6, Book 60, Hadith 473 - Book 65, Hadith 4948

Narrated `Ali:

While the Prophet (ﷺ) was in a funeral procession. he picked up something and started scraping the ground with it, and said, "There is none among you but has his place written for him either in the Hell Fire or in Paradise." They said, "O Allah's Messenger (ﷺ)! Shall we not depend upon what has been written for us and give up deeds? He said, "Carry on doing (good) deeds, for everybody will find easy to do such deeds as will lead him to his destined place for which he has been created. So he who is destined to be among the happy (in the Hereafter), will find it easy to do the deeds characteristic of such people, while he who is destined to be among the miserable ones, will find it easy to do the deeds characteristic of such people." Then he recited: 'As for him who gives (in charity) and fears Allah, and believes in the best....' (92.5-10)

: Vol. 6, Book 60, Hadith 474 - Book 65, Hadith 4949

Narrated Jundub bin Sufyan:

Once Allah's Messenger (ﷺ) became sick and could not offer his night prayer (Tahajjud) for two or three nights. Then a lady (the wife of Abu Lahab) came and said, "O Muhammad! I think that your Satan has forsaken you, for I have not seen him with you for two or three nights!" On that Allah revealed: 'By the fore-noon, and by the night when it darkens, your Lord (O Muhammad) has neither forsaken you, nor hated you.' (93.1-3)

: Vol. 6, Book 60, Hadith 475 - Book 65, Hadith 4950

Narrated Jundub Al-Bajali:

A lady said, "O Allah's Messenger (ﷺ)! I see that your friend has delayed. (in conveying Qur'an) to you." So there was revealed: 'Your Lord (O Muhammad) has neither forsaken you, not hated you.' (93.1-3)

: Vol. 6, Book 60, Hadith 476 - Book 65, Hadith 4951

Narrated Al-Bara:

While the Prophet (ﷺ) was on a journey, he recited Surat at-Tini waz-Zaituni (95) in one of the first two rak`at of the `Isha prayer.

: Vol. 6, Book 60, Hadith 477 - Book 65, Hadith 4952

Narrated Aisha:

(the wife of the Prophet) The commencement (of the Divine Inspiration) to Allah's Messenger (ﷺ) was in the form of true dreams in his sleep, for he never had a dream but it turned out to be true and clear as the bright daylight. Then he began to like seclusions, so he used to go in seclusion in the cave of Hira where he used to worship Allah continuously for many nights before going back to his family to take the necessary provision (of food) for the stay. He come back to (his wife) Khadija again to take his provision (of food) likewise, till one day he received the Guidance while he was in the cave of Hira. An Angel came to him and asked him to read. Allah's Messenger (ﷺ) replied, "I do not know how to read." The Prophet (ﷺ) added, "Then the Angel held me (forcibly) and pressed me so hard that I felt distressed. Then he released me and again asked me to read, and I replied, 'I do not know how to read.' Thereupon he held me again and pressed me for the second time till I felt distressed. He then released me and asked me to read, but again I replied. 'I do not know how to read.' Thereupon he held me for the third time and pressed me till I got distressed, and then he released me and said, 'Read, in the Name of your Lord Who has created (all that exists), has created man out of a clot, Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen, has taught man that which he knew not." (96.1-5). Then Allah's Messenger (ﷺ) returned with that experience; and the muscles between his neck and shoulders were trembling till he came upon Khadija (his wife) and said, "Cover me!" They covered him, and when the state of fear was over, he said to Khadija, "O Khadija! What is wrong with me? I was afraid that something bad might happen to me." Then he told her the story. Khadija said, "Nay! But receive the good tidings! By Allah, Allah will never disgrace you, for by Allah, you keep good relations with your Kith and kin, speak the truth, help the poor and the destitute, entertain your guests generously and assist those who are stricken with calamities." Khadija then took him to Waraqa bin Naufil, the son of Khadija's paternal uncle. Waraqa had been converted to Christianity in the Pre-lslamic Period and used to write Arabic and write of the Gospel in Arabic as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said (to Waraqa), "O my cousin! Listen to what your nephew is going to say." Waraqa said, "O my nephew! What have you seen?" The Prophet (ﷺ) then described whatever he had seen. Waraqa said, "This is the same Angel (Gabriel) who was sent to Moses. I wish I were young." He added some other statement. Allah's Messenger (ﷺ) asked, "Will these people drive me out?" Waraqa said, "Yes, for nobody brought the like of what you have brought, but was treated with hostility.

If I were to remain alive till your day (when you start preaching). then I would support you strongly." But a short while later Waraqa died and the Divine Inspiration was paused (stopped) for a while so that Allah's Messenger (ﷺ) was very much grieved.

: Vol. 6, Book 60, Hadith 478 - Book 65, Hadith 4953

Narrated Jabir bin `Abdullah:

While Allah's Messenger (ﷺ) was talking about the period of pause in revelation. he said in his narration. "Once while I was walking, all of a sudden I heard a voice from the sky. I looked up and saw to my surprise, the same Angel as had visited me in the cave of Hira.' He was sitting on a chair between the sky and the earth. I got afraid of him and came back home and said, Wrap me! Wrap me!" So they covered him and then Allah revealed: 'O you, wrapped up! Arise and warn and your Lord magnify, and your garments purify and dessert the idols.' (74.1-5) Abu Salama said, "(Rijz) are the idols which the people of the Pre-lslamic period used to worship." After this the revelation started coming frequently and regularly.

: Vol. 6, Book 60, Hadith 478 - Book 65, Hadith 4954

Narrated Aisha:

The commencement of the Divine Inspiration to Allah's Messenger (ﷺ) was in the form of true dreams. The Angel came to him and said, "Read, in the Name of your Lord Who has created (all that exists), has created man a clot. Read! And your Lord is Most Generous" ..(96.1,2,3)

: Vol. 6, Book 60, Hadith 479 - Book 65, Hadith 4955

Narrated `Aisha:

The commencement of (the Divine Inspirations to) Allah's Messenger (ﷺ) was in the form of true dreams. The Angel came to him and said, "Read! In the Name of your Lord Who has created all exists), has created man from a clot. Read! And your Lord is Most Generous, Who has taught (the writing) by the pen. (96.1-4)

: Vol. 6, Book 60, Hadith 480 - Book 65, Hadith 4956

Narrated Aisha:

The Prophet (ﷺ) returned to Khadija and said, "Wrap me! Wrap me!" (Then the sub-narrator narrated the rest of the narration.)

: Vol. 6, Book 60, Hadith 481 - Book 65, Hadith 4957

Narrated Ibn `Abbas:

Abu Jahl said, "If I see Muhammad praying at the Ka`ba, I will tread on his neck." When the Prophet (ﷺ) heard of that, he said, "If he does so, the Angels will snatch him away."

: Vol. 6, Book 60, Hadith 482 - Book 65, Hadith 4958

Narrated Anas bin Malik:

The Prophet (ﷺ) said to Ubai (bin Ka`b). "Allah has ordered me to recite to you:--'Those who disbelieve among the people of the Scripture and among the idolators are not going to stop (from their disbelief.') (Sura 98) Ubai said, "Did Allah mention me by name?" The Prophet (ﷺ) said, "Yes." On that, Ubai wept.

: Vol. 6, Book 60, Hadith 483 - Book 65, Hadith 4959

Narrated Anas bin Malik:

The Prophet (ﷺ) said to Ubai, "Allah has ordered me recite Qur'an to you." Ubai asked, "Did Allah mention me by name to you?" The Prophet (ﷺ) said, "Allah has mentioned your name to me." On that Ubai started weeping. (The sub-narrator) Qatada added: I have been informed that the Prophet (ﷺ) recited: 'Those who disbelieve among the people of the Scripture," ...to Ubai.

: Vol. 6, Book 60, Hadith 484 - Book 65, Hadith 4960

Narrated Anas bin Malik:

Allah's Prophet said to Ubai bin Ka`b, "Allah has ordered me to recite Qur'an to you." Ubai said, "Did Allah mention me by name to you?" The Prophet (ﷺ) said, "Yes." Ubai said, "Have I been mentioned by the Lord of the Worlds?" The Prophet (ﷺ) said, "Yes." Then Ubai burst into tears.

: Vol. 6, Book 60, Hadith 485 - Book 65, Hadith 4961

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, " Horses are kept for one of three purposes: A man may keep them (for Allah's Cause) to receive a reward in the Hereafter; another may keep them as a means of protection; and a third may keep them to be a burden for him. As for the man for whom the horse is a source of reward, he is the one who ties it for Allah's Cause, and he ties it with a long rope in a pasture or a garden, then, whatever it eats or drinks in that pasture or garden will be added to his good deeds. And if it breaks its rope and jumps over one or two hills, then, for all its footsteps and its manure, good deeds will be written for him. And if it passes by a river and drinks of its water though its owner had no intention to water it from that river, even then he will have good deeds written for him. So that horse will be (a source of) reward for such a man. If a man ties a horse for earning his livelihood and abstaining from asking others for help and he does not forget Allah's right, i.e. pays its Zakat and gives it to be used in Allah's Cause, then that horse will be a means of protection for him. But if a man ties it out of pride and to show off and to excite others, then that horse will be a burden (of sins) for him." Then Allah's Messenger (ﷺ) was asked regarding donkeys. He replied, "Nothing has been revealed to me except this comprehensive Verse which includes everything: 'So whoever does good equal to the weight of an atom (or a smallest ant) shall see it; and whoever does evil equal to the weight of an atom (or a smallest ant) shall see it.' (99.7-8)

: Vol. 6, Book 60, Hadith 486 - Book 65, Hadith 4962

Narrated Abu Huraira:

The Prophet (ﷺ) was asked about donkeys and he replied, "Nothing has been revealed to me regarding donkeys except this comprehensive Verse which includes everything: "So whoever does good equal to the weight of an atom (or a smallest ant) shall see it; And whoever, does evil equal to the weight of an atom or a smallest ant) shall see it.' (99.7-8)

: Vol. 6, Book 60, Hadith 487 - Book 65, Hadith 4963

Narrated Anas:

When the Prophet (ﷺ) was made to ascend to the Heavens, he said (after his return), "I came upon a river the banks of which were made of tents of hollow pearls. I asked Gabriel. What is this (river?' He replied, 'This is the Kauthar.'

: Vol. 6, Book 60, Hadith 488 - Book 65, Hadith 4964

Narrated Abu Ubaida:

I asked `Aisha 'regarding the verse:--'Verily we have granted you the Kauthar.' She replied, "The Kauthar is a river which has been given to your Prophet on the banks of which there are (tents of) hollow pearls and its utensils are as numberless as the stars."

: Vol. 6, Book 60, Hadith 489 - Book 65, Hadith 4965

Narrated Abu Bishr:

Sa`id bin Jubair said that Ibn `Abbas said about Al-Kauthar. "That is the good which Allah has bestowed upon His Apostle." I said to Sa`id bin Jubair. "But the people claim that it is a river in Paradise." Sa`id said, "The river in Paradise is part of the good which Allah has bestowed on His Apostle."

: Vol. 6, Book 60, Hadith 490 - Book 65, Hadith 4966

Narrated Aisha:

"When the "Surat-An-Nasr", 'When comes the Help of Allah and the conquest,' had been revealed to the Prophet (ﷺ) he did not offer any prayer except that he said therein, "Subhanka Rabbana wa bihamdika; Allahumma ighfirli (I testify the Uniqueness of our Lord, and all the praises are for Him: O Allah, forgive me!")

: Vol. 6, Book 60, Hadith 491 - Book 65, Hadith 4967

Narrated Aisha:

Allah's Messenger (ﷺ) used to say very often in bowing and prostration (during his prayers), Subhanka Allahumma Rabbana wa bihamdika; Allahumma ighfirli," according to the order of the Qur'an.

: Vol. 6, Book 60, Hadith 492 - Book 65, Hadith 4968

Narrated Ibn `Abbas:

`Umar asked the people regarding Allah's Statement: 'When comes the Help of Allah (to you O Muhammad against your enemies) and the conquest of Mecca.' (110.1) They replied, "It indicates the future conquest of towns and palaces (by Muslims)." `Umar said, "What do you say about it, O Ibn `Abbas?" I replied, "(This Surat) indicates the termination of the life of Muhammad. Through it he was informed of the nearness of his death."

: Vol. 6, Book 60, Hadith 493 - Book 65, Hadith 4969

Narrated Ibn `Abbas:

`Umar used to make me sit with the elderly men who had fought in the Battle of Badr. Some of them felt it (did not like that) and said to `Umar "Why do you bring in this boy to sit with us while we have sons like him?" `Umar replied, "Because of what you know of his position (i.e. his religious knowledge.)" One day `Umar called me and made me sit in the gathering of those people; and I think that he called me just to show them. (my religious knowledge). `Umar then asked them (in my presence). "What do you say about the interpretation of the Statement of Allah: 'When comes Help of Allah (to you O, Muhammad against your enemies) and the conquest (of Mecca).' (110.1) Some of them said, "We are ordered to praise Allah and ask for His forgiveness when Allah's Help and the conquest (of Mecca) comes to us." Some others kept quiet and did not say anything. On that, `Umar asked me, "Do you say the same, O Ibn `Abbas?" I replied, "No." He said, 'What do you say then?" I replied, "That is the sign of the death of Allah's Messenger (ﷺ) which Allah informed him of. Allah said:-- '(O Muhammad) When comes the Help of Allah (to you against your enemies) and the conquest (of Mecca) (which is the sign of your death). You should celebrate the praises of your Lord and ask for His Forgiveness, and He is the One Who accepts the repentance and forgives.' (110.3) On that `Umar said, "I do not know anything about it other than what you have said."

: Vol. 6, Book 60, Hadith 494 - Book 65, Hadith 4970

Narrated Ibn `Abbas:

When the Verse:-- 'And warn your tribe of near kindred.' (26.214) was revealed. Allah's Messenger (ﷺ) went out, and when he had ascended As-Safa mountain, he shouted, "O Sabahah!" The people said, "Who is that?" "Then they gathered around him, whereupon he said, "Do you see? If I inform you that cavalrymen are proceeding up the side of this mountain, will you believe me?" They said, "We have never heard you telling a lie." Then he said, "I am a plain warner to you of a coming severe punishment." Abu Lahab said, "May you perish! You gathered us only for this reason? " Then Abu Lahab went away. So the "Surat:--ul--LAHAB" 'Perish the hands of Abu Lahab!' (111.1) was revealed.

: Vol. 6, Book 60, Hadith 495 - Book 65, Hadith 4971

Narrated Ibn `Abbas:

The Prophet (ﷺ) went out towards Al-Batha' and ascended the mountain and shouted, "O Sabahah!" So the Quraish people gathered around him. He said, "Do you see? If I tell you that an enemy is going to attack you in the morning or in the evening, will you believe me?" They replied, "Yes." He said, "Then I am a plain warner to you of a coming severe punishment." Abu Lahab said, "Is it for this reason that you have gathered us? May you perish ! " Then Allah revealed: 'Perish the hands of Abu Lahab!'

: Vol. 6, Book 60, Hadith 496 - Book 65, Hadith 4972

Narrated Ibn `Abbas:

Abu Lahab said, "May you perish! Is it' for this that you have gathered us?" So there was revealed:-- 'Parish the hands of Abu Lahab'.

: Vol. 6, Book 60, Hadith 497 - Book 65, Hadith 4973

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah said: 'The son of Adam tells a lie against Me,, though he hasn't the right to do so. He abuses me though he hasn't the right to do so. As for his telling a lie against Me, it is his saying that I will not recreate him as I created him for the first time. In fact, the first creation was not easier for Me than new creation. As for his abusing Me, it is his saying that Allah has begotten children, while I am the One, the Self-Sufficient Master Whom all creatures need, I beget not, nor was I begotten, and there is none like unto Me."

: Vol. 6, Book 60, Hadith 498 - Book 65, Hadith 4974

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Allah said:-- 'The son of Adam tells a lie against Me and he hasn't the right to do so; and he abuses me and he hasn't the right to do so. His telling a lie against Me is his saying that I will not recreate him as I created him for the first time; and his abusing Me is his saying that Allah has begotten children, while I am the self-sufficient Master, Whom all creatures need, Who begets not nor was He begotten, and there is none like unto Me."

: Vol. 6, Book 60, Hadith 499 - Book 65, Hadith 4975

Narrated Zirr bin Hubaish:

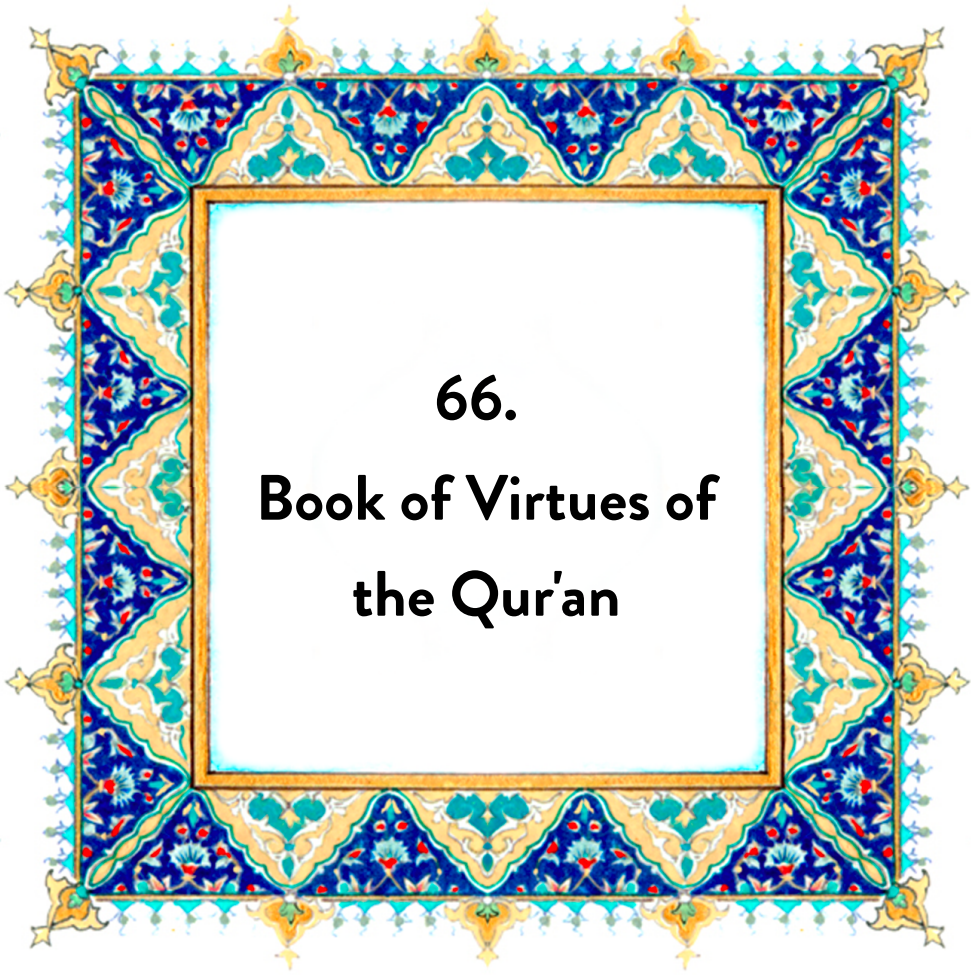
I asked Ubai bin Ka`b regarding the two Muwwidhat (Surats of taking refuge with Allah). He said, "I asked the Prophet (ﷺ) about them, He said, 'These two Surats have been recited to me and I have recited them (and are present in the Qur'an).' So, we say as Allah's Messenger (ﷺ) said (i.e., they are part of the Qur'an."

: Vol. 6, Book 60, Hadith 500 - Book 65, Hadith 4976

Narrated Zirr bin Hubaish:

I asked Ubai bin Ka`b, "O Abu AlMundhir! Your brother, Ibn Mas`ud said so-and-so (i.e., the two Mu'awwidh-at do not belong to the Qur'an)." Ubai said, "I asked Allah's Messenger (ﷺ) about them, and he said, 'They have been revealed to me, and I have recited them (as a part of the Qur'an)," So Ubai added, "So we say as Allah's Messenger (ﷺ) has said."

: Vol. 6, Book 60, Hadith 501 - Book 65, Hadith 4977



66.
Book of Virtues of the Qur'an

Narrated `Aisha and Ibn `Abbas:

The Prophet (ﷺ) remained in Mecca for ten years, during which the Qur'an used to be revealed to him; and he stayed in Medina for ten years.

Sahih al-Bukhari 4978, 4979 - Book 66, Hadith 1

Narrated Abu `Uthman:

I was informed that Gabriel came to the Prophet (ﷺ) while Um Salama was with him. Gabriel started talking (to the Prophet). Then the Prophet (ﷺ) asked Um Salama, "Who is this?" She replied, "He is Dihya (al-Kalbi)." When Gabriel had left, Um Salama said, "By Allah, I did not take him for anybody other than him (i.e. Dihya) till I heard the sermon of the Prophet (ﷺ) wherein he informed about the news of Gabriel." The subnarrator asked Abu `Uthman: From whom have you heard that? Abu `Uthman said: From Usama bin Zaid.

Sahih al-Bukhari 4980 - Book 66, Hadith 2

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Every Prophet was given miracles because of which people believed, but what I have been given, is Divine Inspiration which Allah has revealed to me. So I hope that my followers will outnumber the followers of the other Prophets on the Day of Resurrection."

Sahih al-Bukhari 4981 - Book 66, Hadith 3

Narrated Anas bin Malik:

Allah sent down His Divine Inspiration to His Apostle continuously and abundantly during the period preceding his death till He took him unto Him. That was the period of the greatest part of revelation; and Allah's Messenger (ﷺ) died after that.

Sahih al-Bukhari 4982 - Book 66, Hadith 4

Narrated Jundub:

Once the Prophet (ﷺ) fell ill and did not offer the night prayer (Tahajjud prayer) for a night or two. A woman (the wife of Abu Lahab) came to him and said, "O Muhammad ! I do not see but that your Satan has left you." Then Allah revealed (Surat-Ad-Duha): 'By the fore-noon, and by the night when it darkens (or is still); Your Lord has not forsaken you, nor hated you.' (93)

Sahih al-Bukhari 4983 - Book 66, Hadith 5

Narrated Anas bin Malik:

(The Caliph `Uthman ordered Zaid bin Thabit, Sa`id bin Al-As, `Abdullah bin Az-Zubair and `Abdur- Rahman bin Al-Harith bin Hisham to write the Qur'an in the form of a book (Mushafs) and said to them. "In case you disagree with Zaid bin Thabit (Al-Ansari) regarding any dialectic Arabic utterance of the Qur'an, then write it in the dialect of Quraish, for the Qur'an was revealed in this dialect." So they did it.

Sahih al-Bukhari 4984 - Book 66, Hadith 6

Narrated Safwan bin Ya`la bin Umaiya:

Ya`la used to say, "I wish I could see Allah's Messenger (ﷺ) at the time he is being inspired Divinely." When the Prophet (ﷺ) was at Al-Ja'rana and was shaded by a garment hanging over him and some of his companions were with him, a man perfumed with scent came and said, "O Allah's Messenger (ﷺ)! What is your opinion regarding a man who assumes Ihram and puts on a cloak after perfuming his body with scent?" The Prophet (ﷺ) waited for a while, and then the Divine Inspiration descended upon him. `Umar pointed out to Ya`la, telling him to come. Ya`la came and pushed his head (underneath the screen which was covering the Prophet (ﷺ) ) and behold! The Prophet's face was red and he kept on breathing heavily for a while and then he was relieved. Thereupon he said, "Where is the questioner who asked me about `Umra a while ago?" The man was sought and then was brought before the Prophet (ﷺ) who said (to him), "As regards the scent which you perfumed your body with, you must wash it off thrice, and as for your cloak, you must take it off; and then perform in your `Umra all those things which you perform in Hajj."

Sahih al-Bukhari 4985 - Book 66, Hadith 7

Narrated Zaid bin Thabit:

Abu Bakr As-Siddiq sent for me when the people! of Yamama had been killed (i.e., a number of the Prophet's Companions who fought against Musailama). (I went to him) and found `Umar bin Al- Khattab sitting with him. Abu Bakr then said (to me), "`Umar has come to me and said: "Casualties were heavy among the Qurra' of the! Qur'an (i.e. those who knew the Qur'an by heart) on the day of the Battle of Yalmama, and I am afraid that more heavy casualties may take place among the Qurra' on other battlefields, whereby a large part of the Qur'an may be lost. Therefore I suggest, you (Abu Bakr) order that the Qur'an be collected." I said to `Umar, "How can you do something which Allah's Apostle did not do?" `Umar said, "By Allah, that is a good project. "`Umar kept on urging me to accept his proposal till Allah opened my chest for it and I began to realize the good in the idea which `Umar had realized." Then Abu Bakr said (to me). 'You are a wise young man and we do not have any suspicion about you, and you used to write the Divine Inspiration for Allah's Messenger (ﷺ). So you should search for (the fragmentary scripts of) the Qur'an and collect it in one book)." By Allah If they had ordered me to shift one of the mountains, it would not have been heavier for me than this ordering me to collect the Qur'an. Then I said to Abu Bakr, "How will you do something which Allah's Messenger (ﷺ) did not do?" Abu Bakr replied, "By Allah, it is a good project." Abu Bakr kept on urging me to accept his idea until Allah opened my chest for what He had opened the chests of Abu Bakr and `Umar. So I started looking for the Qur'an and collecting it from (what was written on) palmed stalks, thin white stones and also from the men who knew it by heart, till I found the last Verse of Surat at-Tauba (Repentance) with Abi Khuza`ima Al-Ansari, and I did not find it with anybody other than him. The Verse is: 'Verily there has come unto you an Apostle (Muhammad) from amongst yourselves. It grieves him that you should receive any injury or difficulty..(till the end of Surat-Baraa' (at-Tauba) (9.128-129) Then the complete manuscripts (copy) of the Qur'an remained with Abu Bakr till he died, then with `Umar till the end of his life, and then with Hafsa, the daughter of `Umar.

Sahih al-Bukhari 4986 - Book 66, Hadith 8

Narrated Anas bin Malik:

Hudhaifa bin Al-Yaman came to `Uthman at the time when the people of Sham and the people of Iraq were Waging war to conquer Arminya and Adharbijan. Hudhaifa was afraid of their (the people of Sham and Iraq) differences in the recitation of the Qur'an, so he said to `Uthman, "O chief of the Believers! Save this nation before they differ about the Book (Qur'an) as Jews and the Christians did before." So `Uthman sent a message to Hafsa saying, "Send us the manuscripts of the Qur'an so that we may compile the Qur'anic materials in perfect copies and return the manuscripts to you." Hafsa sent it to `Uthman. `Uthman then ordered Zaid bin Thabit, `Abdullah bin AzZubair, Sa`id bin Al-As and `AbdurRahman bin Harith bin Hisham to rewrite the manuscripts in perfect copies. `Uthman said to the three Quraishi men, "In case you disagree with Zaid bin Thabit on any point in the Qur'an, then write it in the dialect of Quraish, the Qur'an was revealed in their tongue." They did so, and when they had written many copies, `Uthman returned the original manuscripts to Hafsa. `Uthman sent to every Muslim province one copy of what they had copied, and ordered that all the other Qur'anic materials, whether written in fragmentary manuscripts or whole copies, be burnt.

Sahih al-Bukhari 4987 - Book 66, Hadith 9

Zaid bin Thabit added, "A verse from Surat Ahzab was missed by me when we copied the Qur'an and I used to hear Allah's Messenger (ﷺ) reciting it. So we searched for it and found it with Khuza`ima bin Thabit Al-Ansari. (That Verse was):

'Among the Believers are men who have been true in their covenant with Allah.' (33.23)

Sahih al-Bukhari 4988 - Book 66, Hadith 10

Narrated Zaid bin Thabit:

Abu Bakr sent for me and said, "You used to write the Divine Revelations for Allah's Messenger (ﷺ) : So you should search for (the Qur'an and collect) it." I started searching for the Qur'an till I found the last two Verses of Surat at-Tauba with Abi Khuza`ima Al-Ansari and I could not find these Verses with anybody other than him. (They were): 'Verily there has come unto you an Apostle (Muhammad) from amongst yourselves. It grieves him that you should receive any injury or difficulty ...' (9.128-129)

Sahih al-Bukhari 4989 - Book 66, Hadith 11

Narrated Al-Bara:

There was revealed: 'Not equal are those believers who sit (at home) and those who strive and fight in the Cause of Allah.' (4.95) The Prophet (ﷺ) said, "Call Zaid for me and let him bring the board, the inkpot and the scapula bone (or the scapula bone and the ink pot)."' Then he said, "Write: 'Not equal are those Believers who sit..", and at that time `Amr bin Um Maktum, the blind man was sitting behind the Prophet (ﷺ) . He said, "O Allah's Apostle! What is your order For me (as regards the above Verse) as I am a blind man?" So, instead of the above Verse, the following Verse was revealed: 'Not equal are those believers who sit (at home) except those who are disabled (by injury or are blind or lame etc.) and those who strive and fight in the cause of Allah.' (4.95)

Sahih al-Bukhari 4990 - Book 66, Hadith 12

Narrated `Abdullah bin `Abbas:

Allah's Messenger (ﷺ) said, "Gabriel recited the Qur'an to me in one way. Then I requested him (to read it in another way), and continued asking him to recite it in other ways, and he recited it in several ways till he ultimately recited it in seven different ways."

Sahih al-Bukhari 4991 - Book 66, Hadith 13

Narrated `Umar bin Al-Khattab:

I heard Hisham bin Hakim reciting Surat Al-Furqan during the lifetime of Allah's Messenger (ﷺ) and I listened to his recitation and noticed that he recited in several different ways which Allah's Messenger (ﷺ) had not taught me. I was about to jump over him during his prayer, but I controlled my temper, and when he had completed his prayer, I put his upper garment around his neck and seized him by it and said, "Who taught you this Sura which I heard you reciting?" He replied, "Allah's Messenger (ﷺ) taught it to me." I said, "You have told a lie, for Allah's Messenger (ﷺ) has taught it to me in a different way from yours." So I dragged him to Allah's Messenger (ﷺ) and said (to Allah's Messenger (ﷺ)), "I heard this person reciting Surat Al-Furqan in a way which you haven't taught me!" On that Allah's Apostle said, "Release him, (O `Umar!) Recite, O Hisham!" Then he recited in the same way as I heard him reciting. Then Allah's Messenger (ﷺ) said, "It was revealed in this way," and added, "Recite, O `Umar!" I recited it as he had taught me. Allah's Messenger (ﷺ) then said, "It was revealed in this way. This Qur'an has been revealed to be recited in seven different ways, so recite of it whichever (way) is easier for you (or read as much of it as may be easy for you).

Sahih al-Bukhari 4992 - Book 66, Hadith 14

Narrated Yusuf bin Mahk:

While I was with Aisha, the mother of the Believers, a person from Iraq came and asked, "What type of shroud is the best?" `Aisha said, "May Allah be merciful to you! What does it matter?" He said, "O mother of the Believers! Show me (the copy of) your Qur'an," She said, "Why?" He said, "In order to compile and arrange the Qur'an according to it, for people recite it with its Suras not in proper order." `Aisha said, "What does it matter which part of it you read first? (Be informed) that the first thing that was revealed thereof was a Sura from Al-Mufassal, and in it was mentioned Paradise and the Fire. When the people embraced Islam, the Verses regarding legal and illegal things were revealed. If the first thing to be revealed was: 'Do not drink alcoholic drinks.' people would have said, 'We will never leave alcoholic drinks,' and if there had been revealed, 'Do not commit illegal sexual intercourse, 'they would have said, 'We will never give up illegal sexual intercourse.' While I was a young girl of playing age, the following Verse was revealed in Mecca to Muhammad: 'Nay! But the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter.' (54.46) Sura Al-Baqara (The Cow) and Surat An-Nisa (The Women) were revealed while I was with him." Then `Aisha took out the copy of the Qur'an for the man and dictated to him the Verses of the Suras (in their proper order) .

Sahih al-Bukhari 4993 - Book 66, Hadith 15

Narrated `Abdullah bin Mas`ud:

Surat Bani-lsrael, Al-Kahf (The Cave), Maryam, Taha, Al-Anbiya' (The prophets) are amongst my first earnings and my old property, and (in fact) they are my old property.

Sahih al-Bukhari 4994 - Book 66, Hadith 16

Narrated Al-Bara':

I learnt, 'Glorify the Name of your Lord the Most High' (Surat al-A'la) No 87, before the Prophet (ﷺ) came (to Medina) .

Sahih al-Bukhari 4995 - Book 66, Hadith 17

Narrated Shaqiq:

`Abdullah said, "I learnt An-Naza'ir which the Prophet (ﷺ) used to recite in pairs in each rak`a." Then `Abdullah got up and Alqama accompanied him to his house, and when Alqama came out, we asked him (about those Suras). He said, "They are twenty Suras that start from the beginning of Al- Mufassal, according to the arrangement done be Ibn Mas`ud, and end with the Suras starting with Ha Mim, e.g. Ha Mim (the Smoke). and "About what they question one another?" (78.1)

Sahih al-Bukhari 4996 - Book 66, Hadith 18

Narrated Ibn `Abbas:

The Prophet (ﷺ) was the most generous person, and he used to become more so (generous) particularly in the month of Ramadan because Gabriel used to meet him every night of the month of Ramadan till it elapsed. Allah's Messenger (ﷺ) used to recite the Qur'an for him. When Gabriel met him, he used to become more generous than the fast wind in doing good.

Sahih al-Bukhari 4997 - Book 66, Hadith 19

Narrated Abu-Huraira:

Gabriel used to repeat the recitation of the Qur'an with the Prophet (ﷺ) once a year, but he repeated it twice with him in the year he died. The Prophet (ﷺ) used to stay in I`tikaf for ten days every year (in the month of Ramadan), but in the year of his death, he stayed in I`tikaf for twenty days.

Sahih al-Bukhari 4998 - Book 66, Hadith 20

Narrated Masriq:

`Abdullah bin `Amr mentioned `Abdullah bin Masud and said, "I shall ever love that man, for I heard the Prophet (ﷺ) saying, 'Take (learn) the Qur'an from four: `Abdullah bin Masud, Salim, Mu`adh and Ubai bin Ka`b.' "

Sahih al-Bukhari 4999 - Book 66, Hadith 21

Narrated Shaqiq bin Salama:

Once `Abdullah bin Mas`ud delivered a sermon before us and said, "By Allah, I learnt over seventy Suras direct from Allah's Messenger (ﷺ) . By Allah, the companions of the Prophet (ﷺ) came to know that I am one of those who know Allah's Book best of all of them, yet I am not the best of them." Shaqiq added: I sat in his religious gathering and I did not hear anybody opposing him (in his speech).

Sahih al-Bukhari 5000 - Book 66, Hadith 22

Narrated 'Alqama:

While we were in the city of Hims (in Syria), Ibn Mas`ud recited Surat Yusuf. A man said to him), "It was not revealed in this way." Then Ibn Mas`ud said, "I recited it in this way before Allah's Messenger (ﷺ) and he confirmed my recitation by saying, 'Well done!' " Ibn Mas`ud detected the smell of wine from the man's mouth, so he said to him, "Aren't you ashamed of telling a lie about Allah's Book and (along with this) you drink alcoholic liquors too?" Then he lashed him according to the law.

Sahih al-Bukhari 5001 - Book 66, Hadith 23

Narrated `Abdullah (bin Mas`ud):

By Allah other than Whom none has the right to be worshipped! There is no Sura revealed in Allah's Book but I know at what place it was revealed; and there is no Verse revealed in Allah's Book but I know about whom it was revealed. And if I know that there is somebody who knows Allah's Book better than I, and he is at a place that camels can reach, I would go to him.

Sahih al-Bukhari 5002 - Book 66, Hadith 24

Narrated Qatada:

I asked Anas bin Malik: "Who collected the Qur'an at the time of the Prophet (ﷺ) ?" He replied, "Four, all of whom were from the Ansar: Ubai bin Ka`b, Mu`adh bin Jabal, Zaid bin Thabit and Abu Zaid."

Sahih al-Bukhari 5003 - Book 66, Hadith 25

Narrated Anas bin Malik:

When the Prophet (ﷺ) died, none had collected the Qur'an but four persons;: Abu Ad-Darda'. Mu`adh bin Jabal, Zaid bin Thabit and Abu Zaid. We were the inheritor (of Abu Zaid) as he had no offspring .

Sahih al-Bukhari 5004 - Book 66, Hadith 26

Narrated Ibn `Abbas:

`Umar said, Ubai was the best of us in the recitation (of the Qur'an) yet we leave some of what he recites.' Ubai says, 'PI have taken it from the mouth of Allah's Messenger (ﷺ) and will not leave for anything whatever." But Allah said "None of Our Revelations do We abrogate or cause to be forgotten but We substitute something better or similar." 2.106

Sahih al-Bukhari 5005 - Book 66, Hadith 27

Narrated Abu Sa`id Al-Mu'alla:

While I was praying, the Prophet (ﷺ) called me but I did not respond to his call. Later I said, "O Allah's Apostle! I was praying." He said, "Didn't Allah say: 'O you who believe! Give your response to Allah (by obeying Him) and to His Apostle when he calls you'?" (8.24) He then said, "Shall I not teach you the most superior Surah in the Qur'an?" He said, '(It is), 'Praise be to Allah, the Lord of the worlds. ' (i.e., Surat Al-Fatiha) which consists of seven repeatedly recited Verses and the Magnificent Qur'an which was given to me."

Sahih al-Bukhari 5006 - Book 66, Hadith 28

Narrated Abu Sa`id Al-Khudri:

While we were on one of our journeys, we dismounted at a place where a slave girl came and said, "The chief of this tribe has been stung by a scorpion and our men are not present; is there anybody among you who can treat him (by reciting something)?" Then one of our men went along with her though we did not think that he knew any such treatment. But he treated the chief by reciting something, and the sick man recovered whereupon he gave him thirty sheep and gave us milk to drink (as a reward). When he returned, we asked our friend, "Did you know how to treat with the recitation of something?" He said, "No, but I treated him only with the recitation of the Mother of the Book (i.e., Al-Fatiha)." We said, "Do not say anything (about it) till we reach or ask the Prophet (ﷺ) so when we reached Medina, we mentioned that to the Prophet (in order to know whether the sheep which we had taken were lawful to take or not). The Prophet (ﷺ) said, "How did he come to know that it (Al-Fatiha) could be used for treatment? Distribute your reward and assign for me one share thereof as well."

Sahih al-Bukhari 5007 - Book 66, Hadith 29

Narrated Abu Mas'ud:

Whoever recites two verses ... (text as in the following hadith)

Sahih al-Bukhari 5008 - Book 66, Hadith 30

Narrated Abu Mas'ud:

The Prophet (ﷺ) said, "If somebody recited the last two Verses of Surat Al-Baqara at night, that will be sufficient for him."

Sahih al-Bukhari 5009 - Book 66, Hadith 31

Narrated Abu Huraira:

Allah's Messenger (ﷺ) ordered me to guard the Zakat revenue of Ramadan. Then somebody came to me and started stealing from the foodstuff. I caught him and said, "I will take you to Allah's Messenger (ﷺ)!" Then Abu Huraira described the whole narration and said: That person said (to me), "(Please don't take me to Allah's Messenger (ﷺ) and I will tell you a few words by which Allah will benefit you.) When you go to your bed, recite Ayat-al-Kursi, (2.255) for then there will be a guard from Allah who will protect you all night long, and Satan will not be able to come near you till dawn." (When the Prophet (ﷺ) heard the story) he said (to me), "He (who came to you at night) told you the truth although he is a liar; and it was Satan."

Sahih al-Bukhari 5010 - Book 66, Hadith 32

Narrated Al-Bara':

A man was reciting Surat Al-Kahf and his horse was tied with two ropes beside him. A cloud came down and spread over that man, and it kept on coming closer and closer to him till his horse started jumping (as if afraid of something). When it was morning, the man came to the Prophet, and told him of that experience. The Prophet (ﷺ) said, "That was As-Sakina (tranquility) which descended because of (the recitation of) the Qur'an."

Sahih al-Bukhari 5011 - Book 66, Hadith 33

Narrated Aslam:

Allah's Messenger (ﷺ) was traveling on one of his journeys, and `Umar bin Al-Khattab was traveling along with him at night. `Umar asked him about something, but Allah's Messenger (ﷺ) did not answer him. He asked again, but he did not answer. He asked for the third time, but he did not answer. On that, `Umar said to himself, "May your mother lose you! You have asked Allah's Messenger (ﷺ) three times, but he did not answer at all!" `Umar said, "So I made my camel go fast till I was ahead of the people, and I was afraid that something might be revealed about me. After a little while I heard a call maker calling me, I said, 'I was afraid that some Qur'anic Verse might be revealed about me.' So I went to Allah's Apostle and greeted him. He said, 'Tonight there has been revealed to me a Surah which is dearer to me than that on which the sun shines (i.e. the world).' Then he recited: 'Verily! We have given you (O Muhammad), a manifest victory.' " (Surat al-Fath) No. (48.1).

Sahih al-Bukhari 5012 - Book 66, Hadith 34

Narrated Abu Said Al-Khudri:

A man heard another man reciting (Surat-Al-Ikhlas) 'Say He is Allah, (the) One.' (112. 1) repeatedly. The next morning he came to Allah's Messenger (ﷺ) and informed him about it as if he thought that it was not enough to recite. On that Allah's Messenger (ﷺ) said, "By Him in Whose Hand my life is, this Surah is equal to one-third of the Qur'an!"

Sahih al-Bukhari 5013 - Book 66, Hadith 35

Narrated Abu Said Al-Khudri:

My brother, Qatada bin An-Nau'man said, "A man performed the night prayer late at night in the lifetime of the Prophet (ﷺ) and he read: 'Say: He is Allah, (the) One,' (112.1) and read nothing besides that. The next morning a man went to the Prophet (ﷺ) ,~ and told him about that . (The Prophet (ﷺ) replied the same as (in Hadith 532) above.)

Sahih al-Bukhari 5014 - Book 66, Hadith 36

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said to his companions, "Is it difficult for any of you to recite one third of the Qur'an in one night?" This suggestion was difficult for them so they said, "Who among us has the power to do so, O Allah's Messenger (ﷺ)?" Allah Apostle replied: " Allah (the) One, the Self-Sufficient Master Whom all creatures need.' (Surat Al-Ikhlas 112.1--to the End) is equal to one third of the Qur'an."

Sahih al-Bukhari 5015 - Book 66, Hadith 37

Narrated `Aisha:

Whenever Allah's Messenger (ﷺ) became sick, he would recite Mu'awwidhat (Surat Al-Falaq and Surat An- Nas) and then blow his breath over his body. When he became seriously ill, I used to recite (these two Suras) and rub his hands over his body hoping for its blessings.

Sahih al-Bukhari 5016 - Book 66, Hadith 38

Narrated 'Aisha:

Whenever the Prophet (ﷺ) went to bed every night, he used to cup his hands together and blow over it after reciting Surat Al-Ikhlas, Surat Al-Falaq and Surat An-Nas, and then rub his hands over whatever parts of his body he was able to rub, starting with his head, face and front of his body. He used to do that three times.

Sahih al-Bukhari 5017 - Book 66, Hadith 39

Narrated Usaid bin Hudair:

That while he was reciting Surat Al-Baqara (The Cow) at night, and his horse was tied beside him, the horse was suddenly startled and troubled. When he stopped reciting, the horse became quiet, and when he started again, the horse was startled again. Then he stopped reciting and the horse became quiet too. He started reciting again and the horse was startled and troubled once again. Then he stopped reciting and his son, Yahya was beside the horse. He was afraid that the horse might trample on him. When he took the boy away and looked towards the sky, he could not see it. The next morning he informed the Prophet who said, "Recite, O Ibn Hudair! Recite, O Ibn Hudair!" Ibn Hudair replied, "O Allah's Messenger (ﷺ)! My son, Yahya was near the horse and I was afraid that it might trample on him, so I looked towards the sky, and went to him. When I looked at the sky, I saw something like a cloud containing what looked like lamps, so I went out in order not to see it." The Prophet (ﷺ) said, "Do you know what that was?" Ibn Hudair replied, "No." The Prophet (ﷺ) said, "Those were Angels who came near to you for your voice and if you had kept on reciting till dawn, it would have remained there till morning when people would have seen it as it would not have disappeared.

Sahih al-Bukhari 5018 - Book 66, Hadith 40

Narrated `Abdul `Aziz bin Rufai':

Shaddad bin Ma'qil and I entered upon Ibn `Abbas. Shaddad bin Ma'qil asked him, "Did the Prophet (ﷺ) leave anything (besides the Qur'an)?" He replied. "He did not leave anything except what is Between the two bindings (of the Qur'an)." Then we visited Muhammad bin Al-Hanafiyya and asked him (the same question). He replied, "The Prophet (ﷺ) did not leave except what is between the bindings (of the Qur'an).

Sahih al-Bukhari 5019 - Book 66, Hadith 41

Narrated Abu Musa Al-Ash`ari:

The Prophet (ﷺ) said, "The example of him (a believer) who recites the Qur'an is like that of a citron which tastes good and smells good. And he (a believer) who does not recite the Qur'an is like a date which is good in taste but has no smell. And the example of a dissolute wicked person who recites the Qur'an is like the Raihana (sweet basil) which smells good but tastes bitter. And the example of a dissolute wicked person who does not recite the Qur'an is like the colocynth which tastes bitter and has no smell.

Sahih al-Bukhari 5020 - Book 66, Hadith 42

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "Your life in comparison to the lifetime of the past nations is like the period between the time of `Asr prayer and sunset. Your example and the example of the Jews and Christians is that of person who employed laborers and said to them, "Who will work for me till the middle of the day for one Qirat (a special weight)?' The Jews did. He then said, "Who will work for me from the middle of the day till the `Asr prayer for one Qirat each?" The Christians worked accordingly. Then you (Muslims) are working from the `Asr prayer till the Maghrib prayer for two Qirats each. They (the Jews and the Christians) said, 'We did more labor but took less wages.' He (Allah) said, 'Have I wronged you in your rights?' They replied, 'No.' Then He said, 'This is My Blessing which I give to whom I wish."

Sahih al-Bukhari 5021 - Book 66, Hadith 43

Narrated Talha:

I asked `Abdullah bin Abi `Aufa, "Did the Prophet (ﷺ) make a will (to appoint his successor or bequeath wealth)?" He replied, "No." I said, "How is it prescribed then for the people to make wills, and they are ordered to do so while the Prophet (ﷺ) did not make any will?" He said, "He made a will wherein he recommended Allah's Book."

Sahih al-Bukhari 5022 - Book 66, Hadith 44

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Allah does not listen to a prophet as He listens to a prophet who recites the Qur'an in a pleasant tone." The companion of the sub-narrator (Abu Salama) said, "It means, reciting it aloud."

Sahih al-Bukhari 5023 - Book 66, Hadith 45

Narrated Abu Huraira:

The Prophet (ﷺ) I said, "Allah does not listen to a prophet as He listens to a prophet who recites the Qur'an in a loud and pleasant tone." Sufyan said, "This saying means: a prophet who regards the Qur'an as something that makes him dispense with many worldly pleasures."

Sahih al-Bukhari 5024 - Book 66, Hadith 46

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "Not to wish to be the like except of two men. A man whom Allah has given the knowledge of the Book and he recites it during the hours of the night, and a man whom Allah has given wealth, and he spends it in charity during the night and the hours of the day."

Sahih al-Bukhari 5025 - Book 66, Hadith 47

Narrated Abu Huraira:

Allah's Messenger (ﷺ) I said, "Not to wish to be the like of except two men: A man whom Allah has taught the Qur'an and he recites it during the hours of the night and during the hours of the day, and his neighbor listens to him and says, 'I wish I had been given what has been given to so-and-so, so that I might do what he does; and a man whom Allah has given wealth and he spends it on what is just and right, whereupon an other man May say, 'I wish I had been given what so-and-so has been given, for then I would do what he does."

Sahih al-Bukhari 5026 - Book 66, Hadith 48

Narrated `Uthman:

The Prophet (ﷺ) said, "The best among you (Muslims) are those who learn the Qur'an and teach it."

Sahih al-Bukhari 5027 - Book 66, Hadith 49

Narrated `Uthman bin `Affan:

The Prophet (ﷺ) said, "The most superior among you (Muslims) are those who learn the Qur'an and teach it."

Sahih al-Bukhari 5028 - Book 66, Hadith 50

Narrated Sahl bin Sa`d:

A lady came to the Prophet (ﷺ) and declared that she had decided to offer herself to Allah and His Apostle. The Prophet (ﷺ) said, "I am not in need of women." A man said (to the Prophet) "Please marry her to me." The Prophet (ﷺ) said (to him), "Give her a garment." The man said, "I cannot afford it." The Prophet said, "Give her anything, even if it were an iron ring." The man apologized again. The Prophet then asked him, "What do you know by heart of the Qur'an?" He replied, "I know such-andsuch portion of the Qur'an (by heart)." The Prophet (ﷺ) said, "Then I marry her to you for that much of the Qur'an which you know by heart."

Sahih al-Bukhari 5029 - Book 66, Hadith 51

Narrated Sahl bin Sa`d:

A lady came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! I have come to you to offer myself to you." He raised his eyes and looked at her and then lowered his head. When the lady saw that he did not make any decision, she sat down. On that, a man from his companions got up and said. "O Allah's Apostle! If you are not in need of this woman, then marry her to me." Allah's Messenger (ﷺ) said, "Do you have anything to offer her?" He replied. "No, by Allah, O Allah's Messenger (ﷺ)!" The Prophet (ﷺ) said to him, "Go to your family and see if you can find something.' The man went and returned, saying, "No, by Allah, O Allah's Messenger (ﷺ)! I have not found anything." The Prophet (ﷺ) said, "Try to find something, even if it is an iron ring." He went again and returned, saying, "No, by Allah, O Allah's Messenger (ﷺ), not even an iron ring, but I have this waist sheet of mine." The man had no upper garment, so he intended to give her, half his waist sheet. So Allah's Messenger (ﷺ) said, "What would she do with your waist sheet? If you wear it, she will have nothing of it over her body, and if she wears it, you will have nothing over your body." So that man sat for a long period and then got up, and Allah's Messenger (ﷺ) saw him going away, so he ordered somebody to call him. When he came, the Prophet (ﷺ) asked him, " How much of the Qur'an do you know?" He replied, "I know such Surat and such Surat and such Surat," and went on counting it, The Prophet (ﷺ) asked him, "Can you recite it by heart?" he replied, "Yes." The Prophet (ﷺ) said, "Go, I have married this lady to you for the amount of the Qur'an you know by heart."

Sahih al-Bukhari 5030 - Book 66, Hadith 52

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "The example of the person who knows the Qur'an by heart is like the owner of tied camels. If he keeps them tied, he will control them, but if he releases them, they will run away."

Sahih al-Bukhari 5031 - Book 66, Hadith 53

Narrated `Abdullah:

The Prophet (ﷺ) said, "It is a bad thing that some of you say, 'I have forgotten such-and-such verse of the Qur'an,' for indeed, he has been caused (by Allah) to forget it. So you must keep on reciting the Qur'an because it escapes from the hearts of men faster than camel do."

Sahih al-Bukhari 5032 - Book 66, Hadith 54

Narrated `Abdullah:

I heard the Prophet (ﷺ) saying... (as above, no. 550).

Sahih al-Bukhari 5032 - Book 66, Hadith 55

Narrated Abu Musa:

The Prophet (ﷺ) said, "Keep on reciting the Qur'an, for, by Him in Whose Hand my life is, Qur'an runs away (is forgotten) faster than camels that are released from their tying ropes."

Sahih al-Bukhari 5033 - Book 66, Hadith 56

Narrated `Abdullah bin Mughaffal:

I saw Allah's Messenger (ﷺ) reciting Surat-al-Fath on his she-camel on the day of the Conquest of Mecca.

Sahih al-Bukhari 5034 - Book 66, Hadith 57

Narrated Sa`id bin Jubair:

Those Suras which you people call the Mufassal, are the Muhkam. And Ibn `Abbas said, "Allah's Apostle died when I was a boy of ten years, and I had learnt the Muhkam (of the Qur'an).

Sahih al-Bukhari 5035 - Book 66, Hadith 58

Narrated Sa`id bin Jubair:

Ibn `Abbas said, "I have learnt all the Muhkam Suras during the life time of Allah's Messenger (ﷺ)." I said to him, 'What is meant by the Muhkam?" He replied, "The Mufassal."

Sahih al-Bukhari 5036 - Book 66, Hadith 59

Narrated Aisha:

The Prophet (ﷺ) heard a man reciting the Qur'an in the mosque and said, "May Allah bestow His Mercy on him, as he has reminded me of such-and-such Verses of such a Surah."

Sahih al-Bukhari 5037 - Book 66, Hadith 60

Narrated Hisham:

(The same Hadith as 6.556, adding): which I missed (modifying the Verses).

Sahih al-Bukhari 5037 - Book 66, Hadith 61

Narrated Aisha:

Allah's Messenger (ﷺ) heard a man reciting the Qur'an at night, and said, "May Allah bestow His Mercy on him, as he has reminded me of such-and-such Verses of such-and-such Suras, which I was caused to forget."

Sahih al-Bukhari 5038 - Book 66, Hadith 62

Narrated `Abdullah:

The Prophet (ﷺ) said, "Why does anyone of the people say, 'I have forgotten such-and-such Verses (of the Qur'an)?' He, in fact, is caused (by Allah) to forget."

Sahih al-Bukhari 5039 - Book 66, Hadith 63

Narrated Abu Mas`ud Al-Ansari:

The Prophet (ﷺ) said, "If one recites the last two Verses of Surat-al-Baqara at night, it is sufficient for him (for that night).

Sahih al-Bukhari 5040 - Book 66, Hadith 64

Narrated `Umar bin Khattab:

I heard Hisham bin Hakim bin Hizam reciting Surat-al-Furqan during the lifetime of Allah's Messenger (ﷺ), and I listened to his recitation and noticed that he recited it in several ways which Allah's Messenger (ﷺ) had not taught me. So I was on the point of attacking him in the prayer, but I waited till he finished his prayer, and then I seized him by the collar and said, "Who taught you this Surah which I have heard you reciting?" He replied, "Allah's Messenger (ﷺ) taught it to me." I said, "You are telling a lie; By Allah! Allah's Messenger (ﷺ) taught me (in a different way) this very Surah which I have heard you reciting." So I took him, leading him to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! I heard this person reciting Surat-al-Furqan in a way that you did not teach me, and you have taught me Surat-al-Furqan." The Prophet said, "O Hisham, recite!" So he recited in the same way as I heard him recite it before. On that Allah's Messenger (ﷺ) said, "It was revealed to be recited in this way." Then Allah's Messenger (ﷺ) said, "Recite, O `Umar!" So I recited it as he had taught me. Allah's Messenger (ﷺ) then said, "It was revealed to be recited in this way." Allah" Apostle added, "The Qur'an has been revealed to be recited in several different ways, so recite of it that which is easier for you."

Sahih al-Bukhari 5041 - Book 66, Hadith 65

Narrated `Aisha:

The Prophet (ﷺ) heard a reciter reciting, the Qur'an in the mosque at night. The Prophet (ﷺ) said, "May Allah bestow His Mercy on him, as he has remind ed me of such-and-such Verses of such and-such Suras, which I missed!"

Sahih al-Bukhari 5042 - Book 66, Hadith 66

Narrated Abu Wail:

We went to `Abdullah in the morning and a man said, "Yesterday I recited all the Mufassal Suras." On that `Abdullah said, "That is very quick, and we have the (Prophet's) recitation, and I remember very well the recitation of those Suras which the Prophet (ﷺ) used to recite, and they were eighteen Suras from the Mufassal, and two Suras from the Suras that start with Ha Mim.

Sahih al-Bukhari 5043 - Book 66, Hadith 67

Narrated Ibn `Abbas:

Regarding His (Allah's) Statement:-- 'Move not your tongue concerning (the Qur'an) to make haste therewith.' (75.16) And whenever Gabriel descended to Allah's Messenger (ﷺ) with the Divine Inspiration, Allah's Messenger (ﷺ) used to move his tongue and lips, and that used to be hard for him, and one could easily recognize that he was being inspired Divinely. So Allah revealed the Verse which occurs in the Surah starting with "I do swear by the Day of Resurrection.' (75.1) i.e. 'Move not your tongue concerning (the Qur'an) to make haste then with. It is for Us to collect it (in your mind) (O Muhammad) an give you the ability to recite it 'by heart.' (75.16-17) which means: It is for us to collect it (in your mind) and give you the ability to recite it by heart. And when We have recited it to you (O Muhammad) through Gabriel then follow you its recital. (75.18) means: 'When We reveal it (the Qur'an) to you, Listen to it.' for then: It is for Us to explain it and make it clear to you' (75.19) i.e. It is up to Us to explain it through your tongue. So, when Gabriel came to him, Allah's Messenger (ﷺ) would listen to him attentively, and as soon as Gabriel left, he would recite the Revelations, as Allah had promised him.

Sahih al-Bukhari 5044 - Book 66, Hadith 68

Narrated Qatada:

I asked Anas bin Malik about the recitation of the Prophet. He said, "He used to pray long (certain sounds) very much.

Sahih al-Bukhari 5045 - Book 66, Hadith 69

Narrated Qatada:

Anas was asked, "How was the recitation (of the Qur'an) of the Prophet?' He replied, "It was characterized by the prolongation of certain sounds." He then recited: In the Name of Allah, the Most Beneficent, the Most Merciful prolonging the pronunciation of 'In the Name of Allah, 'the most Beneficent,' and 'the Most Merciful.

Sahih al-Bukhari 5046 - Book 66, Hadith 70

Narrated `Abdullah bin Mughaffal:

I saw the Prophet (ﷺ) reciting (Qur'an) while he was riding on his she camel or camel which was moving, carrying him. He was reciting Surat Fath or part of Surat Fath very softly and in an Attractive vibrating tone.

Sahih al-Bukhari 5047 - Book 66, Hadith 71

Narrated Abu Musa:

That the Prophet (ﷺ) said to him' "O Abu Musa! You have been given one of the mazamir (sweet melodious voices) of the family of David.'

Sahih al-Bukhari 5048 - Book 66, Hadith 72

Narrated `Abdullah:

That the Prophet (ﷺ) said to him, "Recite the Qur'an to me." `Abdullah said, "Shall I recite (the Qur'an) to you while it has been revealed to you?" He said, "I like to hear it from others."

Sahih al-Bukhari 5049 - Book 66, Hadith 73

Narrated `Abdullah bin Mas`ud:

The Prophet (ﷺ) said to me, "Recite (the Qur'an) to me." I said, "O Allah's Messenger (ﷺ) Shall I recite (the Qur'an) to you while it has been revealed to you?" He said, "Yes." So I recited Surat-An-Nisa' (The Women), but when I recited the Verse: 'How (will it be) then when We bring from each nation a witness and We bring you (O Muhammad) as a witness against these people.' (4.41) He said, "Enough for the present," I looked at him and behold! His eyes were overflowing with tears

Sahih al-Bukhari 5050 - Book 66, Hadith 74

Narrated Sufyan:

Ibn Shubruma said, "I wanted to see how much of the Qur'an can be enough (to recite in prayer) and I could not find a Surah containing less than three Verses, therefore I said to myself), "One ought not to recite less than three (Quranic) Verses (in prayer)."

Sahih al-Bukhari 5051 - Book 66, Hadith 75

Narrated Abu Mas'ud:

The Prophet (ﷺ) said, "If somebody recites the last two Verses of Surat al-Baqara at night, it will be sufficient for him.

Sahih al-Bukhari 5051 - Book 66, Hadith 76

Narrated `Abdullah bin `Amr bin Al `As:

My father got me married to a lady of a noble family, and often used to ask my wife about me, and she used to reply, "What a wonderful man he is! He never comes to my bed, nor has he approached me since he married me." When this state continued for a long period, my father told the story to the Prophet who said to my father, "Let me meet him." Then I met him and he asked me, "How do you fast?" I replied, "I fast daily," He asked, "How long does it take you to finish the recitation of the whole Qur'an?" I replied, "I finish it every night." On that he said, "Fast for three days every month and recite the Qur'an (and finish it) in one month." I said, "But I have power to do more than that." He said, "Then fast for three days per week." I said, "i have the power to do more than that." He said, "Therefore, fast the most superior type of fasting, (that is, the fasting of (prophet) David who used to fast every alternate day; and finish the recitation of the whole Qur'an In seven days." I wish I had accepted the permission of Allah's Messenger (ﷺ) as I have become a weak old man. It is said that `Abdullah used to recite one-seventh of the Qur'an during the day-time to some of his family members, for he used to check his memorization of what he would recite at night during the daytime so that it would be easier for him to read at night. And whenever he wanted to gain some strength, he used to give up fasting for some days and count those days to fast for a similar period, for he disliked to leave those things which he used to do during the lifetime of the Prophet.

Sahih al-Bukhari 5052 - Book 66, Hadith 77

Narrated `Abdullah bin `Amr:

The Prophet (ﷺ) asked me, "How long does it take you to finish the recitation of the whole Qur'an?"

Sahih al-Bukhari 5053 - Book 66, Hadith 78

Narrated `Abdullah bin `Amr:

Allah's Messenger (ﷺ) said to me, "Recite the whole Qur'an in one month's time." I said, "But I have power (to do more than that)." Allah's Messenger (ﷺ) said, "Then finish the recitation of the Qur'an in seven days, and do not finish it in less than this period."

Sahih al-Bukhari 5054 - Book 66, Hadith 79

Narrated `Abdullah (bin Mas`ud):

Allah's Messenger (ﷺ) said (to me), "Recite the Qur'an to me." I said, "Shall I recite (it) to you while it has been revealed to you?" He said, "I like to hear it from another person." So I recited Surat An-Nisa (The Women) till I reached the Verse: 'How (will it be) then when We bring from each nation a witness, and We bring you (O Muhammad) as a witness against these people.' (4.41) Then he said to me, "Stop!" Thereupon I saw his eyes overflowing with tears.

Sahih al-Bukhari 5055 - Book 66, Hadith 80

Narrated `Abdullah bin Masud:

The Prophet (ﷺ) said to me, "Recite Qur'an to me." I said to him. "Shall I recite (it) to you while it has been revealed to you?" He said, "I like to hear it from another person."

Sahih al-Bukhari 5056 - Book 66, Hadith 81

Narrated `Ali:

I heard the Prophet (ﷺ) saying, "In the last days (of the world) there will appear young people with foolish thoughts and ideas. They will give good talks, but they will go out of Islam as an arrow goes out of its game, their faith will not exceed their throats. So, wherever you find them, kill them, for there will be a reward for their killers on the Day of Resurrection."

Sahih al-Bukhari 5057 - Book 66, Hadith 82

Narrated Abu Sa`id Al-Khudri:

I heard Allah's Messenger (ﷺ) saying, "There will appear some people among you whose prayer will make you look down upon yours, and whose fasting will make you look down upon yours, but they will recite the Qur'an which will not exceed their throats (they will not act on it) and they will go out of Islam as an arrow goes out through the game whereupon the archer would examine the arrowhead but see nothing, and look at the unfeathered arrow but see nothing, and look at the arrow feathers but see nothing, and finally he suspects to find something in the lower part of the arrow."

Sahih al-Bukhari 5058 - Book 66, Hadith 83

Narrated Abu Musa:

The Prophet (ﷺ) said, "The example of a believer who recites the Qur'an and acts on it, like a citron which tastes nice and smells nice. And the example of a believer who does not recite the Qur'an but acts on it, is like a date which tastes good but has no smell. And the example of a hypocrite who recites the Qur'an is like a Raihana (sweet basil) which smells good but tastes bitter And the example of a hypocrite who does not recite the Qur'an is like a colocynth which tastes bitter and has a bad smell."

Sahih al-Bukhari 5059 - Book 66, Hadith 84

Narrated `Abdullah:

The Prophet (ﷺ) said, "Recite (and study) the Qur'an as long as you agree about its interpretation, but if you have any difference of opinion (as regards to its interpretation and meaning) then you should stop reciting it (for the time being).

Sahih al-Bukhari 5060 - Book 66, Hadith 85

Narrated Jundub:

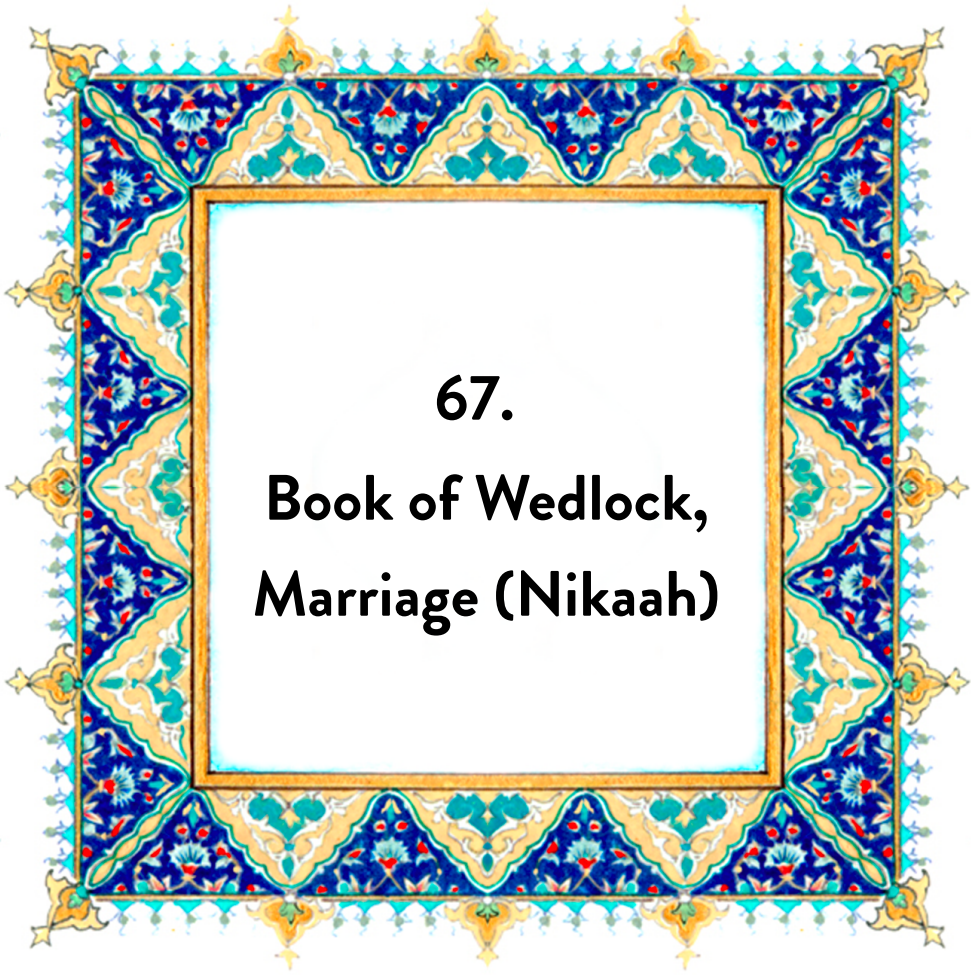
The Prophet (ﷺ) said, "Recite (and study) the Qur'an as long as you agree about its interpretation, but when you have any difference of opinion (as regards its interpretation and meaning) then you should stop reciting it (for the time being)'

Sahih al-Bukhari 5061 - Book 66, Hadith 86

Narrated `Abdullah:

That he heard a man reciting a Quranic Verse which he had heard the Prophet (ﷺ) reciting in a different way. So he took that man to the Prophet (and told him the story). The Prophet (ﷺ) said, "Both of you are reciting in a correct way, so carry on reciting." The Prophet (ﷺ) further added, "The nations which were before you were destroyed (by Allah) because they differed."

Sahih al-Bukhari 5062 - Book 66, Hadith 87



67.
Book of Wedlock, Marriage (Nikaah)

Narrated Anas bin Malik:

A group of three men came to the houses of the wives of the Prophet (ﷺ) asking how the Prophet (ﷺ) worshipped (Allah), and when they were informed about that, they considered their worship insufficient and said, "Where are we from the Prophet (ﷺ) as his past and future sins have been forgiven." Then one of them said, "I will offer the prayer throughout the night forever." The other said, "I will fast throughout the year and will not break my fast." The third said, "I will keep away from the women and will not marry forever." Allah's Messenger (ﷺ) came to them and said, "Are you the same people who said so-and-so? By Allah, I am more submissive to Allah and more afraid of Him than you; yet I fast and break my fast, I do sleep and I also marry women. So he who does not follow my tradition in religion, is not from me (not one of my followers).

Sahih al-Bukhari 5063 - Book 67, Hadith 1

Narrated 'Urwa:

that he asked `Aisha about the Statement of Allah: 'If you fear that you shall not be able to deal justly with the orphan girls, then marry (other) women of your choice, two or three or four; but if you fear that you shall not be able to deal justly (with them), then only one, or (the captives) that your right hands possess. That will be nearer to prevent you from doing injustice.' (4.3) `Aisha said, "O my nephew! (This Verse has been revealed in connection with) an orphan girl under the guardianship of her guardian who is attracted by her wealth and beauty and intends to marry her with a Mahr less than what other women of her standard deserve. So they (such guardians) have been forbidden to marry them unless they do justice to them and give them their full Mahr, and they are ordered to marry other women instead of them."

Sahih al-Bukhari 5064 - Book 67, Hadith 2

Narrated 'Alqama:

While I was with `Abdullah, `Uthman met him at Mina and said, "O Abu `Abdur-Rahman ! I have something to say to you." So both of them went aside and `Uthman said, "O Abu `Abdur-Rah. man! Shall we marry you to a virgin who will make you remember your past days?" When `Abdullah felt that he was not in need of that, he beckoned me (to join him) saying, "O 'Alqama!" Then I heard him saying (in reply to `Uthman), "As you have said that, (I tell you that) the Prophet (ﷺ) once said to us, 'O young people! Whoever among you is able to marry, should marry, and whoever is not able to marry, is recommended to fast, as fasting diminishes his sexual power.

Sahih al-Bukhari 5065 - Book 67, Hadith 3

Narrated `Abdullah:

We were with the Prophet (ﷺ) while we were young and had no wealth whatever. So Allah's Messenger (ﷺ) said, "O young people! Whoever among you can marry, should marry, because it helps him lower his gaze and guard his modesty (i.e. his private parts from committing illegal sexual intercourse etc.), and whoever is not able to marry, should fast, as fasting diminishes his sexual power."

Sahih al-Bukhari 5066 - Book 67, Hadith 4

Narrated 'Ata:

We presented ourselves along with Ibn `Abbas at the funeral procession of Maimuna at a place called Sarif. Ibn `Abbas said, "This is the wife of the Prophet (ﷺ) so when you lift her bier, do not Jerk it or shake it much, but walk smoothly because the Prophet (ﷺ) had nine wives and he used to observe the night turns with eight of them, and for one of them there was no night turn."

Sahih al-Bukhari 5067 - Book 67, Hadith 5

Narrated Anas:

The Prophet (ﷺ) used to go round (have sexual relations with) all his wives in one night, and he had nine wives.

Sahih al-Bukhari 5068 - Book 67, Hadith 6

Narrated Sa`id bin Jubair:

Ibn `Abbas asked me, "Are you married?" I replied, "No." He said, "Marry, for the best person of this (Muslim) nation (i.e., Muhammad) of all other Muslims, had the largest number of wives."

Sahih al-Bukhari 5069 - Book 67, Hadith 7

Narrated `Umar bin Al-Khattab:

The Prophet (ﷺ) said, "The rewards (of deeds) are according to the intention, and everybody will get the reward for what he has intended. So whoever emigrated for Allah's and His Apostle's sake, his emigration was for Allah and His Apostle; and whoever emigrated for worldly benefits, or to marry a woman, then his emigration was for the thing for what he emigrated for." (1)

Sahih al-Bukhari 5070 - Book 67, Hadith 8

Narrated Ibn Masud:

We used to fight in the holy battles in the company of the Prophet (ﷺ) and we had no wives with us. So we said, "O Allah's Messenger (ﷺ)! Shall we get castrated?" The Prophet (ﷺ) forbade us to do so.

Sahih al-Bukhari 5071 - Book 67, Hadith 9

Narrated Anas bin Malik:

`Abdur-Rahman bin `Auf came (from Mecca to Medina) and the Prophet (ﷺ) made a bond of brotherhood between him and Sa`d bin Ar-Rabi` Al-Ansari. Al-Ansari had two wives, so he suggested that `Abdur- Rahman take half, his wives and property. `Abdur-Rahman replied, "May Allah bless you with your wives and property. Kindly show me the market." So `Abdur-Rahman went to the market and gained (in bargains) some dried yoghurt and some butter. After a few days the Prophet (ﷺ) saw `Abdur-Rahman with some yellow stains on his clothes and asked him, "What is that, O `Abdur-Rahman?" He replied, "I had married an Ansari woman." The Prophet (ﷺ) asked, "How much Mahr did you give her?" He replied, "The weight of one (date) stone of gold." The Prophet (ﷺ) said, "Offer a banquet, even with one sheep."

Sahih al-Bukhari 5072 - Book 67, Hadith 10

Narrated Sa`d bin Abi Waqqas:

Allah's Messenger (ﷺ) forbade `Uthman bin Maz'un to abstain from marrying (and other pleasures) and if he had allowed him, we would have gotten ourselves castrated.

Sahih al-Bukhari 5073 - Book 67, Hadith 11

Narrated Sa`d bin Abi Waqqas:

The Prophet (ﷺ) prevented `Uthman bin Mazun from that (not marrying), and had he allowed him, we would have got ourselves castrated.

Sahih al-Bukhari 5074 - Book 67, Hadith 12

Narrated 'Abdullah:

We used to participate in the holy battles led by Allah's Messenger (ﷺ) and we had nothing (no wives) with us. So we said, "Shall we get ourselves castrated?" He forbade us that and then allowed us to marry women with a temporary contract (2) and recited to us: -- 'O you who believe ! Make not unlawful the good things which Allah has made lawful for you, but commit no transgression.' (5.87)

Sahih al-Bukhari 5075 - Book 67, Hadith 13

Narrated Abu Huraira:

I said, "O Allah's Messenger (ﷺ)! I am a young man and I am afraid that I may commit illegal sexual intercourse and I cannot afford to marry." He kept silent, and then repeated my question once again, but he kept silent. I said the same (for the third time) and he remained silent. Then repeated my question (for the fourth time), and only then the Prophet said, "O Abu Huraira! The pen has dried after writing what you are going to confront. So (it does not matter whether you) get yourself castrated or not."

Sahih al-Bukhari 5076 - Book 67, Hadith 14

Narrated `Aisha:

I said, "O Allah's Messenger (ﷺ)! Suppose you landed in a valley where there is a tree of which something has been eaten and then you found trees of which nothing has been eaten, of which tree would you let your camel graze?" He said, "(I will let my camel graze) of the one of which nothing has been eaten before." (The sub-narrator added: `Aisha meant that Allah's Messenger (ﷺ) had not married a virgin besides herself .)

Sahih al-Bukhari 5077 - Book 67, Hadith 15

Narrated `Aisha:

Allah's Messenger (ﷺ) said (to me), "You have been shown to me twice in (my) dreams. A man was carrying you in a silken cloth and said to me, 'This is your wife.' I uncovered it; and behold, it was you. I said to myself, 'If this dream is from Allah, He will cause it to come true.' "

Sahih al-Bukhari 5078 - Book 67, Hadith 16

Narrated Jabir bin `Abdullah:

While we were returning from a Ghazwa (Holy Battle) with the Prophet, I started driving my camel fast, as it was a lazy camel A rider came behind me and pricked my camel with a spear he had with him, and then my camel started running as fast as the best camel you may see. Behold! The rider was the Prophet (ﷺ) himself. He said, 'What makes you in such a hurry?" I replied, I am newly married " He said, "Did you marry a virgin or a matron? I replied, "A matron." He said, "Why didn't you marry a young girl so that you may play with her and she with you?" When we were about to enter (Medina), the Prophet (ﷺ) said, "Wait so that you may enter (Medina) at night so that the lady of unkempt hair may comb her hair and the one whose husband has been absent may shave her pubic region.

Sahih al-Bukhari 5079 - Book 67, Hadith 17

Narrated Jabir bin `Abdullah:

When I got married, Allah's Messenger (ﷺ) said to me, "What type of lady have you married?" I replied, "I have married a matron' He said, "Why, don't you have a liking for the virgins and for fondling them?" Jabir also said: Allah's Messenger (ﷺ) said, "Why didn't you marry a young girl so that you might play with her and she with you?'

Sahih al-Bukhari 5080 - Book 67, Hadith 18

Narrated 'Urwa:

The Prophet (ﷺ) asked Abu Bakr for `Aisha's hand in marriage. Abu Bakr said "But I am your brother." The Prophet (ﷺ) said, "You are my brother in Allah's religion and His Book, but she (Aisha) is lawful for me to marry."

Sahih al-Bukhari 5081 - Book 67, Hadith 19

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The best women are the riders of the camels and the righteous among the women of Quraish. They are the kindest women to their children in their childhood and the more careful women of the property of their husbands."

Sahih al-Bukhari 5082 - Book 67, Hadith 20

Narrated Abu Burda's father:

Allah's Messenger (ﷺ) said, any man who has a slave girl whom he educates properly, teaches good manners, manumits and marries her, will get a double reward And if any man of the people of the Scriptures believes in his own prophet and then believes in me too, he will (also) get a double reward And any slave who fulfills his duty to his master and to his Lord, will (also) get a double reward."

Sahih al-Bukhari 5083 - Book 67, Hadith 21

Narrated Abu Huraira:

The Prophet (ﷺ) said: Abraham did not tell lies except three. (One of them was) when Abraham passed by a tyrant and (his wife) Sara was accompanying him (Abu Huraira then mentioned the whole narration and said:) (The tyrant) gave her Hajar. Sara said, "Allah saved me from the hands of the Kafir (i.e. infidel) and gave me Hajar to serve me." (Abu Huraira added:) That (Hajar) is your mother, O Banu Ma'-As-Sama' (i.e., the Arabs).

Sahih al-Bukhari 5084 - Book 67, Hadith 22

Narrated Anas:

The Prophet (ﷺ) stayed for three days between Khaibar and Medina, and there he consummated his marriage to Safiyya bint Huyai. I invited the Muslims to the wedding banquet in which neither meat nor bread was offered. He ordered for leather dining-sheets to be spread, and dates, dried yoghurt and butter were laid on it, and that was the Prophet's wedding banquet. The Muslims wondered, "Is she (Saffiyya) considered as his wife or his slave girl?" Then they said, "If he orders her to veil herself, she will be one of the mothers of the Believers; but if he does not order her to veil herself, she will be a slave girl. So when the Prophet (ﷺ) proceeded from there, he spared her a space behind him (on his shecamel) and put a screening veil between her and the people.

Sahih al-Bukhari 5085 - Book 67, Hadith 23

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) manumitted Safiyya and regarded her manumission as her Mahr.

Sahih al-Bukhari 5086 - Book 67, Hadith 24

Narrated Sahl bin Sa`d As-Sa`idi:

A woman came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! I have come to give you myself in marriage (without Mahr)." Allah's Messenger (ﷺ) looked at her. He looked at her carefully and fixed his glance on her and then lowered his head. When the lady saw that he did not say anything, she sat down. A man from his companions got up and said, "O Allah's Messenger (ﷺ)! If you are not in need of her, then marry her to me." The Prophet (ﷺ) said, "Have you got anything to offer?" The man said, "No, by Allah, O Allah's Messenger (ﷺ)!" The Prophet (ﷺ) said (to him), "Go to your family and see if you have something." The man went and returned, saying, "No, by Allah, I have not found anything." Allah's Apostle said, "(Go again) and look for something, even if it is an iron ring." He went again and returned, saying, "No, by Allah, O Allah's Messenger (ﷺ)! I could not find even an iron ring, but this is my Izar (waist sheet)." He had no rida. He added, "I give half of it to her." Allah's Messenger (ﷺ) said, "What will she do with your Izar? If you wear it, she will be naked, and if she wears it, you will be naked." So that man sat down for a long while and then got up (to depart). When Allah's Messenger (ﷺ) saw him going, he ordered that he be called back. When he came, the Prophet (ﷺ) said, "How much of the Qur'an do you know?" He said, "I know such Sura and such Sura," counting them. The Prophet (ﷺ) said, "Do you know them by heart?" He replied, "Yes." The Prophet (ﷺ) said, "Go, I marry her to you for that much of the Qur'an which you have."

Sahih al-Bukhari 5087 - Book 67, Hadith 25

Narrated `Aisha:

Abu Hudhaifa bin `Utba bin Rabi`a bin `Abdi Shams who had witnessed the battle of Badr along with the Prophet (ﷺ) adopted Salim as his son, to whom he married his niece, Hind bint Al-Walid bin `Utba bin Rabi`a; and Salim was the freed slave of an Ansar woman, just as the Prophet (ﷺ) had adopted Zaid as his son. It was the custom in the Pre-lslamic Period that if somebody adopted a boy, the people would call him the son of the adoptive father and he would be the latter's heir. But when Allah revealed the Divine Verses: 'Call them by (the names of) their fathers . . . your freed-slaves,' (33.5) the adopted persons were called by their fathers' names. The one whose father was not known, would be regarded as a Maula and your brother in religion. Later on Sahla bint Suhail bin `Amr Al-Quraishi Al-`Amiri-- and she was the wife of Abu- Hudhaifa bin `Utba--came to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! We used to consider Salim as our (adopted) son, and now Allah has revealed what you know (regarding adopted sons)." The sub-narrator then mentioned the rest of the narration.

Sahih al-Bukhari 5088 - Book 67, Hadith 26

Narrated `Aisha:

Allah's Messenger (ﷺ) entered upon Dubaa bint Az-Zubair and said to her, "Do you have a desire to perform the Hajj?" She replied, "By Allah, I feel sick." He said to her, "Intend to perform Hajj and stipulate something by saying, 'O Allah, I will finish my Ihram at any place where You stop me (i.e. I am unable to go further)." She was the wife of Al-Miqdad bin Al-Aswad.

Sahih al-Bukhari 5089 - Book 67, Hadith 27

Narrated Abu Huraira:

The Prophet (ﷺ) said, "A woman is married for four things, i.e., her wealth, her family status, her beauty and her religion. So you should marry the religious woman (otherwise) you will be a losers.

Sahih al-Bukhari 5090 - Book 67, Hadith 28

Narrated Sahl:

A man passed by Allah's Messenger (ﷺ) and Allah s Apostle asked (his companions) "What do you say about this (man)?" They replied "If he asks for a lady's hand, he ought to be given her in marriage; and if he intercedes (for someone) his intercessor should be accepted; and if he speaks, he should be listened to." Allah's Messenger (ﷺ) kept silent, and then a man from among the poor Muslims passed by, an Allah's Apostle asked (them) "What do you say about this man?" They replied, "If he asks for a lady's hand in marriage he does not deserve to be married, and he intercedes (for someone), his intercession should not be accepted; And if he speaks, he should not be listened to.' Allah's Messenger (ﷺ) said, "This poor man is better than so many of the first as filling the earth.'

Sahih al-Bukhari 5091 - Book 67, Hadith 29

Narrated 'Urwa:

that he asked `Aisha regarding the Verse: 'If you fear that you shall not be able to deal justly with the orphans (4.3) She said, "O my nephew! This Verse refers to the orphan girl who is under the guardianship of her guardian who likes her beauty and wealth and wishes to (marry her and) curtails her Mahr. Such guardians have been forbidden to marry them unless they do justice by giving them their full Mahr, and they have been ordered to marry other than them. The people asked for the verdict of Allah's Messenger (ﷺ) after that, so Allah revealed: 'They ask your instruction concerning the women . . . whom you desire to marry.' (4.127) So Allah revealed to them that if the orphan girl had beauty and wealth, they desired to marry her and for her family status. They can only marry them if they give them their full Mahr. And if they had no desire to marry them because of their lack of wealth and beauty, they would leave them and marry other women. So, as they used to leave them, when they had no interest, in them, they were forbidden to marry them when they had such interest, unless they treated them justly and gave them their full Mahr Apostle said, 'If at all there is evil omen, it is in the horse, the woman and the house." a lady is to be warded off. And the Statement of Allah: 'Truly, among your wives and your children, there are enemies for you (i.e may stop you from the obedience of Allah)' (64.14)

Sahih al-Bukhari 5092 - Book 67, Hadith 30

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "Evil omen is in the women, the house and the horse.'

Sahih al-Bukhari 5093 - Book 67, Hadith 31

Narrated Ibn `Umar:

Evil omen was mentioned before the Prophet: The Prophet (ﷺ) said, "If there is evil omen in anything, it is in the house, the woman and the horse."

Sahih al-Bukhari 5094 - Book 67, Hadith 32

Narrated Sahl bin Sa`d:

Allah's Messenger (ﷺ) said, "If at all there is bad omen, it is in the horse, the woman, and the house."

Sahih al-Bukhari 5095 - Book 67, Hadith 33

Narrated Usama bin Zaid:

The Prophet (ﷺ) said, "After me I have not left any trial more severe to men than women."

Sahih al-Bukhari 5096 - Book 67, Hadith 34

Narrated `Aisha:

Three principles were established because of Barira: (i) When Banra was manumitted she was given the option (to remain with her slave husband or not). (ii) Allah's Messenger (ﷺ) said "The Wala of the slave) is for the one who manumits (the slave). (iii) When Allah's Messenger (ﷺ) entered (the house), he saw a cooking pot on the fire but he was given bread and meat soup from the soup of the home. The Prophet (ﷺ) said, "Didn't I see the cooking pot (on the fire)?" It was said, "That is the meat given in charity to Barira, and you do not eat the (things given in) charity." The Prophet (ﷺ) said, "It is an object of charity for Barira, and it is a present for us."

Sahih al-Bukhari 5097 - Book 67, Hadith 35

Narrated Aisha":

(regarding) the Verse: 'And if you fear that you shall not be able to deal justly with the orphans...' (4.3) It is about the orphan girl who is in the custody of a man who is her guardian, and he intends to marry her because of her wealth, but he treats her badly and does not manage her property fairly and honestly. Such a man should marry women of his liking other than her, two or three or four. 'Prohibited to you (for marriage) are: ...your foster-mothers (who suckled you).' (4.23) Marriage is prohibited between persons having a foster suckling relationship corresponding to a blood relationship which renders marriage unlawful.

Sahih al-Bukhari 5098 - Book 67, Hadith 36

Narrated `Aisha:

(the wife of the Prophet) that while Allah's Messenger (ﷺ) was with her, she heard a voice of a man asking permission to enter the house of Hafsa. `Aisha added: I said, "O Allah's Messenger (ﷺ)! This man is asking permission to enter your house." The Prophet (ﷺ) said, "I think he is so-and-so," naming the foster-uncle of Hafsa. `Aisha said, "If so-and-so," naming her foster uncle, "were living, could he enter upon me?" The Prophet (ﷺ) said, "Yes, for foster suckling relations make all those things unlawful which are unlawful through corresponding birth (blood) relations."

Sahih al-Bukhari 5099 - Book 67, Hadith 37

Narrated Ibn `Abbas:

It was said to the Prophet, "Won't you marry the daughter of Hamza?" He said, "She is my foster niece (brother's daughter). "

Sahih al-Bukhari 5100 - Book 67, Hadith 38

Narrated Um Habiba:

(daughter of Abu Sufyan) I said, "O Allah's Messenger (ﷺ)! Marry my sister. the daughter of Abu Sufyan." The Prophet (ﷺ) said, "Do you like that?" I replied, "Yes, for even now I am not your only wife and I like that my sister should share the good with me." The Prophet (ﷺ) said, "But that is not lawful for me." I said, We have heard that you want to marry the daughter of Abu Salama." He said, "(You mean) the daughter of Um Salama?" I said, "Yes." He said, "Even if she were not my step-daughter, she would be unlawful for me to marry as she is my foster niece. I and Abu Salama were suckled by Thuwaiba. So you should not present to me your daughters or your sisters (in marriage)." Narrated 'Urwa: Thuwaiba was the freed slave girl of Abu Lahb whom he had manumitted, and then she suckled the Prophet. When Abu Lahb died, one of his relatives saw him in a dream in a very bad state and asked him, "What have you encountered?" Abu Lahb said, "I have not found any rest since I left you, except that I have been given water to drink in this (the space between his thumb and other fingers) and that is because of my manumitting Thuwaiba."

Sahih al-Bukhari 5101 - Book 67, Hadith 39

Narrated `Aisha:

that the Prophet (ﷺ) entered upon her while a man was sitting with her. Signs of answer seemed to appear on his face as if he disliked that. She said, "Here is my (foster) brother." He said, "Be sure as to who is your foster brother, for foster suckling relationship is established only when milk is the only food of the child."

Sahih al-Bukhari 5102 - Book 67, Hadith 40

Narrated Aisha:

that Aflah the brother of Abu Al-Qu'ais, her foster uncle, came, asking permission to enter upon her after the Verse of Al-Hijab (the use of veils by women) was revealed. `Aisha added: I did not allow him to enter, but when Allah's Messenger (ﷺ) came, I told him what I had done, and he ordered me to give him permission.

Sahih al-Bukhari 5103 - Book 67, Hadith 41

Narrated `Uqba bin Al-Harith:

I married a woman and then a black lady came to us and said, "I have suckled you both (you and your wife)." So I came to the Prophet (ﷺ) and said, "I married so-and-so and then a black lady came to us and said to me, 'I have suckled both of you.' But I think she is a liar." The Prophet (ﷺ) turned his face away from me and I moved to face his face, and said, "She is a liar." The Prophet (ﷺ) said, "How (can you keep her as your wife) when that lady has said that she has suckled both of you? So abandon (i.e., divorce) her (your wife).

Sahih al-Bukhari 5104 - Book 67, Hadith 42

Ibn 'Abbas further said, "Seven types of marriages are unlawful because of blood relations, and seven because of marriage relations." Then Ibn 'Abbas recited the Verse:

"Forbidden for you (for marriages) are your mothers..." (4:23). 'Abdullah bin Ja'far married the daughter and wife of 'Ali at the same time (they were step-daughter and mother). Ibn Sirin said, "There is no harm in that." But Al-Hasan Al-Basri disapproved of it at first, but then said that there was no harm in it. Al-Hasan bin Al-Hasan bin 'Ali married two of his cousins in one night. Ja'far bin Zaid disapproved of that because of it would bring hatred (between the two cousins), but it is not unlawful, as Allah said, "Lawful to you are all others [beyond those (mentioned)]. (4:24). Ibn 'Abbas said: "If somebody commits illegal sexual intercourse with his wife's sister, his wife does not become unlawful for him." And narrated Abu Ja'far, "If a person commits homosexuality with a boy, then the mother of that boy is unlawful for him to marry." Narrated Ibn 'Abbas, "If one commits illegal sexual intercourse with his mother in law, then his married relation to his wife does not become unlawful." Abu Nasr reported to have said that Ibn 'Abbas in the above case, regarded his marital relation to his wife unlawful, but Abu Nasr is not known well for hearing Hadith from Ibn 'Abbas. Imran bin Hussain, Jabir b. Zaid, Al-Hasan and some other Iraqi's, are reported to have judged that his marital relations to his wife would be unlawful. In the above case Abu Hurairah said, "The marital relation to one's wife does not become unlawful except if one as had sexual intercourse (with her mother)." Ibn Al-Musaiyab, 'Urwa, and Az-Zuhri allows such person to keep his wife. 'Ali said, "His marital relations to his wife does not become unlawful."

Sahih al-Bukhari 5105 - Book 67, Hadith 43

Narrated Um Habiba:

I said, "O Allah's Messenger (ﷺ)! Do you like to have (my sister) the daughter of Abu Sufyan?" The Prophet (ﷺ) said, "What shall I do (with her)?" I said, "Marry her." He said, "Do you like that?" I said, "(Yes), for even now I am not your only wife, so I like that my sister should share you with me." He said, "She is not lawful for me (to marry)." I said, "We have heard that you want to marry." He said, "The daughter of Um Salama?" I said, "Yes." He said, "Even if she were not my stepdaughter, she should be unlawful for me to marry, for Thuwaiba suckled me and her father (Abu Salama). So you should neither present your daughters, nor your sisters, to me."

Sahih al-Bukhari 5106 - Book 67, Hadith 44

Narrated Um Habiba:

I said, "O Allah's Messenger (ﷺ)! Marry my sister, the daughter of Abu Sufyan." He said, "Do you like that?" I said, "Yes, for even now I am not your only wife; and the most beloved person to share the good with me is my sister." The Prophet (ﷺ) said, "But that is not lawful for me (i.e., to be married to two sisters at a time.)" I said, "O Allah's Messenger (ﷺ)! By Allah, we have heard that you want to marry Durra, the daughter of Abu Salama." He said, "You mean the daughter of Um Salama?" I said, "Yes." He said, "By Allah ! Even if she were not my stepdaughter, she would not be lawful for me to marry, for she is my foster niece, for Thuwaiba has suckled me and Abu Salama; so you should neither present your daughters, nor your sisters to me."

Sahih al-Bukhari 5107 - Book 67, Hadith 45

Narrated Jabir:

Allah's Messenger (ﷺ) forbade that a woman should be married to man along with her paternal or maternal aunt.

Sahih al-Bukhari 5108 - Book 67, Hadith 46

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "A woman and her paternal aunt should not be married to the same man; and similarly, a woman and her maternal aunt should not be married to the same man."

Sahih al-Bukhari 5109 - Book 67, Hadith 47

Narrated Abu Huraira:

The Prophet (ﷺ) forbade that a woman should be married to a man along with her paternal aunt or with her maternal aunt (at the same time). Az-Zuhri (the sub-narrator) said: There is a similar order for the paternal aunt of the father of one's wife, for 'Urwa told me that `Aisha said, "What is unlawful because of blood relations, is also unlawful because of the corresponding foster suckling relations."

Sahih al-Bukhari 5110, 5111 - Book 67, Hadith 48

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) forbade Ash-Shighar, which means that somebody marries his daughter to somebody else, and the latter marries his daughter to the former without paying Mahr.

Sahih al-Bukhari 5112 - Book 67, Hadith 49

Narrated Hisham's father:

Khaula bint Hakim was one of those ladies who presented themselves to the Prophet (ﷺ) for marriage. `Aisha said, "Doesn't a lady feel ashamed for presenting herself to a man?" But when the Verse: "(O Muhammad) You may postpone (the turn of) any of them (your wives) that you please,' (33.51) was revealed, " `Aisha said, 'O Allah's Messenger (ﷺ)! I do not see, but, that your Lord hurries in pleasing you.' "

Sahih al-Bukhari 5113 - Book 67, Hadith 50

Narrated Ibn `Abbas:

The Prophet (ﷺ) got married while he was in the state of Ihram.

Sahih al-Bukhari 5114 - Book 67, Hadith 51

Narrated `Ali:

I said to Ibn `Abbas, "During the battle of Khaibar the Prophet (ﷺ) forbade (Nikah) Al-Mut'a and the eating of donkey's meat."

Sahih al-Bukhari 5115 - Book 67, Hadith 52

Narrated Abu Jamra:

I heard Ibn `Abbas (giving a verdict) when he was asked about the Mut'a with the women, and he permitted it (Nikah-al-Mut'a). On that a freed slave of his said to him, "That is only when it is very badly needed and women are scarce." On that, Ibn `Abbas said, "Yes."

Sahih al-Bukhari 5116 - Book 67, Hadith 53

Narrated Jabir bin `Abdullah and Salama bin Al-Akwa`:

While we were in an army, Allah's Messenger (ﷺ) came to us and said, "You have been allowed to do the Mut'a (marriage), so do it."

Sahih al-Bukhari 5117, 5118 - Book 67, Hadith 54

Salama bin Al-Akwa` said:

Allah's Messenger (ﷺ)'s said, "If a man and a woman agree (to marry temporarily), their marriage should last for three nights, and if they like to continue, they can do so; and if they want to separate, they can do so." I do not know whether that was only for us or for all the people in general. Abu `Abdullah (Al-Bukhari) said: `Ali made it clear that the Prophet said, "The Mut'a marriage has been cancelled (made unlawful).

Sahih al-Bukhari 5119 - Book 67, Hadith 55

Narrated Thabit Al-Banani:

I was with Anas while his daughter was present with him. Anas said, "A woman came to Allah's Apostle and presented herself to him, saying, 'O Allah's Messenger (ﷺ), have you any need for me (i.e. would you like to marry me)?' "Thereupon Anas's daughter said, "What a shameless lady she was ! Shame! Shame!" Anas said, "She was better than you; she had a liking for the Prophet (ﷺ) so she presented herself for marriage to him."

Sahih al-Bukhari 5120 - Book 67, Hadith 56

Narrated Sahl bin Sa`d:

A woman presented herself to the Prophet (for marriage). A man said to him, "O Allah's Messenger (ﷺ)! (If you are not in need of her) marry her to me." The Prophet (ﷺ) said, "What have you got?" The man said, "I have nothing." The Prophet (ﷺ) said (to him), "Go and search for something) even if it were an iron ring." The man went and returned saying, "No, I have not found anything, not even an iron ring; but this is my (Izar) waist sheet, and half of it is for her." He had no Rida' (upper garment). The Prophet (ﷺ) said, "What will she do with your waist sheet? If you wear it, she will have nothing over her; and if she wears it, you will have nothing over you." So the man sat down and when he had sat a long time, he got up (to leave). When the Prophet (ﷺ) saw him (leaving), he called him back, or the man was called (for him), and he said to the man, "How much of the Qur'an do you know (by heart)?" The man replied I know such Sura and such Sura (by heart)," naming the Suras The Prophet (ﷺ) said, "I have married her to you for what you know of the Qur'an ."

Sahih al-Bukhari 5121 - Book 67, Hadith 57

Narrated `Abdullah bin `Umar:

`Umar bin Al-Khattab said, "When Hafsa bint `Umar became a widow after the death of (her husband) Khunais bin Hudhafa As-Sahmi who had been one of the companions of the Prophet, and he died at Medina. I went to `Uthman bin `Affan and presented Hafsa (for marriage) to him. He said, "I will think it over.' I waited for a few days, then he met me and said, 'It seems that it is not possible for me to marry at present.' " `Umar further said, "I met Abu Bakr As-Siddique and said to him, 'If you wish, I will marry my daughter Hafsa to you." Abu Bakr kept quiet and did not say anything to me in reply. I became more angry with him than with `Uthman. I waited for a few days and then Allah's Messenger (ﷺ) asked for her hand, and I gave her in marriage to him. Afterwards I met Abu Bakr who said, 'Perhaps you became angry with me when you presented Hafsa to me and I did not give you a reply?' I said, 'Yes.' Abu Bakr said, 'Nothing stopped me to respond to your offer except that I knew that Allah's Apostle had mentioned her, and I never wanted to let out the secret of Allah's Messenger (ﷺ). And if Allah's Apostle had refused her, I would have accepted her.' "

Sahih al-Bukhari 5122 - Book 67, Hadith 58

Narrated Zainab bint Salama:

Um Habiba said to Allah's Messenger (ﷺ) "We have heard that you want to marry Durra bint Abu-Salama." Allah's Messenger (ﷺ) said, "Can she be married along with Um Salama (her mother)? Even if I have not married Um Salama, she would not be lawful for me to marry, for her father is my foster brother."

Sahih al-Bukhari 5123 - Book 67, Hadith 59

Ibn `Abbas said:

"Hint your intention of marrying' is made by saying (to the widow) for example: "I want to marry, and I wish that Allah will make a righteous lady available for me.' " Al-Qasim said: One may say to the widow: 'I hold all respect for you, and I am interested in you; Allah will bring you much good, or something similar 'Ata said: One should hint his intention, and should not declare it openly. One may say: 'I have some need. Have good tidings. Praise be to Allah; you are fit to remarry.' She (the widow) may say in reply: I am listening to what you say,' but she should not make a promise. Her guardian should not make a promise (to somebody to get her married to him) without her knowledge. But if, while still in the Iddat period, she makes a promise to marry somebody, and he ultimately marries her, they are not to be separated by divorce (i.e., the marriage is valid).

Sahih al-Bukhari 5124 - Book 67, Hadith 60

Narrated `Aisha:

Allah's Messenger (ﷺ) said (to me), "You were shown to me in a dream. An angel brought you to me, wrapped in a piece of silken cloth, and said to me, 'This is your wife.' I removed the piece of cloth from your face, and there you were. I said to myself. 'If it is from Allah, then it will surely be.' "

Sahih al-Bukhari 5125 - Book 67, Hadith 61

Narrated Sahl bin Sa`d:

A woman came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! I have come to you to present myself to you (for marriage)." Allah's Messenger (ﷺ) glanced at her. He looked at her carefully and fixed his glance on her and then lowered his head. When the lady saw that he did not say anything, she sat down. A man from his companions got up and said, "O Allah's Messenger (ﷺ)! If you are not in need of her, then marry her to me." The Prophet (ﷺ) said, "Have you got anything to offer." The man said, 'No, by Allah, O Allah's Messenger (ﷺ)!" The Prophet (ﷺ) said (to him), "Go to your family and try to find something." So the man went and returned, saying, "No, by Allah, O Allah's Messenger (ﷺ)! I have not found anything." The Prophet said, "Go again and look for something, even if it were an iron ring." He went and returned, saying, "No, by Allah, O Allah's Messenger (ﷺ)! I could not find even an iron ring, but this is my Izar (waist sheet).' He had no Rida (upper garment). He added, "I give half of it to her." Allah's Messenger (ﷺ) said "What will she do with your Izar? If you wear it, she will have nothing over herself thereof (will be naked); and if she wears it, then you will have nothing over yourself thereof ' So the man sat for a long period and then got up (to leave). When Allah's Messenger (ﷺ) saw him leaving, he ordered that he e called back. When he came, the Prophet (ﷺ) asked (him), "How much of the Qur'an do you know (by heart)?" The man replied, I know such Sura and such Sura and such Sura," naming the suras. The Prophet (ﷺ) said, "Can you recite it by heart?" He said, 'Yes." The Prophet (ﷺ) said, "Go I let you marry her for what you know of the Qur'an (as her Mahr).

Sahih al-Bukhari 5126 - Book 67, Hadith 62

Narrated 'Urwa bin Az-Zubair:

'Aishah, the wife of the Prophet (ﷺ) told him that there were four types of marriage during Pre-Islamic period of Ignorance. One type was similar to that of the present day i.e. a man used to ask somebody else for the hand of a girl under his guardianship or for his daughter's hand, and give her Mahr and then marry her. The second type was that a man would say to his wife after she had become clean from her period. "Send for so-and-so and have sexual intercourse with him." Her husband would then keep awy from her and would never sleep with her till she got pregnant from the other man with whom she was sleeping. When her pregnancy became evident, he husband would sleep with her if he wished. Her husband did so (i.e. let his wife sleep with some other man) so that he might have a child of noble breed. Such marriage was called as Al-Istibda'. Another type of marriage was that a group of less than ten men would assemble and enter upon a woman, and all of them would have sexual relation with her. If she became pregnant and delivered a child and some days had passed after delivery, she would sent for all of them and none of them would refuse to come, and when they all gathered before her, she would say to them, "You (all) know waht you have done, and now I have given birth to a child. So, it is your child so-and-so!" naming whoever she liked, and her child would follow him and he could not refuse to take him. The fourth type of marriage was that many people would enter upon a lady and she would never refuse anyone who came to her. Those were the prostitutes who used to fix flags at their doors as sign, and he who would wished, could have sexual intercourse with them. If anyone of them got pregnant and delivered a child, then all those men would be gathered for her and they would call the Qa'if (persons skilled in recognizing the likeness of a child to his father) to them and would let the child follow the man (whom they recognized as his father) and she would let him adhere to him and be called his son. The man would not refuse all that. But when Muhammad (ﷺ) was sent with the Truth, he abolished all the types of marriages observed in pre-Islamic period of Ignorance except the type of marriage the people recognize today.

Sahih al-Bukhari 5127 - Book 67, Hadith 63

Narrated `Aisha:

(as regards the Verse): 'And about what is recited unto you in the Book, concerning orphan girls to whom you give not the prescribed portions and yet, whom you desire to marry.' (4.127) This Verse is about the female orphan who is under the guardianship of a man with whom she shares her property and he has more right over her (than anybody else) but does not like to marry her, so he prevents her, from marrying somebody else, lest he should share the property with him.

Sahih al-Bukhari 5128 - Book 67, Hadith 64

Narrated `Abdullah bin `Umar:

When Hafsa, `Umar's daughter became a widow because of the death of her (husband) Ibn Hudhafa As-Sahmi who was one of the companion of the Prophet (ﷺ) and the one of the Badr warriors and died at Medina, `Umar said, "I met `Uthman bin `Affan and gave him an offer, saying, 'If you wish, I will marry Hafsa to you.' He said. 'I will think it over' I waited for a few days, then he met me and said, 'I have made up my mind not to marry at present' "`Umar added, "Then I met Abu Bakr and said to him, 'If you wish, I will marry Hafsa to you.' "

Sahih al-Bukhari 5129 - Book 67, Hadith 65

Narrated Al-Hasan:

concerning the Verse: 'Do not prevent them' (2.232) Ma'qil bin Yasar told me that it was revealed in his connection. He said, "I married my sister to a man and he divorced her, and when her days of 'Idda (three menstrual periods) were over, the man came again and asked for her hand, but I said to him, 'I married her to you and made her your bed (your wife) and favored you with her, but you divorced her. Now you come to ask for her hand again? No, by Allah, she will never go back to you (again)!' That man was not a bad man and his wife wanted to go back to him. So Allah revealed this Verse: 'Do not prevent them.' (2.232) So I said, 'Now I will do it (let her go back to him), O Allah's Messenger (ﷺ)."So he married her to him again.

Sahih al-Bukhari 5130 - Book 67, Hadith 66

Narrated `Aisha:

(regarding His Statement): 'They ask your instruction concerning the women. Say: Allah instructs you about them ...' (4.127) It is about the female orphan who is under the guardianship of a man with whom she shares her property and he does not want to marry her and dislikes that someone else should marry her, lest he should share the property with him, so he prevents her from marrying. So Allah forbade such a guardian to do so (i.e. to prevent her from marrying).

Sahih al-Bukhari 5131 - Book 67, Hadith 67

Narrated Sahl bin Sa`d:

While we were sitting in the company of the Prophet (ﷺ) a woman came to him and presented herself (for marriage) to him. The Prophet (ﷺ) looked at her, lowering his eyes and raising them, but did not give a reply. One of his companions said, "Marry her to me O Allah's Messenger (ﷺ)!" The Prophet (ﷺ) asked (him), "Have you got anything?" He said, "I have got nothing." The Prophet (ﷺ) said, "Not even an iron ring?" He Sa`d, "Not even an iron ring, but I will tear my garment into two halves and give her one half and keep the other half." The Prophet; said, "No. Do you know some of the Qur'an (by heart)?" He said, "Yes." The Prophet (ﷺ) said, "Go, I have agreed to marry her to you with what you know of the Qur'an (as her Mahr)."

Sahih al-Bukhari 5132 - Book 67, Hadith 68

Narrated `Aisha:

that the Prophet (ﷺ) married her when she was six years old and he consummated his marriage when she was nine years old, and then she remained with him for nine years (i.e., till his death).

Sahih al-Bukhari 5133 - Book 67, Hadith 69

Narrated `Aisha:

that the Prophet (ﷺ) married her when she was six years old and he consummated his marriage when she was nine years old. Hisham said: I have been informed that `Aisha remained with the Prophet (ﷺ) for nine years (i.e. till his death).

Sahih al-Bukhari 5134 - Book 67, Hadith 70

Narrated Sahl bin Sa`d:

A woman came to Allah's Messenger (ﷺ) and said, "I present myself (to you) (for marriage). She stayed for a long while, then a man said, "If you are not in need of her then marry her to me." The Prophet (ﷺ) said, "Have you got anything m order to pay her Mahr?" He said, "I have nothing with me except my Izar (waist sheet)." The Prophet (ﷺ) said, "If you give her your Izar, you will have no Izar to wear, (so go) and search for something. He said, "I could not find anything." The Prophet (ﷺ) said, "Try (to find something), even if it were an iron ring But he was not able to find (even that) The Prophet (ﷺ) said (to him). "Do you memorize something of the Qur'an?" "Yes. ' he said, "such Sura and such Sura," naming those Suras The Prophet (ﷺ) said, "We have married her to you for what you know of the Qur'an (by heart).

Sahih al-Bukhari 5135 - Book 67, Hadith 71

Narrated Abu Huraira:

The Prophet (ﷺ) said, "A matron should not be given in marriage except after consulting her; and a virgin should not be given in marriage except after her permission." The people asked, "O Allah's Messenger (ﷺ)! How can we know her permission?" He said, "Her silence (indicates her permission).

Sahih al-Bukhari 5136 - Book 67, Hadith 72

Narrated `Aisha:

I said, "O Allah's Messenger (ﷺ)! A virgin feels shy." He said, "Her consent is (expressed by) her silence."

Sahih al-Bukhari 5137 - Book 67, Hadith 73

Narrated Khansa bint Khidam Al-Ansariya:

that her father gave her in marriage when she was a matron and she disliked that marriage. So she went to Allah's Messenger (ﷺ) and he declared that marriage invalid.

Sahih al-Bukhari 5138 - Book 67, Hadith 74

Narrated `Abdur-Rahman bin Yazid and Majammi bin Yazid:

The same ,Hadith above: A man called Khidam married a daughter of his (to somebody) against her consent. 'If you fear that you shall not be able to deal justly with the orphan girls then marry (other) women of your choice.' (4.3) And if somebody says to the guardian (of a woman), "Marry me to soand- so," and the guardian remained silent or said to him, "What have you got?" And the other said, "I have so much and so much (Mahr)," or kept quiet, and then the guardian said, "I have married her to you," then the marriage is valid (legal). This narration was told by Sahl on the authority of the Prophet.

Sahih al-Bukhari 5139 - Book 67, Hadith 75

Narrated 'Urwa bin Az-Zubair:

that he asked `Aisha, saying to her, "O Mother! (In what connection was this Verse revealed): 'If you fear that you shall not be able to deal justly with orphan girls (to the end of the verse) that your right hands possess?" (4.3) Aisha said, "O my nephew! It was about the female orphan under the protection of her guardian who was interested in her beauty and wealth and wanted to marry her with a little or reduced Mahr. So such guardians were forbidden to marry female orphans unless they deal with them justly and give their full Mahr; and they were ordered to marry women other than them." `Aisha added, "(Later) the people asked Allah's Messenger (ﷺ), for instructions, and then Allah revealed: 'They ask your instruction concerning the women . . . And yet whom you desire to marry.' (4.127) So Allah revealed to them in this Verse that-if a female orphan had wealth and beauty, they desired to marry her and were interested in her noble descent and the reduction of her Mahr; but if she was not desired by them because of her lack in fortune and beauty they left her and married some other woman. So, as they used to leave her when they had no interest in her, they had no right to marry her if they had the desire to do so, unless they deal justly with her and gave her a full amount of Mahr."

Sahih al-Bukhari 5140 - Book 67, Hadith 76

Narrated Sahl:

A woman came to the Prophet,, and presented herself to him (for marriage). He said, "I am not in need of women these days." Then a man said, "O Allah's Messenger (ﷺ)! Marry her to me." The Prophet (ﷺ) asked him, "What have you got?" He said, "I have got nothing." The Prophet (ﷺ) said, "Give her something, even an iron ring." He said, "I have got nothing." The Prophet (ﷺ) asked (him), "How much of the Qur'an do you know (by heart)?" He said, "So much and so much." The Prophet (ﷺ) said, "I have married her to you for what you know of the Qur'an."

Sahih al-Bukhari 5141 - Book 67, Hadith 77

Narrated Ibn `Umar:

The Prophet (ﷺ) decreed that one should not try to cancel a bargain already agreed upon between some other persons (by offering a bigger price). And a man should not ask for the hand of a girl who is already engaged to his Muslim brother, unless the first suitor gives her up, or allows him to ask for her hand.

Sahih al-Bukhari 5142 - Book 67, Hadith 78

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Beware of suspicion (about others), as suspicion is the falsest talk, and do not spy upon each other, and do not listen to the evil talk of the people about others' affairs, and do not have enmity with one another, but be brothers. And none should ask for the hand of a girl who is already engaged to his (Muslim) brother, but one should wait till the first suitor marries her or leaves her."

Sahih al-Bukhari 5143, 5144 - Book 67, Hadith 79

Narrated `Abdullah bin `Umar:

"When Hafsa became a widow," `Umar said, "I met Abu Bakr and said to him, 'If you wish I will marry Hafsa bint `Umar to you.' I waited for a few days then Allah's Messenger (ﷺ) asked for her hand. Later Abu Bakr met me and said, 'Nothing stopped me from returning to you concerning your offer except that I knew that Allah's Messenger (ﷺ) had mentioned (his wish to marry) her, and I could never let out the secret of Allah's Messenger (ﷺ) . If he had left her, I would have accepted her.' "

Sahih al-Bukhari 5145 - Book 67, Hadith 80

Narrated Ibn `Umar:

Two men came from the east and delivered speeches, and the Prophet (ﷺ) said, "Some eloquent speech has the in fluency of magic (e.g., some people refuse to do something and then a good eloquent speaker addresses them and then they agree to do that very thing after his speech). "

Sahih al-Bukhari 5146 - Book 67, Hadith 81

Narrated Ar-Rabi`:

(the daughter of Muawwidh bin Afra) After the consummation of my marriage, the Prophet (ﷺ) came and sat on my bed as far from me as you are sitting now, and our little girls started beating the tambourines and reciting elegiac verses mourning my father who had been killed in the battle of Badr. One of them said, "Among us is a Prophet who knows what will happen tomorrow." On that the Prophet said, "Leave this (saying) and keep on saying the verses which you had been saying before."

Sahih al-Bukhari 5147 - Book 67, Hadith 82

Narrated Anas:

`Abdur Rahman bin `Auf married a woman and gave her gold equal to the weight of a date stone (as Mahr). When the Prophet (ﷺ) noticed the signs of cheerfulness of the marriage (on his face) and asked him about it, he said, "I have married a woman and gave (her) gold equal to a date stone in weight (as Mahr).

Sahih al-Bukhari 5148 - Book 67, Hadith 83

Narrated Sahl bin Sa`d As-Sa`idi:

While I was (sitting) among the people in the company of Allah's Messenger (ﷺ) a woman stood up and said, "O Allah's Messenger (ﷺ)! She has given herself in marriage to you; please give your opinion of her." The Prophet did not give her any reply. She again stood up and said, "O Allah's Messenger (ﷺ)! She has given herself (in marriage) to you; so please give your opinion of her. The Prophet (ﷺ) did not give her any reply. She again stood up for the third time and said, "She has given herself in marriage to you: so give your opinion of her." So a man stood up and said, "O Allah's Messenger (ﷺ)! Marry her to me." The Prophet asked him, "Have you got anything?" He said, "No." The Prophet (ﷺ) said, "Go and search for something, even if it were an iron ring." The man went and searched and then returned saying, "I could not find anything, not even an iron ring." Then the Prophet (ﷺ) said, "Do you know something of the Qur'an (by heart)?" He replied, "I know (by heart) such Sura and such Sura." The Prophet (ﷺ) said, "Go! I have married her to you for what you know of the Qur'an (by heart).

Sahih al-Bukhari 5149 - Book 67, Hadith 84

Narrated Sahl bin Sa`d:

The Prophet (ﷺ) said to a man, "Marry, even with (a Mahr equal to) an iron ring."

Sahih al-Bukhari 5150 - Book 67, Hadith 85

Narrated `Uqba:

The Prophet (ﷺ) said: "The stipulations most entitled to be abided by are those with which you are given the right to enjoy the (women's) private parts (i.e. the stipulations of the marriage contract).

Sahih al-Bukhari 5151 - Book 67, Hadith 86

Narrated Abu Huraira:

The Prophet (ﷺ) said, "It is not lawful for a woman (at the time of wedding) to ask for the divorce of her sister (i.e. the other wife of her would-be husband) in order to have everything for herself, for she will take only what has been written for her."

Sahih al-Bukhari 5152 - Book 67, Hadith 87

Narrated Anas bin Malik:

`Abdur-Rahman bin `Auf came to Allah's Messenger (ﷺ) and he had marks of Sufra (yellow perfume). Allah's Messenger (ﷺ) asked him (about those marks). `AbdurRahman bin `Auf told him that he had married a woman from the Ansar. The Prophet (ﷺ) asked, "How much Mahr did you pay her?" He said, "I paid gold equal to the weight of a date stone." Allah's Messenger (ﷺ) said to him, "Give a wedding banquet, even if with one sheep."

Sahih al-Bukhari 5153 - Book 67, Hadith 88

Narrated Anas:

The Prophet (ﷺ) offered a wedding banquet on the occasion of his marriage to Zainab, and provided a good meal for the Muslims. Then he went out as was his custom on marrying, he came to the dwelling places of the mothers of the Believers (i.e. his wives) invoking good (on them), and they were invoking good (on him). Then he departed (and came back) and saw two men (still sitting there). So he left again. I do not remember whether I informed him or he was informed (by somebody else) of their departure).

Sahih al-Bukhari 5154 - Book 67, Hadith 89

Narrated Anas:

The Prophet (ﷺ) saw the traces of Sufra (yellow perfume) on `Abdur-Rahman bin `Auf and said, "What is this?" `Abdur-Rahman, said, "I have married a woman and have paid gold equal to the weight of a datestone (as her Mahr). The Prophet (ﷺ) said to him, "May Allah bless you: Offer a wedding banquet even with one sheep."

Sahih al-Bukhari 5155 - Book 67, Hadith 90

Narrated `Aisha:

When the Prophet (ﷺ) married me, my mother came to me and made me enter the house where I saw some women from the Ansar who said, "May you prosper and have blessings and have good omen."

Sahih al-Bukhari 5156 - Book 67, Hadith 91

Narrated Abu Huraira:

The Prophet (ﷺ) said, "A prophet among the prophets went for a military expedition and said to his people: "A man who has married a lady and wants to consummate his marriage with her and he has not done so yet, should not accompany me.' "

Sahih al-Bukhari 5157 - Book 67, Hadith 92

Narrated 'Urwa:

The Prophet (ﷺ) wrote the (marriage contract) with `Aisha while she was six years old and consummated his marriage with her while she was nine years old and she remained with him for nine years (i.e. till his death).

Sahih al-Bukhari 5158 - Book 67, Hadith 93

Narrated Anas:

The Prophet (ﷺ) stayed for three days at a place between Khaibar and Medina, and there he consummated his marriage with Safiyya bint Huyay. I invited the Muslims to a banquet which included neither meat nor bread. The Prophet (ﷺ) ordered for the leather dining sheets to be spread, and then dates, dried yogurt and butter were provided over it, and that was the Walima (banquet) of the Prophet. The Muslims asked whether Safiyya would be considered as his wife or as a slave girl of what his right hands possessed. Then they said, "If the Prophet (ﷺ) screens her from the people, then she Is the Prophet's wife but if he does not screen her, then she is a slave girl." So when the Prophet (ﷺ) proceeded, he made a place for her (on the camel) behind him and screened her from people.

Sahih al-Bukhari 5159 - Book 67, Hadith 94

Narrated Aisha:

When the Prophet (ﷺ) married me, my mother came to me and made me enter the house (of the Prophet) and nothing surprised me but the coming of Allah's Messenger (ﷺ) to me in the forenoon.

Sahih al-Bukhari 5160 - Book 67, Hadith 95

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) said, "Did you get Anmat?" I said, 'O Allah's Messenger (ﷺ)! From where can we have Anmat?" The Prophet (ﷺ) said, "Soon you will have them (Anmat).

Sahih al-Bukhari 5161 - Book 67, Hadith 96

Narrated 'Aisha:

that she prepared a lady for a man from the Ansar as his bride and the Prophet said, "O 'Aisha! Haven't you got any amusement (during the marriage ceremony) as the Ansar like amusement?"

Sahih al-Bukhari 5162 - Book 67, Hadith 97

Narrated Anas bin Malik:

"Whenever the Prophet (ﷺ) passed by (my mother Um-Sulaim) he used to enter her and greet her. Anas further said: Once the Prophet (ﷺ) way a bridegroom during his marriage with Zainab, Um Sulaim said to me, "Let us give a gift to Allah's Messenger (ﷺ) ." I said to her, "Do it." So she prepared Haisa (a sweet dish) made from dates, butter and dried yoghurt and she sent it with me to him. I took it to him and he said, "Put it down," and ordered me to call some men whom he named, and to invite whomever I would meet. I did what he ordered me to do, and when I returned, I found the house crowded with people and saw the Prophet (ﷺ) keeping his hand over the Haisa and saying over it whatever Allah wished (him to say). Then he called the men in batches of ten to eat of it, and he said to them, "Mention the Name of Allah, and each man should eat of the dish the nearest to him." When all of them had finished their meals, some of them left and a few remained there talking, over which I felt unhappy. Then the Prophet (ﷺ) went out towards the dwelling places (of his wives) and I too, went out after him and told him that those people had left. Then he returned and entered his dwelling place and let the curtains fall while I was in (his) dwelling place, and he was reciting the Verses:-- 'O you who believe! Enter not the Prophet's house until leave is given you for a meal, (and then) not (as early as) to what for its preparation. But when you are invited, enter, and when you have taken your meals, disperse without sitting for a talk. Verily such (behavior) annoys the Prophet; and he would be shy of (asking) you (to go), but Allah is not shy of (telling you) the Truth.' (33-53) Abu Uthman said: Anas said, "I served the Prophet for ten years."

Sahih al-Bukhari 5163 - Book 67, Hadith 98

Narrated `Aisha:

That she borrowed a necklace from Asma' and then it got lost. So Allah's Messenger (ﷺ) sent some people from his companions in search of it. In the meantime the stated time for the prayer became due and they offered their prayer without ablution. When they came to the Prophet, they complained about it to him, so the Verse regarding Tayammum was revealed . Usaid bin Hudair said, "(O `Aisha!) may Allah bless you with a good reward, for by Allah, never did a difficulty happen in connection with you, but Allah made an escape from it for you, and brought Allah's Blessings for the Muslims."

Sahih al-Bukhari 5164 - Book 67, Hadith 99

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "If anyone of you, when having sexual intercourse with his wife, says: Bismillah, Allahumma jannibni-Sh-Shaitan wa jannib-ish-Shaitan ma razaqtana, and if it is destined that they should have a child, then Satan will never be able to harm him."

Sahih al-Bukhari 5165 - Book 67, Hadith 100

Narrated Anas bin Malik:

I was ten years old when Allah's Messenger (ﷺ) arrived at Medina. My mother and aunts used to urge me to serve the Prophet (ﷺ) regularly, and I served him for ten years. When the Prophet (ﷺ) died I was twenty years old, and I knew about the order of Al-Hijab (veiling of ladies) more than any other person when it was revealed. It was revealed for the first time when Allah's Messenger (ﷺ) had consummated his marriage with Zainab bint Jahsh. When the day dawned, the Prophet (ﷺ) was a bridegroom and he invited the people to a banquet, so they came, ate, and then all left except a few who remained with the Prophet (ﷺ) for a long time. The Prophet (ﷺ) got up and went out, and I too went out with him so that those people might leave too. The Prophet (ﷺ) proceeded and so did I, till he came to the threshold of `Aisha's dwelling place. Then thinking that these people have left by then, he returned and so did I along with him till he entered upon Zainab and behold, they were still sitting and had not gone. So the Prophet (ﷺ) again went away and I went away along with him. When we reached the threshold of `Aisha's dwelling place, he thought that they had left, and so he returned and I too, returned along with him and found those people had left. Then the Prophet (ﷺ) drew a curtain between me and him, and the Verses of Al-Hijab were revealed.

Sahih al-Bukhari 5166 - Book 67, Hadith 101

Narrated Anas:

When `Abdur-Rahman bin `Auf married an Ansari woman, the Prophet (ﷺ) asked him, "How much Mahr did you give her?" `Abdur-Rahman said, "Gold equal to the weight of a date stone." Anas added: When they (i.e. the Prophet (ﷺ) and his companions) arrived at Medina, the emigrants stayed at the Ansar's houses. `Abdur-Rahman bin `Auf stayed at Sa`d bin Ar-Rabi's house. Sa`d said to `Abdur- Rahman, "I will divide and share my property with you and will give one of my two wives to you." `Abdur-Rahman said, "May Allah bless you, your wives and property (I am not in need of that; but kindly show me the way to the market)." So `Abdur-Rahman went to the market and traded there gaining a profit of some dried yoghurt and butter, and married (an Ansari woman). The Prophet (ﷺ) said to him, "Give a banquet, even if with one sheep."

Sahih al-Bukhari 5167 - Book 67, Hadith 102

Narrated Anas:

The Prophet (ﷺ) did not give a better wedding banquet on the occasion of marrying any of his wives than the one he gave on marrying Zainab, and that banquet was with (consisted of) one sheep.

Sahih al-Bukhari 5168 - Book 67, Hadith 103

Narrated Anas:

Allah's Messenger (ﷺ) manumitted Safiyya and then married her, and her Mahr was her manumission, and he gave a wedding banquet with Hais (a sort of sweet dish made from butter, cheese and dates).

Sahih al-Bukhari 5169 - Book 67, Hadith 104

Narrated Anas:

The Prophet (ﷺ) consummated his marriage with a woman (Zainab), so he sent me to invite men to the meals.

Sahih al-Bukhari 5170 - Book 67, Hadith 105

Narrated Thabit:

The marriage of Zainab bint Jahash was mentioned in the presence of Anas and he said, "I did not see the Prophet (ﷺ) giving a better banquet on marrying any of his wives than the one he gave on marrying Zainab. He then gave a banquet with one sheep."

Sahih al-Bukhari 5171 - Book 67, Hadith 106

Narrated Safiyya bint Shaiba:

The Prophet (ﷺ) gave a banquet with two Mudds of barley on marrying some of his wives. (1 Mudd= 1 3/4 of a kilogram) .

Sahih al-Bukhari 5172 - Book 67, Hadith 107

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "If anyone of you is invites to a wedding banquet, he must go for it (accept the invitation) ."

Sahih al-Bukhari 5173 - Book 67, Hadith 108

Narrated Abu Musa:

The Prophet (ﷺ) said, "Set the captives free, accept the invitation (to a wedding banquet), and visit the patients."

Sahih al-Bukhari 5174 - Book 67, Hadith 109

Narrated Al-Bara' bin `Azib:

The Prophet (ﷺ) ordered us to do seven (things) and forbade us from seven. He ordered us to visit the patients, to follow the funeral procession, to reply to the sneezer (i.e., say to him, 'Yarhamuka-l-lah (May Allah bestow His Mercy upon you), if he says 'Al-hamduli l-lah' (Praise be to Allah), to help others to fulfill their oaths, to help the oppressed, to greet (whomever one should meet), and to accept the invitation (to a wedding banquet). He forbade us to wear golden rings, to use silver utensils, to use Maiyathir (cushions of silk stuffed with cotton and placed under the rider on the saddle), the Qasiyya (linen clothes containing silk brought from an Egyptian town), the Istibraq (thick silk) and the Dibaj (another kind of silk). (See Hadith No. 539 and 753).

Sahih al-Bukhari 5175 - Book 67, Hadith 110

Narrated Sahl bin Sa`d:

Abu Usaid As-Sa'di invited Allah's Messenger (ﷺ) to his wedding party and his wife who was the bride, served them on that day. Do you know what drink she gave Allah's Messenger (ﷺ)? She had soaked some dates for him (in water) overnight, and when he had finished his meal she gave him that drink (of soaked dates).

Sahih al-Bukhari 5176 - Book 67, Hadith 111

Narrated Abu Huraira:

The worst food is that of a wedding banquet to which only the rich are invited while the poor are not invited. And he who refuses an invitation (to a banquet) disobeys Allah and His Apostle .

Sahih al-Bukhari 5177 - Book 67, Hadith 112

Narrated Abu Huraira:

The Prophet (ﷺ) said, "If I am invited to a meal of trotters I will accept it; and if I am given a trotter as a present I will accept it."

Sahih al-Bukhari 5178 - Book 67, Hadith 113

Narrated Nafi`:

`Abdullah bin `Umar said, "Allah's Messenger (ﷺ) said, 'Accept the marriage invitation if you are invited to it.' " Ibn `Umar used to accept the invitation whether to a wedding banquet or to any other party, even when he was fasting.

Sahih al-Bukhari 5179 - Book 67, Hadith 114

Narrated Anas bin Malik:

Once the Prophet (ﷺ) saw some women and children coming from a wedding party. He got up energetically and happily and said, "By Allah! You (i.e., the Ansar) are the most beloved of all people to me."

Sahih al-Bukhari 5180 - Book 67, Hadith 115

Narrated Aisha:

(the wife of the Prophet) I bought a cushion having on it pictures (of animals). When Allah's Messenger (ﷺ) saw it, he stood at the door and did not enter. I noticed the sign of disapproval on his face and said, "O Allah's Messenger (ﷺ)! I repent to Allah and His Apostle. What sin have I committed?' Allah's Messenger (ﷺ) said. "What is this cushion?" I said, "I have bought it for you so that you may sit on it and recline on it." Allah's Messenger (ﷺ) said, "The makers of these pictures will be punished on the Day of Resurrection, and it will be said to them, 'Give life to what you have created (i.e., these pictures).' " The Prophet (ﷺ) added, "The Angels of (Mercy) do not enter a house in which there are pictures (of animals).

Sahih al-Bukhari 5181 - Book 67, Hadith 116

Narrated Sahl:

When Abu Usaid As-Sa`idi got married, he invited the Prophet (ﷺ) and his companions. None prepared the food for them and brought it to them but his wife. She soaked some dates in water in a stone pot overnight, and when the Prophet (ﷺ) had finished his food, she provided him with that drink (of soaked dates).

Sahih al-Bukhari 5182 - Book 67, Hadith 117

Narrated Sahl bin Sa`d:

Abu Usaid As-Sa`idi invited the Prophet (ﷺ) to his wedding party and his wife served him on that day, and she was the bride. She said (or Sahl said), "Do you know what she soaked for Allah's Messenger (ﷺ)? She soaked some dates for him (in water) in a drinking bowl overnight."

Sahih al-Bukhari 5183 - Book 67, Hadith 118

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The woman is like a rib; if you try to straighten her, she will break. So if you want to get benefit from her, do so while she still has some crookedness."

Sahih al-Bukhari 5184 - Book 67, Hadith 119

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Whoever believes in Allah and the Last Day should not hurt (trouble) his neighbor. And I advise you to take care of the women, for they are created from a rib and the most crooked portion of the rib is its upper part; if you try to straighten it, it will break, and if you leave it, it will remain crooked, so I urge you to take care of the women."

Sahih al-Bukhari 5185, 5186 - Book 67, Hadith 120

Narrated Ibn `Umar:

During the lifetime of the Prophet (ﷺ) we used to avoid chatting leisurely and freely with our wives lest some Divine inspiration might be revealed concerning us. But when the Prophet (ﷺ) had died, we started chatting leisurely and freely (with them).

Sahih al-Bukhari 5187 - Book 67, Hadith 121

Narrated `Abdullah bin `Umar:

The Prophet (ﷺ) said, "Everyone of you is a guardian and everyone of you is responsible (for his wards). A ruler is a guardian and is responsible(for his subjects); a man is a guardian of his family and responsible (for them); a wife is a guardian of her husband's house and she is responsible (for it), a slave is a guardian of his master's property and is responsible (for that). Beware! All of you are guardians and are responsible (for your wards).

Sahih al-Bukhari 5188 - Book 67, Hadith 122

Narrated `Aisha:

Eleven women sat (at a place) and promised and contracted that they would not conceal anything of the news of their husbands. The first one said, "My husband is like the meat of a slim weak camel which is kept on the top of a mountain which is neither easy to climb, nor is the meat fat, so that one might put up with the trouble of fetching it." The second one said, "I shall not relate my husband's news, for I fear that I may not be able to finish his story, for if I describe him, I will mention all his defects and bad traits." The third one said, "My husband, the "too-tall"! if I describe him (and he hears of that) he will divorce me, and if I keep quiet, he will keep me hanging (neither divorcing me nor treating me as a wife)." The fourth one said, "My husband is (moderate in temper) like the night of Tihama: neither hot nor cold; I am neither afraid of him, nor am I discontented with him." The fifth one said, "My husband, when entering (the house) is a leopard (sleeps a lot), and when going out, is a lion (boasts a lot). He does not ask about whatever is in the house." The sixth one said, "If my husband eats, he eats too much (leaving the dishes empty), and if he drinks he leaves nothing; if he sleeps he sleeps he rolls himself (alone in our blankets); and he does not insert his palm to inquire about my feelings." The seventh one said, "My husband is a wrong-doer or weak and foolish. All the defects are present in him. He may injure your head or your body or may do both." The eighth one said, "My husband is soft to touch like a rabbit and smells like a Zarnab (a kind of good smelling grass)." The ninth one said, "My husband is a tall generous man wearing a long strap for carrying his sword. His ashes are abundant (i.e. generous to his guests) and his house is near to the people (who would easily consult him)." The tenth one said, "My husband is Malik (possessor), and what is Malik? Malik is greater than whatever I say about him. (He is beyond and above all praises which can come to my mind). Most of his camels are kept at home (ready to be slaughtered for the guests) and only a few are taken to the pastures. When the camels hear the sound of the lute (or the tambourine) they realize that they are going to be slaughtered for the guests." The eleventh one said, "My husband is Abu Zar` and what is Abu Zar` (i.e., what should I say about him)? He has given me many ornaments and my ears are heavily loaded with them and my arms have become fat (i.e., I have become fat). And he has pleased me, and I have become so happy that I feel proud of myself. He found me with my family who were mere owners of sheep and living in poverty, and brought me to a respected family having horses and camels and threshing and purifying grain. Whatever I say, he does not rebuke or insult me. When I sleep, I sleep till late in the morning, and when I drink water (or milk), I drink my

fill. The mother of Abu Zar and what may one say in praise of the mother of Abu Zar? Her saddle bags were always full of provision and her house was spacious. As for the son of Abu Zar, what may one say of the son of Abu Zar? His bed is as narrow as an unsheathed sword and an arm of a kid (of four months) satisfies his hunger. As for the daughter of Abu Zar, she is obedient to her father and to her mother. She has a fat well-built body and that arouses the jealousy of her husband's other wife. As for the (maid) slave girl of Abu Zar, what may one say of the (maid) slavegirl of Abu Zar? She does not uncover our secrets but keeps them, and does not waste our provisions and does not leave the rubbish scattered everywhere in our house." The eleventh lady added, "One day it so happened that Abu Zar went out at the time when the milk was being milked from the animals, and he saw a woman who had two sons like two leopards playing with her two breasts. (On seeing her) he divorced me and married her. Thereafter I married a noble man who used to ride a fast tireless horse and keep a spear in his hand. He gave me many things, and also a pair of every kind of livestock and said, Eat (of this), O Um Zar, and give provision to your relatives." She added, "Yet, all those things which my second husband gave me could not fill the smallest utensil of Abu Zar's." `Aisha then said: Allah's Messenger (ﷺ) said to me, "I am to you as Abu Zar was to his wife Um Zar."

Sahih al-Bukhari 5189 - Book 67, Hadith 123

Narrated 'Urwa:

Aisha said, "While the Ethiopians were playing with their small spears, Allah's Messenger (ﷺ) screened me behind him and I watched (that display) and kept on watching till I left on my own." So you may estimate of what age a little girl may listen to amusement.

Sahih al-Bukhari 5190 - Book 67, Hadith 124

Narrated Ibn `Abbas:

I had been eager to ask `Umar bin Al-Khattab about the two ladies from among the wives of the Prophet regarding whom Allah said 'If you two (wives of the Prophet (ﷺ) namely Aisha and Hafsa) turn in repentance to Allah, your hearts are indeed so inclined (to oppose what the Prophet (ﷺ) likes). (66.4) till `Umar performed the Hajj and I too, performed the Hajj along with him. (On the way) `Umar went aside to answer the call of nature, and I also went aside along with him carrying a tumbler full of water, and when `Umar had finished answering the call of nature, I poured water over his hands and he performed the ablution. Then I said to him, "O chief of the Believers! Who were the two ladies from among the wives of the Prophet (ﷺ) regarding whom Allah said: 'If you two (wives of the Prophet) turn in repentance to Allah your hearts are indeed so inclined (to oppose what the Prophet (ﷺ) likes)?" (66.4) He said, "I am astonished at your question, O Ibn `Abbas. They were `Aisha and Hafsa." Then `Umar went on narrating the Hadith and said, "I and an Ansari neighbor of mine from Bani Umaiyya bin Zaid who used to live in `Awali-al-Medina, used to visit the Prophet (ﷺ) in turn. He used to go one day and I another day. When I went, I would bring him the news of what had happened that day regarding the Divine Inspiration and other things, and when he went, he used to do the same for me. We, the people of Quraish used to have the upper hand over our wives, but when we came to the Ansar, we found that their women had the upper hand over their men, so our women also started learning the ways of the Ansari women. I shouted at my wife and she retorted against me and I disliked that she should answer me back. She said to me, 'Why are you so surprised at my answering you back? By Allah, the wives of the Prophet answer him back and some of them may leave (does not speak to) him throughout the day till the night.' The (talk) scared me and I said to her, 'Whoever has done so will be ruined!' Then I proceeded after dressing myself, and entered upon Hafsa and said to her, 'Does anyone of you keep the Prophet (ﷺ) angry till night?' She said, 'Yes.' I said, 'You are a ruined losing person! Don't you fear that Allah may get angry for the anger of Allah's Messenger (ﷺ) and thus you will be ruined? So do not ask more from the Prophet (ﷺ) and do not answer him back and do not give up talking to him. Ask me whatever you need and do not be tempted to imitate your neighbor (i.e., `Aisha) in her manners for she is more charming than you and more beloved to the Prophet (ﷺ) ." `Umar added,"At that time a talk was circulating among us that (the tribe of) Ghassan were preparing their horses to invade us. My Ansari companion, on the day of his turn, went (to the town) and returned to us at night and knocked at my door violently and asked if I

was there. I became horrified and came out to him. He said, 'Today a great thing has happened.' I asked, 'What is it? Have (the people of) Ghassan come?' He said, 'No, but (What has happened) is greater and more horrifying than that: Allah's Messenger (ﷺ); has divorced his wives. `Umar added, "The Prophet (ﷺ) kept away from his wives and I said "Hafsa is a ruined loser.' I had already thought that most probably this (divorce) would happen in the near future. So I dressed myself and offered the morning prayer with the Prophet (ﷺ) and then the Prophet; entered an upper room and stayed there in seclusion. I entered upon Hafsa and saw her weeping. I asked, 'What makes you weep? Did I not warn you about that? Did the Prophet (ﷺ) divorce you all?' She said, 'I do not know. There he is retired alone in the upper room.' I came out and sat near the pulpit and saw a group of people sitting around it and some of them were weeping. I sat with them for a while but could not endure the situation, so I went to the upper room where the Prophet; was and said to a black slave of his, 'Will you get the permission (of the Prophet (ﷺ)) for `Umar (to enter)?' The slave went in, talked to the Prophet (ﷺ) about it and then returned saying, 'I have spoken to the Prophet (ﷺ) and mentioned you but he kept quiet.' Then I returned and sat with the group of people sitting near the pulpit. but I could not bear the situation and once again I said to the slave, 'Will you get the permission for `Umar?' He went in and returned saying, 'I mentioned you to him but he kept quiet.' So I returned again and sat with the group of people sitting near the pulpit, but I could not bear the situation, and so I went to the slave and said, 'Will you get the permission for `Umar?' He went in and returned to me saying, 'I mentioned you to him but he kept quiet.' When I was leaving, behold! The slave called me, saying, 'The Prophet (ﷺ) has given you permission.' Then I entered upon Allah's Messenger (ﷺ) and saw him Lying on a bed made of stalks of date palm leaves and there was no bedding between it and him. The stalks left marks on his side and he was leaning on a leather pillow stuffed with date-palm fires. I greeted him and while still standing I said, 'O Allah's Apostle! Have you divorced your wives?' He looked at me and said, 'No.' I said, 'Allah Akbar!' And then, while still standing, I said chatting, 'Will you heed what I say, O Allah's Messenger (ﷺ)? We, the people of Quraish used to have power over our women, but when we arrived at Medina we found that the men (here) were overpowered by their women.' The Prophet (ﷺ) smiled and then I said to him, 'Will you heed what I say, O Allah's Messenger (ﷺ)? I entered upon Hafsa and said to her, "Do not be tempted to imitate your companion (`Aisha), for she is more charming than you and more beloved to the Prophet.' " The Prophet (ﷺ) smiled for a second time. When I saw him smiling, I sat down. Then I looked around his house, and

by Allah, I could not see anything of importance in his house except three hides, so I said, 'O Allah's Messenger (ﷺ)! Invoke Allah to make your followers rich, for the Persians and the Romans have been made prosperous and they have been given (the pleasures of the world), although they do not worship Allah.' Thereupon the Prophet (ﷺ) sat up as he was reclining. and said, 'Are you of such an opinion, O the son of Al-Khattab? These are the people who have received the rewards for their good deeds in this world.' I said, 'O Allah's Messenger (ﷺ)! Ask Allah to forgive me.' Then the Prophet (ﷺ) kept away from his wives for twenty-nine days because of the story which Hafsa had disclosed to `Aisha. The Prophet (ﷺ) had said, 'I will not enter upon them (my wives) for one month,' because of his anger towards them, when Allah had admonished him. So, when twenty nine days had passed, the Prophet (ﷺ) first entered upon `Aisha. `Aisha said to him, 'O Allah's Messenger (ﷺ)! You had sworn that you would not enter upon us for one month, but now only twenty-nine days have passed, for I have been counting them one by one.' The Prophet (ﷺ) said, 'The (present) month is of twenty nine days.' `Aisha added, 'Then Allah revealed the Verses of the option. (2) And out of all his-wives he asked me first, and I chose him.' Then he gave option to his other wives and they said what `Aisha had said . " (1) The Prophet, ' had decided to abstain from eating a certain kind of food because of a certain event, so Allah blamed him for doing so. Some of his wives were the cause of him taking that decision, therefore he deserted them for one month. See Qur'an: (66.4)

Sahih al-Bukhari 5191 - Book 67, Hadith 125

Narrated Abu Huraira:

The Prophet (ﷺ) said, "A woman should not fast (optional fasts) except with her husband's permission if he is at home (staying with her).

Sahih al-Bukhari 5192 - Book 67, Hadith 126

Narrated Abu Huraira:

The Prophet (ﷺ) said, "If a man Invites his wife to sleep with him and she refuses to come to him, then the angels send their curses on her till morning."

Sahih al-Bukhari 5193 - Book 67, Hadith 127

Narrated Abu Huraira:

The Prophet (ﷺ) said, "If a woman spends the night deserting her husband's bed (does not sleep with him), then the angels send their curses on her till she comes back (to her husband).

Sahih al-Bukhari 5194 - Book 67, Hadith 128

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "It is not lawful for a lady to fast (Nawafil) without the permission of her husband when he is at home; and she should not allow anyone to enter his house except with his permission; and if she spends of his wealth (on charitable purposes) without being ordered by him, he will get half of the reward."

Sahih al-Bukhari 5195 - Book 67, Hadith 129

Narrated Usama:

The Prophet (ﷺ) said, "I stood at the gate of Paradise and saw that the majority of the people who entered it were the poor, while the wealthy were stopped at the gate (for the accounts). But the companions of the Fire were ordered to be taken to the Fire. Then I stood at the gate of the Fire and saw that the majority of those who entered it were women."

Sahih al-Bukhari 5196 - Book 67, Hadith 130

Narrated `Abdullah bin `Abbas:

During the lifetime of Allah's Messenger (ﷺ), the sun eclipsed. Allah's Messenger (ﷺ) offered the prayer of (the) eclipse) and so did the people along with him. He performed a long Qiyam (standing posture) during which Surat-al-Baqara could have been recited; then he performed a pro-longed bowing, then raised his head and stood for a long time which was slightly less than that of the first Qiyam (and recited Qur'an). Then he performed a prolonged bowing again but the period was shorter than the period of the first bowing, then he stood up and then prostrated. Again he stood up, but this time the period of standing was less than the first standing. Then he performed a prolonged bowing but of a lesser duration than the first, then he stood up again for a long time but for a lesser duration than the first. Then he performed a prolonged bowing but of lesser duration than the first, and then he again stood up, and then prostrated and then finished his prayer. By then the sun eclipse had cleared. The Prophet (ﷺ) then said, "The sun and the moon are two signs among the signs of Allah, and they do not eclipse because of the death or birth of someone, so when you observe the eclipse, remember Allah (offer the eclipse prayer)." They (the people) said, "O Allah's Messenger (ﷺ)! We saw you stretching your hand to take something at this place of yours, then we saw you stepping backward." He said, "I saw Paradise (or Paradise was shown to me), and I stretched my hand to pluck a bunch (of grapes), and had I plucked it, you would have eaten of it as long as this world exists. Then I saw the (Hell) Fire, and I have never before, seen such a horrible sight as that, and I saw that the majority of its dwellers were women." The people asked, "O Allah's Messenger (ﷺ)! What is the reason for that?" He replied, "Because of their ungratefulness." It was said. "Do they disbelieve in Allah (are they ungrateful to Allah)?" He replied, "They are not thankful to their husbands and are ungrateful for the favors done to them. Even if you do good to one of them all your life, when she seems some harshness from you, she will say, "I have never seen any good from you.' "

Sahih al-Bukhari 5197 - Book 67, Hadith 131

Narrated `Imran:

The Prophet (ﷺ) said, "I looked at Paradise and saw that the majority of its residents were the poor; and I looked at the (Hell) Fire and saw that the majority of its residents were women."

Sahih al-Bukhari 5198 - Book 67, Hadith 132

Narrated `Abdullah bin `Amr bin Al-`As:

Allah's Messenger (ﷺ) said, "O `Abdullah! Have I not been formed that you fast all the day and stand in prayer all night?" I said, "Yes, O Allah's Messenger (ﷺ)!" He said, "Do not do that! Observe the fast sometimes and also leave them (the fast) at other times; stand up for the prayer at night and also sleep at night. Your body has a right over you, your eyes have a right over you and your wife has a right over you."

Sahih al-Bukhari 5199 - Book 67, Hadith 133

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "All of you are guardians and are responsible for your wards. The ruler is a guardian and the man is a guardian of his family; the lady is a guardian and is responsible for her husband's house and his offspring; and so all of you are guardians and are responsible for your wards."

Sahih al-Bukhari 5200 - Book 67, Hadith 134

Narrated Anas:

Allah's Messenger (ﷺ) took an oath that he would not visit his wives for one month, and he sat in an upper room belonging to him. Then, on the twenty ninth day he came down. It was said, "O Allah's Messenger (ﷺ)! You had taken an oath not to visit your wives for one month." He said, "The (present) month is of twenty-nine days."

Sahih al-Bukhari 5201 - Book 67, Hadith 135

Narrated Um Salama:

The Prophet (ﷺ) took an oath that he would not enter upon some of his wives for one month. But when twenty nine days had elapsed, he went to them in the morning or evening. It was said to him, "O Allah's Prophet! You had taken an oath that you would not enter upon them for one month." He replied, "The month can be of twenty nine days."

Sahih al-Bukhari 5202 - Book 67, Hadith 136

Narrated Ibn `Abbas:

One morning we saw the wives of the Prophet (ﷺ) weeping, and everyone of them had her family with her, I went to the mosque and found that it was crowded with people. Then `Umar bin Al-Khattab came and went up to the Prophet (ﷺ) who was in his upper room. He greeted him but nobody answered. He greeted again, but nobody answered. Then the gatekeeper called him and he entered upon the Prophet, and asked, "Have you divorced your wives?" The Prophet, said, "No, but I have taken an oath not to go to them for one month." So the Prophet (ﷺ) stayed away (from his wives) for twenty nine days and then entered upon them.

Sahih al-Bukhari 5203 - Book 67, Hadith 137

Narrated `Abdullah bin Zam`a:

The Prophet (ﷺ) said, "None of you should flog his wife as he flogs a slave and then have sexual intercourse with her in the last part of the day."

Sahih al-Bukhari 5204 - Book 67, Hadith 138

Narrated `Aisha:

An Ansari woman gave her daughter in marriage and the hair of the latter started falling out. The Ansari women came to the Prophet (ﷺ) and mentioned that to him and said, "Her (my daughter's) husband suggested that I should let her wear false hair." The Prophet (ﷺ) said, "No, (don't do that) for Allah sends His curses upon such ladies who lengthen their hair artificially."

Sahih al-Bukhari 5205 - Book 67, Hadith 139

Narrated Aisha:

regarding the Verse: 'If a wife fears cruelty or desertion on her husband's part ...') (4.128) It concerns the woman whose husband does not want to keep her with him any longer, but wants to divorce her and marry some other lady, so she says to him: 'Keep me and do not divorce me, and then marry another woman, and you may neither spend on me, nor sleep with me.' This is indicated by the Statement of Allah: 'There is no blame on them if they arrange an amicable settlement between them both, and (such) settlement is better." (4.128)

Sahih al-Bukhari 5206 - Book 67, Hadith 140

Narrated Jabir:

We used to practice coitus interrupt us during the lifetime of Allah's Messenger (ﷺ) .

Sahih al-Bukhari 5207 - Book 67, Hadith 141

Narrated Jabir:

We used to practice coitus interrupt us while the Qur'an was being revealed. Jabir added: We used to practice coitus interrupt us during the lifetime of Allah's Messenger (ﷺ) while the Qur'an was being Revealed.

Sahih al-Bukhari 5208, 5209 - Book 67, Hadith 142

Narrated Abu Sa`id Al-Khudri:

We got female captives in the war booty and we used to do coitus interruptus with them. So we asked Allah's Messenger (ﷺ) about it and he said, "Do you really do that?" repeating the question thrice, "There is no soul that is destined to exist but will come into existence, till the Day of Resurrection."

Sahih al-Bukhari 5210 - Book 67, Hadith 143

Narrated al-Qasim:

Aisha said that whenever the Prophet (ﷺ) intended to go on a journey, he drew lots among his wives (so as to take one of them along with him). During one of his journeys the lot fell on `Aisha and Hafsa. When night fell the Prophet (ﷺ) would ride beside `Aisha and talk with her. One night Hafsa said to `Aisha, "Won't you ride my camel tonight and I ride yours, so that you may see (me) and I see (you) (in new situation)?" `Aisha said, "Yes, (I agree.)" So `Aisha rode, and then the Prophet (ﷺ) came towards `Aisha's camel on which Hafsa was riding. He greeted Hafsa and then proceeded (beside her) till they dismounted (on the way). `Aisha missed him, and so, when they dismounted, she put her legs in the Idhkhir and said, "O Lord (Allah)! Send a scorpion or a snake to bite me for I am not to blame him (the Prophet (ﷺ)).

Sahih al-Bukhari 5211 - Book 67, Hadith 144

Narrated `Aisha:

Sauda bint Zam`a gave up her turn to me (`Aisha), and so the Prophet (ﷺ) used to give me (`Aisha) both my day and the day of Sauda.

Sahih al-Bukhari 5212 - Book 67, Hadith 145

Narrated Anas:

The tradition, (of the Prophet) is that if someone marries a virgin and he has already a matron wife (with him), then he should stay with the virgin for seven days; and if someone marries a matron (and he has already a virgin wife with him) then he should stay with her for three days.

Sahih al-Bukhari 5213 - Book 67, Hadith 146

Narrated Anas:

It is the Prophet's tradition that if someone marries a virgin and he has already a matron wife then he should stay for seven days with her (the virgin) and then by turns; and if someone marries a matron and he has already a virgin wife then he should stay with her (the matron) for three days, and then by turns.

Sahih al-Bukhari 5214 - Book 67, Hadith 147

Narrated Anas bin Malik:

The Prophet (ﷺ) used to pass by (have sexual relation with) all his wives in one night, and at that time he had nine wives.

Sahih al-Bukhari 5215 - Book 67, Hadith 148

Narrated `Aisha:

Whenever Allah's Messenger (ﷺ) finished his `Asr prayer, he would enter upon his wives and stay with one of them. One day he went to Hafsa and stayed with her longer than usual.

Sahih al-Bukhari 5216 - Book 67, Hadith 149

Narrated `Aisha:

that during his fatal ailment, Allah's Messenger (ﷺ), used to ask his wives, "Where shall I stay tomorrow? Where shall I stay tomorrow?" He was looking forward to Aisha's turn. So all his wives allowed him to stay where he wished, and he stayed at `Aisha's house till he died there. `Aisha added: He died on the day of my usual turn at my house. Allah took him unto Him while his head was between my chest and my neck and his saliva was mixed with my saliva.

Sahih al-Bukhari 5217 - Book 67, Hadith 150

Narrated Ibn `Abbas:

that `Umar entered upon Hafsa and said, "O my daughter! Do not be misled by the manners of her who is proud of her beauty because of the love of Allah's Messenger (ﷺ) for her." By 'her' he meant `Aisha. `Umar added, "Then I told that to Allah's Messenger (ﷺ) and he smiled (on hearing that).

Sahih al-Bukhari 5218 - Book 67, Hadith 151

Narrated Asma:

Some lady said, "O Allah's Messenger (ﷺ)! My husband has another wife, so it is sinful of me to claim that he has given me what he has not given me (in order to tease her)?" Allah's Messenger (ﷺ) said, The one who pretends that he has been given what he has not been given, is just like the (false) one who wears two garments of falsehood."

Sahih al-Bukhari 5219 - Book 67, Hadith 152

Narrated `Abdullah bin Masud:

The Prophet, said, "There is none having a greater sense of Ghira than Allah. And for that He has forbidden the doing of evil actions (illegal sexual intercourse etc.) There is none who likes to be praised more than Allah does."

Sahih al-Bukhari 5220 - Book 67, Hadith 153

Narrated `Aisha:

Allah's Messenger (ﷺ) said, "O followers of Muhammad! There is none, who has a greater sense of Ghira (self-respect) than Allah, so He has forbidden that His slave commits illegal sexual intercourse or His slave girl commits illegal sexual intercourse. O followers of Muhammad! If you but knew what I know, you would laugh less and weep more!"

Sahih al-Bukhari 5221 - Book 67, Hadith 154

Narrated Asma':

I heard Allah's Messenger (ﷺ) saying, "There is nothing (none) having a greater sense of Ghira (self-respect) than Allah." And narrated Abu Huraira that he heard the Prophet (saying the same).

Sahih al-Bukhari 5222 - Book 67, Hadith 155

Narrated Abu Huraira:

The Prophet; said, "Allah has a sense of Ghira, and Allah's sense of Ghira is provoked when a believer does something which Allah has prohibited."

Sahih al-Bukhari 5223 - Book 67, Hadith 156

Narrated Asma' bint Abu Bakr:

When Az-Zubair married me, he had no real property or any slave or anything else except a camel which drew water from the well, and his horse. I used to feed his horse with fodder and drew water and sew the bucket for drawing it, and prepare the dough, but I did not know how to bake bread. So our Ansari neighbors used to bake bread for me, and they were honorable ladies. I used to carry the date stones on my head from Zubair's land given to him by Allah's Messenger (ﷺ) and this land was two third Farsakh (about two miles) from my house. One day, while I was coming with the date stones on my head, I met Allah's Messenger (ﷺ) along with some Ansari people. He called me and then, (directing his camel to kneel down) said, "Ikh! Ikh!" so as to make me ride behind him (on his camel). I felt shy to travel with the men and remembered Az-Zubair and his sense of Ghira, as he was one of those people who had the greatest sense of Ghira. Allah's Messenger (ﷺ) noticed that I felt shy, so he proceeded. I came to Az-Zubair and said, "I met Allah's Messenger (ﷺ) while I was carrying a load of date stones on my head, and he had some companions with him. He made his camel kneel down so that I might ride, but I felt shy in his presence and remembered your sense of Ghira (See the glossary). On that Az-Zubair said, "By Allah, your carrying the date stones (and you being seen by the Prophet (ﷺ) in such a state) is more shameful to me than your riding with him." (I continued serving in this way) till Abu Bakr sent me a servant to look after the horse, whereupon I felt as if he had set me free.

Sahih al-Bukhari 5224 - Book 67, Hadith 157

Narrated Anas:

While the Prophet (ﷺ) was in the house of one of his wives, one of the mothers of the believers sent a meal in a dish. The wife at whose house the Prophet (ﷺ) was, struck the hand of the servant, causing the dish to fall and break. The Prophet (ﷺ) gathered the broken pieces of the dish and then started collecting on them the food which had been in the dish and said, "Your mother (my wife) felt jealous." Then he detained the servant till a (sound) dish was brought from the wife at whose house he was. He gave the sound dish to the wife whose dish had been broken and kept the broken one at the house where it had been broken.

Sahih al-Bukhari 5225 - Book 67, Hadith 158

Narrated Jabir:

The Prophet, said, "I entered Paradise and saw a palace and asked whose palace is this? They (the Angels) said, "This palace belongs to `Umar bin Al-Khattab.' I intended to enter it, and nothing stopped me except my knowledge about your sense of Ghira (self-respect (O `Umar)." `Umar said, "O Allah's Messenger (ﷺ)! Let my father and mother be sacrificed for you! O Allah's Prophet! How dare I think of my Ghira (self-respect) being offended by you?"

Sahih al-Bukhari 5226 - Book 67, Hadith 159

Narrated Abu Huraira:

While we were sitting with Allah's Messenger (ﷺ), (he) Allah's Messenger (ﷺ) said, "While I was sleeping, I saw a woman performing ablution beside a palace. I asked, "Whose palace is this?' It was said, 'This palace belongs to `Umar.' Then I remembered his sense of Ghira and returned." On that `Umar started weeping in that gathering and said, "O Allah's Messenger (ﷺ)! How dare I think of my self-respect being offended by you?"

Sahih al-Bukhari 5227 - Book 67, Hadith 160

Narrated Aisha:

That Allah's Messenger (ﷺ) said to her, "I know when you are pleased with me or angry with me." I said, "Whence do you know that?" He said, "When you are pleased with me, you say, 'No, by the Lord of Muhammad,' but when you are angry with me, then you say, 'No, by the Lord of Abraham.' " Thereupon I said, "Yes (you are right), but by Allah, O Allah's Messenger (ﷺ), I leave nothing but your name."

Sahih al-Bukhari 5228 - Book 67, Hadith 161

Narrated `Aisha:

I never felt so jealous of any wife of Allah's Messenger (ﷺ) as I did of Khadija because Allah's Messenger (ﷺ) used to remember and praise her too often and because it was revealed to Allah's Messenger (ﷺ) that he should give her (Khadija) the glad tidings of her having a palace of Qasab in Paradise .

Sahih al-Bukhari 5229 - Book 67, Hadith 162

Narrated Al-Miswar bin Makhrama:

I heard Allah's Messenger (ﷺ) who was on the pulpit, saying, "Banu Hisham bin Al-Mughira have requested me to allow them to marry their daughter to `Ali bin Abu Talib, but I don't give permission, and will not give permission unless `Ali bin Abi Talib divorces my daughter in order to marry their daughter, because Fatima is a part of my body, and I hate what she hates to see, and what hurts her, hurts me."

Sahih al-Bukhari 5230 - Book 67, Hadith 163

Narrated Anas:

I will narrate to you a Habith I heard from Allah's Messenger (ﷺ) and none other than I will tell you of it. I heard Allah's Messenger (ﷺ) saying, "From among the portents of the Hour are the following: Religious knowledge will be taken away; General ignorance (in religious matters) will increase; illegal Sexual intercourse will prevail: Drinking of alcoholic drinks will prevail. Men will decrease in number, and women will increase in number, so much so that fifty women will be looked after by one man."

Sahih al-Bukhari 5231 - Book 67, Hadith 164

Narrated `Uqba bin 'Amir:

Allah's Messenger (ﷺ) said, "Beware of entering upon the ladies." A man from the Ansar said, "Allah's Apostle! What about Al-Hamu the in-laws of the wife (the brothers of her husband or his nephews etc.)?" The Prophet (ﷺ) replied: The in-laws of the wife are death itself.

Sahih al-Bukhari 5232 - Book 67, Hadith 165

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "No man should stay with a lady in seclusion except in the presence of a Dhu- Muhram." A man stood up and said, "O Allah's Messenger (ﷺ)! My wife has gone out intending to perform the Hajj and I have been enrolled (in the army) for such-and-such campaign." The Prophet (ﷺ) said, "Return and perform the Hajj with your wife."

Sahih al-Bukhari 5233 - Book 67, Hadith 166

Narrated Anas bin Malik:

An Ansari woman came to the Prophet (ﷺ) and he took her aside and said (to her). "By Allah, you (Ansar) are the most beloved people to me."

Sahih al-Bukhari 5234 - Book 67, Hadith 167

Narrated Um Salama:

that while the Prophet (ﷺ) was with her, there was an effeminate man in the house. The effeminate man said to Um Salama's brother, `Abdullah bin Abi Umaiyya, "If Allah should make you conquer Ta'if tomorrow, I recommend that you take the daughter of Ghailan (in marriage) for (she is so fat) that she shows four folds of flesh when facing you and eight when she turns her back." Thereupon the Prophet (ﷺ) said (to us), "This (effeminate man) should not enter upon you (anymore).

Sahih al-Bukhari 5235 - Book 67, Hadith 168

Narrated `Aisha:

The Prophet (ﷺ) was screening me with his Rida' (garment covering the upper part of the body) while I was looking at the Ethiopians who were playing in the courtyard of the mosque. (I continued watching) till I was satisfied. So you may deduce from this event how a little girl (who has not reached the age of puberty) who is eager to enjoy amusement should be treated in this respect.

Sahih al-Bukhari 5236 - Book 67, Hadith 169

Narrated `Aisha:

Once Sa`da bint Zam`a went out at night for some need, and `Umar saw her, and recognizing her, he said (to her), "By Allah, O Sa`da! You cannot hide yourself from us." So she returned to the Prophet (ﷺ) and mentioned that to him while he was sitting in my dwelling taking his supper and holding a bone covered with meat in his hand. Then the Divine Inspiration was revealed to him and when that state was over, he (the Prophet (ﷺ) was saying: "O women! You have been allowed by Allah to go out for your needs."

Sahih al-Bukhari 5237 - Book 67, Hadith 170

Narrated Salim's father:

The Prophet (ﷺ) said, "If the wife of anyone of you asks permission to go to the mosque, he should not forbid her."

Sahih al-Bukhari 5238 - Book 67, Hadith 171

Narrated `Aisha:

My foster uncle came and asked permission (to enter) but I refused to admit him till I asked Allah's Apostle about that. He said, "He is your uncle, so allow him to come in." I said, "O Allah's Messenger (ﷺ)! I have been suckled by a woman and not by a man." Allah's Messenger (ﷺ) said, "He is your uncle, so let him enter upon you." And that happened after the order of Al-Hijab (compulsory veiling) was revealed. All things which become unlawful because of blood relations are unlawful because of the corresponding foster suckling relations.

Sahih al-Bukhari 5239 - Book 67, Hadith 172

Narrated `Abdullah bin Mas`ud:

The Prophet (ﷺ) said, "A woman should not look at or touch another woman to describe her to her husband in such a way as if he was actually looking at her."

Sahih al-Bukhari 5240 - Book 67, Hadith 173

Narrated `Abdullah:

The Prophet (ﷺ) said, "A woman should not look at or touch another woman to describe her to her husband in such a way as if he was actually looking at her."

Sahih al-Bukhari 5241 - Book 67, Hadith 174

Narrated Abu Huraira:

(The Prophet) Solomon son of (the Prophet) David said, "Tonight I will go round (i.e. have sexual relations with) one hundred women (my wives) everyone of whom will deliver a male child who will fight in Allah's Cause." On that an Angel said to him, "Say: 'If Allah will.' " But Solomon did not say it and forgot to say it. Then he had sexual relations with them but none of them delivered any child except one who delivered a half person. The Prophet (ﷺ) said, "If Solomon had said: 'If Allah will,' Allah would have fulfilled his (above) desire and that saying would have made him more hopeful."

Sahih al-Bukhari 5242 - Book 67, Hadith 175

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) disliked that one should go to one's family at night (on returning from a journey).

Sahih al-Bukhari 5243 - Book 67, Hadith 176

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) said, "When anyone of you is away from his house for a long time, he should not return to his family at night."

Sahih al-Bukhari 5244 - Book 67, Hadith 177

Narrated Jabir:

I was with Allah's Messenger (ﷺ) in a Ghazwa, and when we returned, I wanted to hurry, while riding a slow camel. A rider came behind me. I looked back and saw that the rider was Allah's Messenger (ﷺ) . He said (to me), "What makes you in such a hurry?" I replied, "I am newly married." He said, "Did you marry a virgin or a matron?" I replied, "(Not a virgin but) a matron." He said, "Why didn't you marry a young girl with whom you could play and who could play with you?" Then when we approached (Medina) and were going to enter (it), the Prophet (ﷺ) said, "Wait till you enter (your homes) at night (in the first part of the night) so that the ladies with unkempt hair may comb their hair, and those whose husbands have been absent (for a long time) may shave their pubic hair." (The sub-narrator, Hashim said: A reliable narrator told me that the Prophet (ﷺ) added in this Hadith: "(Seek to beget) children! Children, O Jabir!")

Sahih al-Bukhari 5245 - Book 67, Hadith 178

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) said, "If you enter (your town) at night (after coming from a journey), do not enter upon your family till the woman whose husband was absent (from the house) shaves her pubic hair and the woman with unkempt hair, combs her hair" Allah's Messenger (ﷺ) further said, "(O Jabir!) Seek to have offspring, seek to have offspring!"

Sahih al-Bukhari 5246 - Book 67, Hadith 179

Narrated Jabir bin `Abdullah:

We were with the Prophet (ﷺ) in Ghazwa, and when we returned and approached Medina, I wanted to hurry while riding a slow camel. A rider overtook me and pricked my camel with a spear which he had, whereupon my camel started running as fast as any other fast camel you may see. I looked back, and behold, the rider was Allah's Messenger (ﷺ) . I said, "O Allah's Messenger (ﷺ)! I am newly married " He asked, "Have you got married?" I replied, "Yes." He said, "A virgin or a matron?" I replied, "(Not a virgin) but a matron" He said, "Why didn't you marry a young girl so that you could play with her and she with you?" When we reached (near Medina) and were going to enter it, the Prophet (ﷺ) said, "Wait till you enter your home early in the night so that the lady whose hair is unkempt may comb her hair and that the lady whose husband has been away may shave her pubic hair."

Sahih al-Bukhari 5247 - Book 67, Hadith 180

Narrated Abu Hazim:

The people differed about the type of treatment which had been given to Allah's Messenger (ﷺ) on the day (of the battle) of Uhud. So they asked Sahl bin Sa`d As-Sa`id who was the only surviving Companion (of the Prophet) at Medina. He replied, "Nobody Is left at Medina who knows it better than I. Fatima was washing the blood off his face and `Ali was bringing water in his shield, and then a mat of datepalm leaves was burnt and (the ash) was inserted into the wound."

Sahih al-Bukhari 5248 - Book 67, Hadith 181

Narrated `Abdur-Rahman bin `Abis:

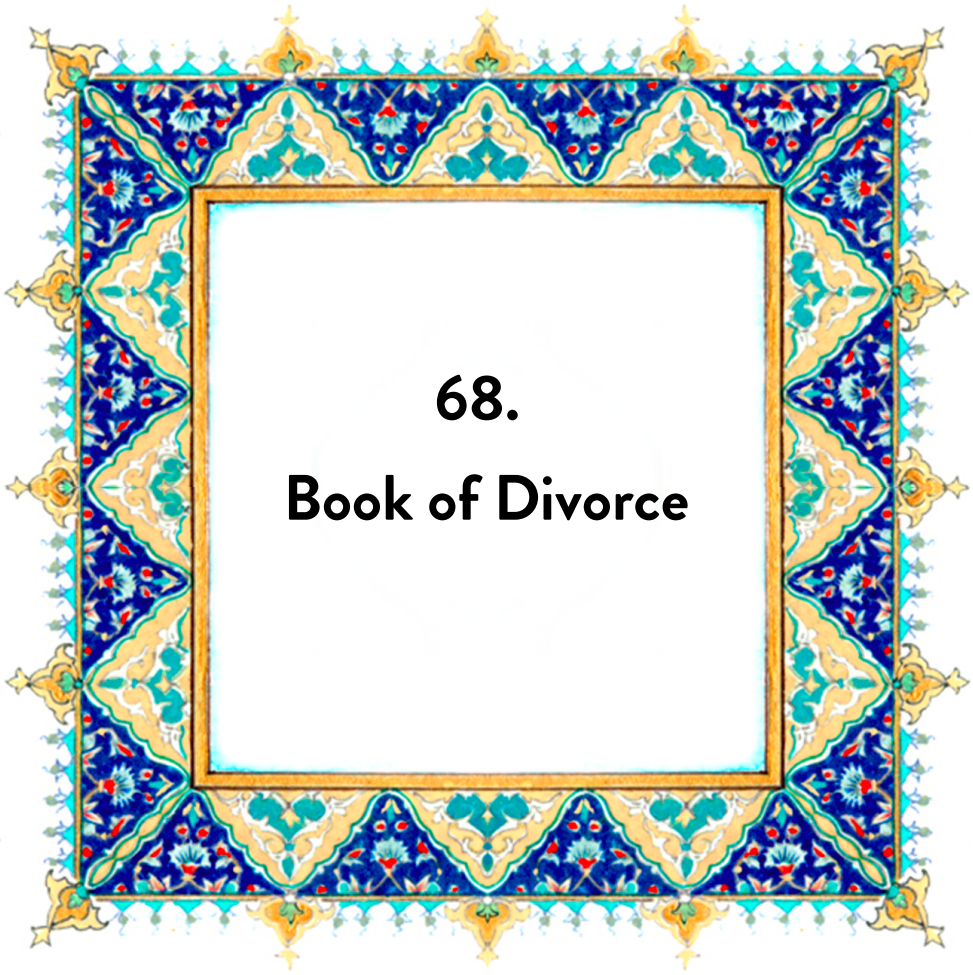
I heard Ibn `Abbas answering a man who asked him, "Did you attend the prayer of `Id al Adha or `Idal- Fitr with Allah's Messenger (ﷺ)?" Ibn `Abbas replied, "Yes, and had it not been for my close relationship with him, I could not have offered it." (That was because of his young age). Ibn `Abbas further said, Allah's Messenger (ﷺ) went out and offered the Id prayer and then delivered the sermon." Ibn `Abbas did not mention anything about the Adhan (the call for prayer) or the Iqama. He added, "Then the Prophet (ﷺ) went to the women and instructed them and gave them religious advice and ordered them to give alms and I saw them reaching out (their hands to) their ears and necks (to take off the earrings and necklaces, etc.) and throwing (it) towards Bilal. Then the Prophet (ﷺ) returned with Bilal to his house . "

Sahih al-Bukhari 5249 - Book 67, Hadith 182

Narrated `Aisha:

Abu Bakr admonished me and poked me with his hands in the flank, and nothing stopped me from moving at that time except the position of Allah's Messenger (ﷺ) whose head was on my thigh.

Sahih al-Bukhari 5250 - Book 67, Hadith 183



68.
Book of Divorce

Narrated `Abdullah bin `Umar:

that he had divorced his wife while she was menstruating during the lifetime of Allah's Messenger (ﷺ) . `Umar bin Al-Khattab asked Allah's Messenger (ﷺ) about that. Allah's Messenger (ﷺ) said, "Order him (your son) to take her back and keep her till she is clean and then to wait till she gets her next period and becomes clean again, whereupon, if he wishes to keep her, he can do so, and if he wishes to divorce her he can divorce her before having sexual intercourse with her; and that is the prescribed period which Allah has fixed for the women meant to be divorced."

Sahih al-Bukhari 5251 - Book 68, Hadith 1

Narrated Anas bin Seereen:

Ibn `Umar said: "I divorced my wife while she was menstruating. `Umar mentioned that to the Prophet . The Prophet (ﷺ) said, (to my father), "Let your son take her back." I asked (Ibn `Umar), "Is such a divorce counted (i.e. as one legal divorce)?" Ibn `Umar said, "Of course." Narrated Yunus bin Jubair: Ibn `Umar said, "The Prophet (ﷺ) said to `Umar, 'Order him (Ibn `Umar) to take her back.' " I asked, "Is such a divorce counted (as one legal divorce)?" Ibn `Umar said, "What do you think if someone becomes helpless and foolish?"

Sahih al-Bukhari 5252 - Book 68, Hadith 2

Narrated Ibn `Umar:

(Divorcing my wife during her menses) was counted as one legal divorce.

Sahih al-Bukhari 5253 - Book 68, Hadith 3

Narrated Al-Awza:

I asked Az-Zuhri, "Which of the wives of the Prophet (ﷺ) sought refuge with Allah from him?" He said "I was told by 'Urwa that `Aisha said, 'When the daughter of Al-Jaun was brought to Allah's Messenger (ﷺ) (as his bride) and he went near her, she said, "I seek refuge with Allah from you." He said, "You have sought refuge with The Great; return to your family."

Sahih al-Bukhari 5254 - Book 68, Hadith 4

Narrated Abu Usaid:

We went out with the Prophet (ﷺ) to a garden called Ash-Shaut till we reached two walls between which we sat down. The Prophet (ﷺ) said, "Sit here," and went in (the garden). The Jauniyya (a lady from Bani Jaun) had been brought and lodged in a house in a date-palm garden in the home of Umaima bint An- Nu`man bin Sharahil, and her wet nurse was with her. When the Prophet (ﷺ) entered upon her, he said to her, "Give me yourself (in marriage) as a gift." She said, "Can a princess give herself in marriage to an ordinary man?" The Prophet (ﷺ) raised his hand to pat her so that she might become tranquil. She said, "I seek refuge with Allah from you." He said, "You have sought refuge with One Who gives refuge. Then the Prophet (ﷺ) came out to us and said, "O Abu Usaid! Give her two white linen dresses to wear and let her go back to her family."

Sahih al-Bukhari 5255 - Book 68, Hadith 5

Narrated Sahl and Abu Usaid:

The Prophet (ﷺ) married Umaima bint Sharahil, and when she was brought to him, he stretched his hand towards her. It seemed that she disliked that, whereupon the Prophet (ﷺ) ordered Abu Usaid to prepare her and to provide her with two white linen dresses.

Sahih al-Bukhari 5256 - Book 68, Hadith 6

Narrated Sahl bin Sa`d:

similarly as above (182).

Sahih al-Bukhari 5257 - Book 68, Hadith 7

Narrated Abi Ghallab Yunus bin Jubair:

I asked Ibn `Umar,"(What is said regarding) a man divorces his wife during her period?" He said, "Do you know Ibn `Umar? Ibn `Umar divorced his wife while she was menstruating. `Umar then went to the Prophet (ﷺ) and mentioned that to him. The Prophet (ﷺ) ordered him to take her back and when she became clean, he could divorce her if he wanted." I asked (Ibn `Umar), "Was that divorce counted as one legal divorce?" He said, "If one becomes helpless and foolish (will he be excused? Of course not). "

Sahih al-Bukhari 5258 - Book 68, Hadith 8

Narrated Sahl bin Sa`d As-Sa`idi:

Uwaimir Al-`Ajlani came to `Asim bin Adi Al-Ansari and asked, "O `Asim! Tell me, if a man sees his wife with another man, should he kill him, whereupon you would kill him in Qisas, or what should he do? O `Asim! Please ask Allah's Messenger (ﷺ) about that." `Asim asked Allah's Messenger (ﷺ) about that. Allah's Apostle disliked that question and considered it disgraceful. What `Asim heard from Allah's Messenger (ﷺ) was hard on him. When he returned to his family, 'Uwaimir came to him and said "O `Asim! What did Allah's Messenger (ﷺ) say to you?" `Asim said, "You never bring me any good. Allah's Messenger (ﷺ) disliked to hear the problem which I asked him about." 'Uwaimir said, "By Allah, I will not leave the matter till I ask him about it." So 'Uwaimir proceeded till he came to Allah's Messenger (ﷺ) who was in the midst of the people and said, "O Allah's Messenger (ﷺ)! If a man finds with his wife another man, should he kill him, whereupon you would kill him (in Qisas): or otherwise, what should he do?" Allah's Messenger (ﷺ) said, "Allah has revealed something concerning the question of you and your wife. Go and bring her here." So they both carried out the judgment of Lian, while I was present among the people (as a witness). When both of them had finished, 'Uwaimir said, "O Allah's Messenger (ﷺ)! If I should now keep my wife with me, then I have told a lie". Then he pronounced his decision to divorce her thrice before Allah's Apostle ordered him to do so. (Ibn Shihab said, "That was the tradition for all those who are involved in a case of Lian."

Sahih al-Bukhari 5259 - Book 68, Hadith 9

Narrated `Aisha:

The wife of Rifa`a Al-Qurazi came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! Rifa`a divorced me irrevocably. After him I married `Abdur-Rahman bin Az-Zubair Al-Qurazi who proved to be impotent." Allah's Messenger (ﷺ) said to her, "Perhaps you want to return to Rifa`a? Nay (you cannot return to Rifa`a) until you and `Abdur-Rahman consummate your marriage."

Sahih al-Bukhari 5260 - Book 68, Hadith 10

Narrated `Aisha:

A man divorced his wife thrice (by expressing his decision to divorce her thrice), then she married another man who also divorced her. The Prophet (ﷺ) was asked if she could legally marry the first husband (or not). The Prophet (ﷺ) replied, "No, she cannot marry the first husband unless the second husband consummates his marriage with her, just as the first husband had done."

Sahih al-Bukhari 5261 - Book 68, Hadith 11

Narrated `Aisha:

Allah's Messenger (ﷺ) gave us the option (to remain with him or to be divorced) and we selected Allah and His Apostle . So, giving us that option was not regarded as divorce.

Sahih al-Bukhari 5262 - Book 68, Hadith 12

Narrated Masruq:

I asked `Aisha about the option: She said, "The Prophet (ﷺ) gave us the option. Do you think that option was considered as a divorce?" I said, "It matters little to me if I give my wife the option once or a hundred times after she has chosen me."

Sahih al-Bukhari 5263 - Book 68, Hadith 13

Nafi' said:

When Ibn 'Umar was asked about person who had given three divorces, he said, "Would that you gave one or two divorces, for the Prophet (ﷺ) ordered me to do so. If you give three divorces then she cannot be lawful for you until she has married another husband (and is divorced by him)."

Sahih al-Bukhari 5264 - Book 68, Hadith 14

Narrated `Aisha:

A man divorced his wife and she married another man who proved to be impotent and divorced her. She could not get her satisfaction from him, and after a while he divorced her. Then she came to the Prophet and said, "O Allah's Messenger (ﷺ)! My first husband divorced me and then I married another man who entered upon me to consummate his marriage but he proved to be impotent and did not approach me except once during which he benefited nothing from me. Can I remarry my first husband in this case?" Allah's Messenger (ﷺ) said, "It is unlawful to marry your first husband till the other husband consummates his marriage with you."

Sahih al-Bukhari 5265 - Book 68, Hadith 15

Narrated Sa`id bin Jubair:

that he heard Ibn `Abbas saying, "If a man makes his wife unlawful for him, it does not mean that she is divorced." He added, "Indeed in the Messenger of Allah , you have a good example to follow."

Sahih al-Bukhari 5266 - Book 68, Hadith 16

Narrated `Ubaid bin `Umar:

I heard `Aisha saying, "The Prophet (ﷺ) used to stay for a long while with Zanab bint Jahsh and drink honey at her house. So Hafsa and I decided that if the Prophet (ﷺ) came to anyone of us, she should say him, "I detect the smell of Maghafir (a nasty smelling gum) in you. Have you eaten Maghafir?' " So the Prophet (ﷺ) visited one of them and she said to him similarly. The Prophet (ﷺ) said, "Never mind, I have taken some honey at the house of Zainab bint Jahsh, but I shall never drink of it anymore." So there was revealed: 'O Prophet ! Why do you ban (for you) that which Allah has made lawful for you . . . If you two (wives of Prophet) turn in repentance to Allah,' (66.1-4) addressing Aisha and Hafsa. 'When the Prophet (ﷺ) disclosed a matter in confidence to some of his wives.' (66.3) namely his saying: But I have taken some honey."

Sahih al-Bukhari 5267 - Book 68, Hadith 17

Narrated `Aisha:

Allah's Messenger (ﷺ) was fond of honey and sweet edible things and (it was his habit) that after finishing the `Asr prayer he would visit his wives and stay with one of them at that time. Once he went to Hafsa, the daughter of `Umar and stayed with her more than usual. I got jealous and asked the reason for that. I was told that a lady of her folk had given her a skin filled with honey as a present, and that she made a syrup from it and gave it to the Prophet (ﷺ) to drink (and that was the reason for the delay). I said, "By Allah we will play a trick on him (to prevent him from doing so)." So I said to Sa`da bint Zam`a "The Prophet (ﷺ) will approach you, and when he comes near you, say: 'Have you taken Maghafir (a bad-smelling gum)?' He will say, 'No.' Then say to him: 'Then what is this bad smell which i smell from you?' He will say to you, 'Hafsa made me drink honey syrup.' Then say: Perhaps the bees of that honey had sucked the juice of the tree of Al-`Urfut.' I shall also say the same. O you, Safiyya, say the same." Later Sa`da said, "By Allah, as soon as he (the Prophet (ﷺ)) stood at the door, I was about to say to him what you had ordered me to say because I was afraid of you." So when the Prophet (ﷺ) came near Sa`da, she said to him, "O Allah's Messenger (ﷺ)! Have you taken Maghafir?" He said, "No." She said. "Then what is this bad smell which I detect on you?" He said, "Hafsa made me drink honey syrup." She said, "Perhaps its bees had sucked the juice of Al-`Urfut tree." When he came to me, I also said the same, and when he went to Safiyya, she also said the same. And when the Prophet (ﷺ) again went to Hafsa, she said, 'O Allah's Messenger (ﷺ)! Shall I give you more of that drink?" He said, "I am not in need of it." Sa`da said, "By Allah, we deprived him (of it)." I said to her, "Keep quiet." '

Sahih al-Bukhari 5268 - Book 68, Hadith 18

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah has forgiven my followers the evil thoughts that occur to their minds, as long as such thoughts are not put into action or uttered." And Qatada said, "If someone divorces his wife just in his mind, such an unuttered divorce has no effect.:

Sahih al-Bukhari 5269 - Book 68, Hadith 19

Narrated Jabir:

A man from the tribe of Bani Aslam came to the Prophet (ﷺ) while he was in the mosque and said, "I have committed illegal sexual intercourse." The Prophet (ﷺ) turned his face to the other side. The man turned towards the side towards which the Prophet (ﷺ) had turned his face, and gave four witnesses against himself. On that the Prophet (ﷺ) called him and said, "Are you insane?" (He added), "Are you married?" The man said, 'Yes." On that the Prophet (ﷺ) ordered him to be stoned to the death in the Musalla (a praying place). When the stones hit him with their sharp edges and he fled, but he was caught at Al- Harra and then killed

Sahih al-Bukhari 5270 - Book 68, Hadith 20

Narrated Abu Huraira:

A man from Bani Aslam came to Allah's Messenger (ﷺ) while he was in the mosque and called (the Prophet (ﷺ)) saying, "O Allah's Messenger (ﷺ)! I have committed illegal sexual intercourse." On that the Prophet (ﷺ) turned his face from him to the other side, whereupon the man moved to the side towards which the Prophet (ﷺ) had turned his face, and said, "O Allah's Messenger (ﷺ)! I have committed illegal sexual intercourse." The Prophet turned his face (from him) to the other side whereupon the man moved to the side towards which the Prophet (ﷺ) had turned his face, and repeated his statement. The Prophet (ﷺ) turned his face (from him) to the other side again. The man moved again (and repeated his statement) for the fourth time. So when the man had given witness four times against himself, the Prophet (ﷺ) called him and said, "Are you insane?" He replied, "No." The Prophet (ﷺ) then said (to his companions), "Go and stone him to death." The man was a married one. Jabir bin `Abdullah Al-Ansari said: I was one of those who stoned him. We stoned him at the Musalla (`Id praying place) in Medina. When the stones hit him with their sharp edges, he fled, but we caught him at Al-Harra and stoned him till he died.

Sahih al-Bukhari 5271, 5272 - Book 68, Hadith 21

Narrated Ibn `Abbas:

The wife of Thabit bin Qais came to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! I do not blame Thabit for defects in his character or his religion, but I, being a Muslim, dislike to behave in un-Islamic manner (if I remain with him)." On that Allah's Messenger (ﷺ) said (to her), "Will you give back the garden which your husband has given you (as Mahr)?" She said, "Yes." Then the Prophet (ﷺ) said to Thabit, "O Thabit! Accept your garden, and divorce her once."

Sahih al-Bukhari 5273 - Book 68, Hadith 22

Narrated `Ikrima:

The sister of `Abdullah bin Ubai narrated (the above narration, 197) with the addition that the Prophet (ﷺ) said to Thabit's wife, "Will you return his garden?" She said, "Yes," and returned it, and (then) the Prophet ordered Thabit to divorce her.

Sahih al-Bukhari 5274 - Book 68, Hadith 23

Narrated Ibn `Abbas:

The wife of Thabit bin Qais came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! I do not blame Thabit for any defects in his character or his religion, but I cannot endure to live with him." On that Allah's Messenger (ﷺ) said, "Will you return his garden to him?" She said, "Yes."

Sahih al-Bukhari 5275 - Book 68, Hadith 24

Narrated Ibn `Abbas:

The wife of Thabit bin Qais bin Shammas came to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! I do not blame Thabit for any defects in his character or his religion, but I am afraid that I (being a Muslim) may become unthankful for Allah's Blessings." On that, Allah's Messenger (ﷺ) said (to her), 'Will you return his garden to him?" She said, "Yes." So she returned his garden to him and the Prophet (ﷺ) told him to divorce her.

Sahih al-Bukhari 5276 - Book 68, Hadith 25

Narrated `Ikrima:

that Jamila... Then he related the whole ,Hadith, (i.e. 199).

Sahih al-Bukhari 5277 - Book 68, Hadith 26

Narrated Al-Miswar bin Makhrama Az-Zuhri:

I heard the Prophet (ﷺ) saying, "Banu Al-Mughira have asked my leave to let `Ali marry their daughter, but I give no leave to this effect."

Sahih al-Bukhari 5278 - Book 68, Hadith 27

Narrated `Aisha:

(the wife of the Prophet) Three traditions were established concerning situations in which Barra was involved: When she was manumitted, she was given the option to keep her husband or leave him; Allah's Messenger (ﷺ) said, "The wala is for the one who manumits, Once Allah's Messenger (ﷺ) entered the house while some meat was being cooked in a pot, but only bread and some soup of the house were placed before, him. He said, "Don't I see the pot containing meat?" They said, "Yes, but that meat was given to Barira in charity (by someone), and you do not eat what it given in charity."The Prophet (ﷺ) said "That meat is alms for her, but for us it is a present."

Sahih al-Bukhari 5279 - Book 68, Hadith 28

Narrated Ibn `Abbas:

I saw him as a slave, (namely, Barira's husband).

Sahih al-Bukhari 5280 - Book 68, Hadith 29

Narrated Ibn `Abbas:

That was Mughith, the slave of Bani so-and-so, i.e., Barira's husband as if I am now looking at him following her (Barira) along the streets of Medina.

Sahih al-Bukhari 5281 - Book 68, Hadith 30

Narrated Ibn `Abbas:

Barira's husband was a black slave called Mughith, the slave of Bani so-and-so-- as if I am seeing him now, walking behind her along the streets of Medina.

Sahih al-Bukhari 5282 - Book 68, Hadith 31

Narrated Ibn `Abbas:

Barira's husband was a slave called Mughith, as if I am seeing him now, going behind Barira and weeping with his tears flowing down his beard. The Prophet (ﷺ) said to `Abbas, "O `Abbas ! are you not astonished at the love of Mughith for Barira and the hatred of Barira for Mughith?" The Prophet (ﷺ) then said to Barira, "Why don't you return to him?" She said, "O Allah's Messenger (ﷺ)! Do you order me to do so?" He said, "No, I only intercede for him." She said, "I am not in need of him."

Sahih al-Bukhari 5283 - Book 68, Hadith 32

Narrated Al-Aswad:

Aisha intended to buy Barira, but her masters stipulated that her wala wound be for them. Aisha mentioned that to the Prophet (ﷺ) who said (to `Aisha), "Buy and manumit her, for the wala is for the one who manumits." Once some me; was brought to the Prophet (ﷺ) and was said, "This meat was given in charity to Barira. " The Prophet (ﷺ) said, "It an object of charity for Barira and present for us." Narrated Adam: Shu`ba relate the same Hadith and added: Barira was given the option regarding her husband.

Sahih al-Bukhari 5284 - Book 68, Hadith 33

Narrated Nafi`:

Whenever Ibn `Umar was asked about marrying a Christian lady or a Jewess, he would say: "Allah has made it unlawful for the believers to marry ladies who ascribe partners in worship to Allah, and I do not know of a greater thing, as regards to ascribing partners in worship, etc. to Allah, than that a lady should say that Jesus is her Lord although he is just one of Allah's slaves."

Sahih al-Bukhari 5285 - Book 68, Hadith 34

Narrated Ibn 'Abbas:

The pagans were of two kinds as regards their relationship to the Prophet and the Believers. Some of them were those with whom the Prophet was at war and used to fight against, and they used to fight him; the others were those with whom the Prophet (ﷺ) made a treaty, and neither did the Prophet (ﷺ) fight them, nor did they fight him. If a lady from the first group of pagans emigrated towards the Muslims, her hand would not be asked in marriage unless she got the menses and then became clean. When she became clean, it would be lawful for her to get married, and if her husband emigrated too before she got married, then she would be returned to him. If any slave or female slave emigrated from them to the Muslims, then they would be considered free persons (not slaves) and they would have the same rights as given to other emigrants. The narrator then mentioned about the pagans involved with the Muslims in a treaty, the same as occurs in Mujahid's narration. If a male slave or a female slave emigrated from such pagans as had made a treaty with the Muslims, they would not be returned, but their prices would be paid (to the pagans).

Sahih al-Bukhari 5286 - Book 68, Hadith 35

Narrated Ibn 'Abbas:

Qariba, The daughter of Abi Umaiyya, was the wife of 'Umar bin Al-Khattab. 'Umar divorced her and then Mu'awiyya bin Abi Sufyan married her. Similarly, Um Al-Hakam, the daughter of Abi Sufyan was the wife of 'Iyad bin Ghanm Al-Fihri. He divorced her and then 'Abdullah bin 'Uthman Al-Thaqafi married her.

Sahih al-Bukhari 5287 - Book 68, Hadith 36

Narrated `Aisha:

(the wife of the Prophet) When believing women came to the Prophet (ﷺ) as emigrants, he used to test them in accordance with the order of Allah. 'O you who believe! When believing women come to you as emigrants, examine them . . .' (60.10) So if anyone of those believing women accepted the above mentioned conditions, she accepted the conditions of faith. When they agreed on those conditions and confessed that with their tongues, Allah's Messenger (ﷺ) would say to them, "Go, I have accepted your oath of allegiance (for Islam). By Allah, and hand of Allah's Messenger (ﷺ) never touched the hand of any woman, but he only used to take their pledge of allegiance orally. By Allah, Allah's Messenger (ﷺ) did not take the pledge of allegiance of the women except in accordance with what Allah had ordered him. When he accepted their pledge of allegiance he would say to them, "I have accepted your oath of allegiance."

Sahih al-Bukhari 5288 - Book 68, Hadith 37

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) took an oath that he would abstain from his wives, and at that time his leg had been sprained (dislocated). So he stayed in the Mashruba (an attic room) of his for 29 days. Then he came down, and they (the people) said, "O Allah's Messenger (ﷺ)! You took an oath to abstain from your wives for one month." He said, "The month is of twenty nine days."

Sahih al-Bukhari 5289 - Book 68, Hadith 38

Narrated Nafi`:

Ibn `Umar used to say about the Ila (which Allah defined (in the Holy Book), "If the period of Ila expires, then the husband has either to retain his wife in a handsome manner or to divorce her as Allah has ordered."

Sahih al-Bukhari 5290 - Book 68, Hadith 39

Ibn `Umar added:

"When the period of four months has expired, the husband should be put in prison so that he should divorce his wife, but the divorce does not occur unless the husband himself declares it. This has been mentioned by `Uthman, `Ali, Abu Ad-Darda, `Aisha and twelve other companions of the Prophet (ﷺ) ."

Sahih al-Bukhari 5291 - Book 68, Hadith 40

Narrated Yazid:

(the Maula of Munba'ith) The Prophet (ﷺ) was asked regarding the case of a lost sheep. He said, "You should take it, because it is for you, or for your brother, or for the wolf." Then he was asked about a lost camel. He got angry and his face became red and he said (to the questioner), "You have nothing to do with it; it has its feet and its water container with it; it can go on drinking water and eating trees till its owner meets it." And then the Prophet (ﷺ) was asked about a Luqata (money found by somebody). He said, "Remember and recognize its tying material and its container, and make public announcement about it for one year. If somebody comes and identifies it (then give it to him), otherwise add it to your property."

Sahih al-Bukhari 5292 - Book 68, Hadith 41

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) performed the Tawaf (around the Ka`ba while riding his camel, and every time he reached the corner (of the Black Stone) he pointed at it with his hand and said, "Allahu Akbar." (Zainab said: The Prophet (ﷺ) said, "An opening has been made in the wall of Gog and Magog like this and this," forming the number 90 (with his thumb and index finger).

Sahih al-Bukhari 5293 - Book 68, Hadith 42

Narrated Abu Huraira:

Abul Qasim (the Prophet (ﷺ)) said, "There is an hour (or a moment) of particular significance on Friday. If it happens that a Muslim is offering a prayer and invoking Allah for some good at that very moment, Allah will grant him his request." (The sub-narrator placed the top of his finger on the palm of the other hand between the middle finger and the little one.)

Sahih al-Bukhari 5294 - Book 68, Hadith 43

Narrated Anas bin Malik:

During the lifetime of Allah's Messenger (ﷺ) a Jew attacked a girl and took some silver ornaments she was wearing and crushed her head. Her relative brought her to the Prophet (ﷺ) while she was in her last breaths, and she was unable to speak. Allah's Messenger (ﷺ) asked her, "Who has hit you? So-and so?", mentioning somebody other than her murderer. She moved her head, indicating denial. The Prophet (ﷺ) mentioned another person other than the murderer, and she again moved her head indicating denial. Then he asked, "Was it so-and-so?", mentioning the name of her killer. She nodded, agreeing. Then Allah's Messenger (ﷺ); ordered that the head of that Jew be crushed between two stones.

Sahih al-Bukhari 5295 - Book 68, Hadith 44

Narrated Ibn `Umar:

I heard the Prophet (ﷺ) saying, "Afflictions will emerge from here," pointing towards the East.

Sahih al-Bukhari 5296 - Book 68, Hadith 45

Narrated `Abdullah bin Abi A'ufa:

We were with Allah's Messenger (ﷺ) on a journey, and when the sun set, he said to a man, "Get down and prepare a drink of Sawiq for me." The man said, "O Allah's Messenger (ﷺ)! Will you wait till it is evening?" Allah's Messenger (ﷺ) again said, "Get down and prepare a drink of Sawiq." The man said, "O Allah's Apostle! Will you wait till it is evening, for it is still daytime. " The Prophet (ﷺ) again said, "Get down and prepare a drink of Sawiq." So the third time the man got down and prepared a drink of sawiq for him. Allah's Messenger (ﷺ) drank thereof and pointed with his hand towards the East, saying, "When you see the night falling from this side, then a fasting person should break his fast."

Sahih al-Bukhari 5297 - Book 68, Hadith 46

Narrated 'Abdullah bin Mas'ud:

The Prophet (ﷺ) said, "The call (or the Adhan) of Bila should not stop you from taking the Suhur-meals for Bilal calls (or pronounces the Adhan) so that the one who is offering the night prayer should take a rest, and he does not indicate the daybreak or dawn." The narrator, Yazid, described (how dawn breaks) by stretching out his hands and then separating them wide apart.

Sahih al-Bukhari 5298 - Book 68, Hadith 47

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, The example of a miser and a generous person is like that of two persons wearing iron cloaks from the breast upto the neck When the generous person spends, the iron cloak enlarges and spread over his skin so much so that it covers his fingertips and obliterates his tracks. As for the miser, as soon as he thinks of spending every ring of the iron cloak sticks to its place (against his body) and he tries to expand it, but it does not expand. The Prophet (ﷺ) pointed with his hand towards his throat.

Sahih al-Bukhari 5299 - Book 68, Hadith 48

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said, "Shall I tell you of the best families among the Ansar?" They (the people) said, "Yes, O Allah's Messenger (ﷺ)!" The Prophet (ﷺ) said, "The best are Banu- An-Najjar, and after them are Banu `Abdil Ash-hal, and after them are Banu Al-Harith bin Al-Khazraj, and after them are Banu Sa`ida." The Prophet (ﷺ) then moved his hand by closing his fingers and then opening them like one throwing something, and then said, "Anyhow, there is good in all the families of the Ansar. "

Sahih al-Bukhari 5300 - Book 68, Hadith 49

Narrated Sahl bin Sa`d As-Sa`idi:

(a companion of Allah's Messenger (ﷺ)) Allah's Messenger (ﷺ), holding out his middle and index fingers, said, "My advent and the Hour's are like this (or like these)," namely, the period between his era and the Hour is like the distance between those two fingers, i.e., very short.

Sahih al-Bukhari 5301 - Book 68, Hadith 50

Narrated Ibn `Umar:

The Prophet (holding out his ten fingers thrice), said, "The month is thus and thus and thus," namely thirty days. Then (holding out his ten fingers twice and then nine fingers), he said, "It may be thus and thus and thus," namely twenty nine days. He meant once thirty days and once twenty nine days.

Sahih al-Bukhari 5302 - Book 68, Hadith 51

Narrated Abu Masud:

The Prophet (ﷺ) pointed with his hand towards Yemen and said twice, "Faith is there," and then pointed towards the East, and said, "Verily, sternness and mercilessness are the qualities of those who are busy with their camels and pay no attention to their religion, where the two sides of the head of Satan will appear," namely, the tribes of Rabl'a and Muqar.

Sahih al-Bukhari 5303 - Book 68, Hadith 52

Narrated Sahl:

Allah's Messenger (ﷺ) said, "I and the one who looks after an orphan will be like this in Paradise," showing his middle and index fingers and separating them.

Sahih al-Bukhari 5304 - Book 68, Hadith 53

Narrated Abu Huraira:

A man came to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! A black child has been born for me." The Prophet asked him, "Have you got camels?" The man said, "Yes." The Prophet (ﷺ) asked him, "What color are they?" The man replied, "Red." The Prophet (ﷺ) said, "Is there a grey one among them?' The man replied, "Yes." The Prophet (ﷺ) said, "Whence comes that?" He said, "May be it is because of heredity." The Prophet (ﷺ) said, "May be your latest son has this color because of heredity."

Sahih al-Bukhari 5305 - Book 68, Hadith 54

Narrated `Abdullah:

An Ansari man accused his wife (of committing illegal sexual intercourse). The Prophet (ﷺ) made both of them takes the oath of Lian, and separated them from each other (by divorce).

Sahih al-Bukhari 5306 - Book 68, Hadith 55

Narrated Ibn `Abbas:

Hilal bin Umaiyya accused his wife of illegal sexual intercourse and came to the Prophet (ﷺ) to bear witness (against her), (taking the oath of Lian). The Prophet (ﷺ) was saying, "Allah knows that either of you is a liar. Will anyone of you repent (to Allah)?" Then the lady got up and gave her witness.

Sahih al-Bukhari 5307 - Book 68, Hadith 56

Narrated Sahl bin Sa`d As-Sa`idi:

'Uwaimir Al-Ajlani came to `Asim bin Ad Al-Ansari and said to him, "O `Asim! Suppose a man saw another man with his wife, would he kill him whereupon you would kill him; or what should he do? Please, O `Asim, ask about this on my behalf." `Asim asked Allah's Messenger (ﷺ) about it. Allah's Messenger (ﷺ), disliked that question and considered it disgraceful. What `Asim heard from Allah's Messenger (ﷺ) was hard on him. When `Asim returned to his family, 'Uwaimir came to him and said, "O `Asim! What did Allah's Messenger (ﷺ). say to you?" `Asim said to 'Uwaimir, "You never bring me any good. Allah's Messenger (ﷺ) disliked the problem which I asked him about." 'Uwaimir said, "By Allah, I will not give up this matter until I ask the Prophet (ﷺ) about it." So 'Uwaimir proceeded till he came to Allah's Messenger (ﷺ) in the midst of people, and said, "O Allah's Messenger (ﷺ)! If a man sees another man with his wife, would he kill him, whereupon you would kill him, or what should he do?" Allah's Messenger (ﷺ) said, "Allah has revealed some decree as regards you and your wives case. Go and bring her." So they carried out the process of Lian while I was present among the people with Allah's Messenger (ﷺ). When they had finished their Lian, 'Uwaimir said, "O Allah's Messenger (ﷺ)! If I should now keep her with me as a wife, then I have told a lie." So he divorced her thrice before Allah's Messenger (ﷺ) ordered him. (Ibn Shihab said: So divorce was the tradition for all those who were involved in a case of Lian.)

Sahih al-Bukhari 5308 - Book 68, Hadith 57

Narrated Ibn Juraij:

Ibn Shihab informed me of Lian and the tradition related to it, referring to the narration of Sahl bin Sa`d, the brother of Bani Sa`idi He said, "An Ansari man came to Allah's Messenger (ﷺ) and said, 'O Allah's Apostle! If a man saw another man with his wife, should he kill him, or what should he do?' So Allah revealed concerning his affair what is mentioned in the Holy Qur'an about the affair of those involved in a case of Lian. The Prophet (ﷺ) said, 'Allah has given His verdict regarding you and your wife.' So they carried out Lian in the mosque while I was present there. When they had finished, the man said, "O Allah's Messenger (ﷺ)! If I should now keep her with me as a wife then I have told a lie about her. Then he divorced her thrice before Allah's Messenger (ﷺ) ordered him, when they had finished the Lian process. So he divorced her in front of the Prophet (ﷺ) ." Ibn Shihab added, "After their case, it became a tradition that a couple involved in a case of Lian should be separated by divorce. That lady was pregnant then, and later on her son was called by his mother's name. The tradition concerning their inheritance was that she would be his heir and he would inherit of her property the share Allah had prescribed for him." Ibn Shihab said that Sahl bin Sa`d As'Saidi said that the Prophet (ﷺ) said (in the above narration), "If that lady delivers a small red child like a lizard, then the lady has spoken the truth and the man was a liar, but if she delivers a child with black eyes and huge lips, then her husband has spoken the truth." Then she delivered it in the shape one would dislike (as it proved her guilty).

Sahih al-Bukhari 5309 - Book 68, Hadith 58

Narrated Al-Qasim bin Muhammad:

Ibn `Abbas; said, "Once Lian was mentioned before the Prophet (ﷺ) whereupon `Asim bin Adi said something and went away. Then a man from his tribe came to him, complaining that he had found a man with his wife. `Asim said, 'I have not been put to task except for my statement (about Lian).' `Asim took the man to the Prophet (ﷺ) and the man told him of the state in which he had found his wife. The man was pale, thin, and of lank hair, while the other man whom he claimed he had seen with his wife, was brown, fat and had much flesh on his calves. The Prophet (ﷺ) invoked, saying, 'O Allah! Reveal the truth.' So that lady delivered a child resembling the man whom her husband had mentioned he had found her with. The Prophet (ﷺ) then made them carry out Lian." Then a man from that gathering asked Ibn `Abbas, "Was she the same lady regarding which the Prophet (ﷺ) had said, 'If I were to stone to death someone without witness, I would have stoned this lady'?" Ibn `Abbas said, "No, that was another lady who, though being a Muslim, used to arouse suspicion by her outright misbehavior. "

Sahih al-Bukhari 5310 - Book 68, Hadith 59

Narrated Sa`id bin Jubair:

I asked Ibn `Umar, "(What is the verdict if) a man accuses his wife of illegal sexual intercourse?" Ibn `Umar said, "The Prophet (ﷺ) separated (by divorce) the couple of Bani Al-Ajlan, and said, (to them), 'Allah knows that one of you two is a liar; so will one of you repent?' But both of them refused. He again said, 'Allah knows that one of you two is a liar; so will one of you repent?' But both of them refused. So he separated them by divorce." (Aiyub, a sub-narrator said: `Amr bin Dinar said to me, "There is something else in this Hadith which you have not mentioned. It goes thus: The man said, 'What about my money (i.e. the Mahr that I have given to my wife)?' It was said, 'You have no right to restore any money, for if you have spoken the truth (as regards the accusation), you have also consummated your marriage with her; and if you have told a lie, you are less rightful to have your money back.' ")

Sahih al-Bukhari 5311 - Book 68, Hadith 60

Narrated Sa`id bin Jubair:

I asked Ibn `Umar about those who were involved in a case of Lien. He said, "The Prophet (ﷺ) said to those who were involved in a case of Lien, 'Your accounts are with Allah. One of you two is a liar, and you (the husband) have no right over her (she is divorced)." The man said, 'What about my property (Mahr) ?' The Prophet (ﷺ) said, 'You have no right to get back your property. If you have told the truth about her then your property was for the consummation of your marriage with her; and if you told a lie about her, then you are less rightful to get your property back.' " Sufyan, a sub-narrator said: I learned the Hadith from `Amr. Narrated Aiyub: I heard Sa`id bin Jubair saying, "I asked Ibn `Umar, 'If a man (accuses his wife for an illegal sexual intercourse and) carries out the process of Lian (what will happen)?' Ibn `Umar set two of his fingers apart. (Sufyan set his index finger and middle finger apart.) Ibn `Umar said, 'The Prophet (ﷺ) separated the couple of Bani Al-Ajlan by divorce and said thrice, "Allah knows that one of you two is a liar; so will one of you repent (to Allah)?' "

Sahih al-Bukhari 5312 - Book 68, Hadith 61

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) separated (divorced) the wife from her husband who accused her for an illegal sexual intercourse, and made them take the oath of Lian .

Sahih al-Bukhari 5313 - Book 68, Hadith 62

Narrated Ibn `Umar:

The Prophet (ﷺ) made an Ansari man and his wife carry out Lian, and then separated them by divorce.

Sahih al-Bukhari 5314 - Book 68, Hadith 63

Narrated Ibn `Umar:

The Prophet (ﷺ) made a man and his wife carry out Lian, and the husband repudiated her child. So the Prophet got them separated (by divorce) and decided that the child belonged to the mother only.

Sahih al-Bukhari 5315 - Book 68, Hadith 64

Narrated Ibn `Abbas:

Those involved in a case of Lian were mentioned before Allah's Messenger (ﷺ) `Asim bin Adi said something about that and then left. Later on a man from his tribe came to him and told him that he had found another man with his wife. On that `Asim said, "I have not been put to task except for what I have said (about Lian)." `Asim took the man to Allah's Messenger (ﷺ) and he told him of the state in which he found his wife. The man was pale, thin and lank-haired, while the other man whom he had found with his wife was brown, fat with thick calves and curly hair. Allah's Messenger (ﷺ) said, "O Allah! Reveal the truth." Then the lady delivered a child resembling the man whom her husband had mentioned he had found with her. So Allah's Messenger (ﷺ) ordered them to carry out Lien. A man from that gathering said to Ibn `Abbas, "Was she the same lady regarding whom Allah's Messenger (ﷺ) said, 'If I were to stone to death someone without witnesses, I would have stoned this lady'?" Ibn `Abbas said, "No, that was another lady who, though being a Muslim, used to arouse suspicion because of her outright misbehavior."

Sahih al-Bukhari 5316 - Book 68, Hadith 65

Narrated `Aisha:

Rifa`a Al-Qurazi married a lady and then divorced her whereupon she married another man. She came to the Prophet (ﷺ) and said that her new husband did not approach her, and that he was completely impotent. The Prophet (ﷺ) said (to her), "No (you cannot remarry your first husband) till you taste the second husband and he tastes you (i.e. till he consummates his marriage with you).

Sahih al-Bukhari 5317 - Book 68, Hadith 66

Narrated Um Salama:

(the wife of the Prophet) A lady from Bani Aslam, called Subai'a, become a widow while she was pregnant. Abu As-Sanabil bin Ba'kak demanded her hand in marriage, but she refused to marry him and said, "By Allah, I cannot marry him unless I have completed one of the two prescribed periods." About ten days later (after having delivered her child), she went to the Prophet (ﷺ) and he said (to her), "You can marry now."

Sahih al-Bukhari 5318 - Book 68, Hadith 67

Narrated `Abdullah bin `Abdullah:

that his father had written to Ibn Al-Arqam a letter asking him to ask Subai'a Al-Aslamiya how the Prophet had given her the verdict. She said, "The Prophet, gave me his verdict that after I gave birth, I could marry."

Sahih al-Bukhari 5319 - Book 68, Hadith 68

Narrated Al-Miswer bin Makhrama:

Subai'a Al-Aslamiya gave birth to a child a few days after the death of her husband. She came to the Prophet and asked permission to remarry, and the Prophet (ﷺ) gave her permission, and she got married.

Sahih al-Bukhari 5320 - Book 68, Hadith 69

Narrated Qasim bin Muhammad and Sulaiman bin Yasar:

that Yahya bin Sa`id bin Al-`As divorced the daughter of `Abdur-Rahman bin Al-Hakarn. `Abdur- Rahman took her to his house. On that `Aisha sent a message to Marwan bin Al-Hakam who was the ruler of Medina, saying, "Fear Allah, and urge your brother) to return her to her house." Marwan (in Sulaiman's version) said, "Abdur-Rahman bin Al-Hakam did not obey me (or had a convincing argument)." (In Al-Qasim's versions Marwan said, "Have you not heard of the case of Fatima bint Qais?" Aisha said, "The case of Fatima bint Qais is not in your favor.' Marwan bin Al-Hakam said to `Aisha, "The reason that made Fatima bint Qais go to her father's house is just applicable to the daughter of `Abdur-Rahman."

Sahih al-Bukhari 5321, 5322 - Book 68, Hadith 70

Narrated Al-Qasim:

Aisha said, "What is wrong with Fatima? Why doesn't she fear Allah?" by saying that a divorced lady is not entitled to be provided with residence and sustenance (by her husband).

Sahih al-Bukhari 5323, 5324 - Book 68, Hadith 71

Narrated Qasim:

Urwa said to Aisha, "Do you know so-and-so, the daughter of Al-Hakam? Her husband divorced her irrevocably and she left (her husband's house)." `Aisha said, "What a bad thing she has done!" 'Urwa said (to `Aisha), "Haven't you heard the statement of Fatima?" `Aisha replied, "It is not in her favor to mention." 'Urwa added, `Aisha reproached (Fatima) severely and said, "Fatima was in a lonely place, and she was prone to danger, so the Prophet (ﷺ) allowed her (to go out of her husband's house).

Sahih al-Bukhari 5325, 5326 - Book 68, Hadith 72

Narrated 'Urwa:

Aisha disapproved of what Fatima used to say.'

Sahih al-Bukhari 5327, 5328 - Book 68, Hadith 73

Narrated `Aisha:

When Allah's Messenger (ﷺ) decided to leave Mecca after the Hajj, he saw Safiyya, sad and standing at the entrance of her tent. He said to her, "Aqr (or) Halq! You will detain us. Did you perform Tawaf-al- Ifada on the day of Nahr? She said, "Yes." He said, "Then you can depart."

Sahih al-Bukhari 5329 - Book 68, Hadith 74

Narrated Al-Hasan:

Ma'qil gave his sister in marriage and later her husband divorced her once.

Sahih al-Bukhari 5330 - Book 68, Hadith 75

Narrated Al-Hasan:

The sister of Ma'qil bin Yasar was married to a man and then that man divorced her and remained away from her till her period of the 'Iddah expired. Then he demanded for her hand in marriage, but Ma'qil got angry out of pride and haughtiness and said, "He kept away from her when he could still retain her, and now he demands her hand again?" So Ma'qil disagreed to remarry her to him. Then Allah revealed: 'When you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands.' (2.232) So the Prophet (ﷺ) sent for Ma'qil and recited to him (Allah's order) and consequently Ma'qil gave up his pride and haughtiness and yielded to Allah's order.

Sahih al-Bukhari 5331 - Book 68, Hadith 76

Narrated Nafi`:

Ibn `Umar bin Al-Khattab divorced his wife during her menses. Allah's Messenger (ﷺ) ordered him to take her back till she became clean, and when she got another period while she was with him, she should wait till she became clean again and only then, if he wanted to divorce her, he could do so before having sexual relations with her. And that is the period Allah has fixed for divorcing women. Whenever `Abdullah (bin `Umar) was asked about that, he would say to the questioner, "If you divorced her thrice, she is no longer lawful for you unless she marries another man (and the other man divorces her in his turn).' Ibn `Umar further said, 'Would that you (people) only give one or two divorces, because the Prophet (ﷺ) has ordered me so."

Sahih al-Bukhari 5332 - Book 68, Hadith 77

Narrated Yunus Ibn Jubair:

Ibn `Umar divorced his wife while she was having her menses. `Umar asked the Prophet (ﷺ) who said, "Order him (your son) to take her back, and then divorced her before her period of the 'Iddah has elapsed." I asked Ibn `Umar, "Will that divorce (during the menses) be counted?" He replied, "If somebody behaves foolishly (will his foolishness be an excuse for his misbehavior)?"

Sahih al-Bukhari 5333 - Book 68, Hadith 78

Narrated Humaid bin Nafi`:

Zainab bint Abu Salama told me these three narrations: Zainab said: I went to Um Habiba, the wife of the Prophet (ﷺ) when her father, Abu-Sufyan bin Herb had died. Um ,Habiba asked for a perfume which contained yellow scent (Khaluq) or some other scent, and she first perfumed one of the girls with it and then rubbed her cheeks with it and said, "By Allah, I am not in need of perfume, but I have heard Allah's Messenger (ﷺ) saying, 'It is not lawful for a lady who believes in Allah and the Last Day to mourn for a dead person for more than three days unless he is her husband for whom she should mourn for four months and ten days.'"

Sahih al-Bukhari 5334 - Book 68, Hadith 79

Zainab further said:

I want to Zainab bint Jahsh when her brother died. She asked for perfume and used some of it and said, "By Allah, I am not in need of perfume, but I have heard Allah's Messenger (ﷺ) saying on the pulpit, 'It is not lawful for a lady who believes in Allah and the last day to mourn for more than three days except for her husband for whom she should mourn for four months and ten days.'"

Sahih al-Bukhari 5335 - Book 68, Hadith 80

Zainab further said:

"I heard my mother, Um Salama saying that a woman came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! The husband of my daughter has died and she is suffering from an eye disease, can she apply kohl to her eye?" Allah's Messenger (ﷺ) replied, "No," twice or thrice. (Every time she repeated her question) he said, "No." Then Allah's Messenger (ﷺ) added, "It is just a matter of four months and ten days. In the Pre-Islamic Period of ignorance a widow among you should throw a globe of dung when one year has elapsed."

Sahih al-Bukhari 5336 - Book 68, Hadith 81

I (Humaid) said to Zainab, "What does 'throwing a globe of dung when one year had elapsed' mean?" Zainab said, "When a lady was bereaved of her husband, she would live in a wretched small room and put on the worst clothes she had and would not touch any scent till one year had elapsed. Then she would bring an animal, e.g. a donkey, a sheep or a bird and rub her body against it. The animal against which she would rub her body would scarcely survive. Only then she would come out of her room, whereupon she would be given a globe of dung which she would throw away and then she would use the scent she liked or the like."

Sahih al-Bukhari 5337 - Book 68, Hadith 82

Narrated Um Salama:

A woman was bereaved of her husband and her relatives worried about her eyes (which were diseased). They came to Allah's Messenger (ﷺ), and asked him to allow them to treat her eyes with kohl, but he said, "She should not apply kohl to her eyes. (In the Pre-Islamic period of Ignorance) a widowed woman among you would stay in the worst of her clothes (or the worst part of her house) and when a year had elapsed, if a dog passed by her, she would throw a globe of dung, Nay, (she cannot use kohl) till four months and ten days have elapsed."

Sahih al-Bukhari 5338 - Book 68, Hadith 83

Narrated Um Habiba:

The Prophet (ﷺ) said, "It is not lawful for a Muslim woman who believes in Allah and the Last Day to mourn for more than three days, except for her husband, for whom she should mourn for four months and ten days."

Sahih al-Bukhari 5339 - Book 68, Hadith 84

Narrated Um 'Atiyya:

We were forbidden to mourn for more than three days except for a husband.

Sahih al-Bukhari 5340 - Book 68, Hadith 85

Narrated Um 'Atiyya:

We were forbidden to mourn for more than three days for a dead person, except for a husband, for whom a wife should mourn for four months and ten days (while in the mourning period) we were not allowed to put kohl in our eyes, nor perfume our-selves, nor wear dyed clothes, except a garment of 'Asb (special clothes made in Yemen). But it was permissible for us that when one of us became clean from her menses and took a bath, she could use a piece of a certain kind of incense. And it was forbidden for us to follow funeral processions.

Sahih al-Bukhari 5341 - Book 68, Hadith 86

Narrated Um 'Atiyya:

The Prophet (ﷺ) said, "It is not lawful for a lady who believes in Allah and the Last Day, to mourn for more than three days for a dead person, except for her husband, in which case she should neither put kohl in her eyes, nor perfume herself, nor wear dyed clothes, except a garment of 'Asb"

Sahih al-Bukhari 5342 - Book 68, Hadith 87

Um 'Atiyya added:

The Prophet (ﷺ) said, "She should not use perfume except when she becomes clean from her menses whereupon she can use Qust, and Azfar (two kinds of incense).

Sahih al-Bukhari 5343 - Book 68, Hadith 88

Narrated Mujahid:

(regarding the Verse): 'If any of you dies and leaves wives behind,' That was the period of the 'Iddah which the widow was obliged to spend in the house of the late husband. Then Allah revealed: And those of you who die and leave wives should bequeath for their wives a year's maintenance and residence without turning them out, but if they leave, there is no blame on you for what they do of themselves, provided it is honorable (i.e. lawful marriage) (2.240) Mujahid said: Allah has ordered that a widow has the right to stay for seven months and twenty days with her husband's relatives through her husband's will and testament so that she will complete the period of one year (of 'Iddah). But the widow has the right to stay that extra period or go out of her husband's house as is indicated by the statement of Allah: 'But if they leave there is no blame on you,... ' (2.240) Ibn `Abbas said: The above Verse has cancelled the order of spending the period of the 'Iddah at her late husband's house, and so she could spend her period of the 'Iddah wherever she likes. And Allah says: 'Without turning them out.' 'Ata said: If she would, she could spend her period of the 'Iddah at her husband's house, and live there according to her (husband's) will and testament, and if she would, she could go out (of her husband's house) as Allah says: 'There is no blame on you for what they do of themselves.' (2.240) 'Ata added: Then the Verses of inheritance were revealed and the order of residence (for the widow) was cancelled, and she could spend her period of the 'Iddah wherever she would like, and she was no longer entitled to be accommodated by her husband's family.

Sahih al-Bukhari 5344 - Book 68, Hadith 89

Narrated Zainab bint Um Salama:

When Um Habiba bint Abi Sufyan was informed of her father's death, she asked for perfume and rubbed it over her arms and said, "I am not in need of perfume, but I have heard the Prophet (ﷺ) saying, "It is not lawful for a lady who believes in Allah and the Last Day to mourn for more than three days except for her husband for whom the (mourning) period is four months and ten days."

Sahih al-Bukhari 5345 - Book 68, Hadith 90

Narrated Abu Mas`ud:

The Prophet (ﷺ) prohibited taking the price of a dog, the earnings of a soothsayer and the money earned by prostitution.

Sahih al-Bukhari 5346 - Book 68, Hadith 91

Narrated Abu Juhaifa:

The Prophet (ﷺ) cursed the lady who practices tattooing and the one who gets herself tattooed, and one who eats (takes) Riba' (usury) and the one who gives it. And he prohibited taking the price of a dog, and the money earned by prostitution, and cursed the makers of pictures.

Sahih al-Bukhari 5347 - Book 68, Hadith 92

Narrated Abu Huraira:

The Prophet (ﷺ) forbade taking the earnings of a slave girl by prostitution.

Sahih al-Bukhari 5348 - Book 68, Hadith 93

Narrated Sa`id bin Jubair:

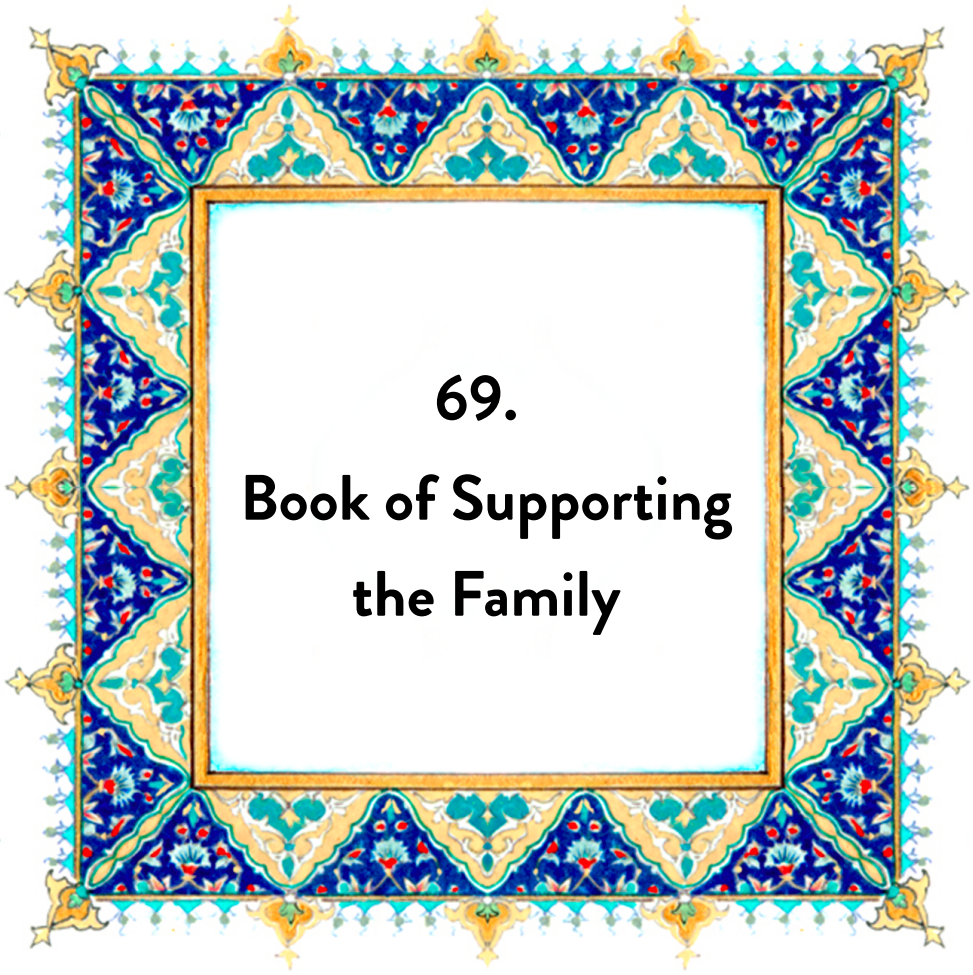
I said to Ibn `Umar, "If a man accuses his wife of illegal sexual intercourse (what is the judgment)?" He said, "Allah's Prophet separated the couple of Bani 'Ajlan (when the husband accused his wife for an illegal sexual intercourse). The Prophet (ﷺ) said, 'Allah knows that one of you two IS a liar; so will one of you repent?' But they refused. He then again said, 'Allah knows that one of you two is a liar; so will one of you repent?' But they refused, whereupon he separated them by divorce." Aiyub (a subnarrator) said: `Amr bin Dinar said to me, "In the narration there is something which I do not see you mentioning, i.e. the husband said, "What about my money (Mahr)?' The Prophet (ﷺ) said, "You are not entitled to take back money, for if you told the truth you have already entered upon her (and consummated your marriage with her) and if you are a liar then you are less entitled to take it back.

Sahih al-Bukhari 5349 - Book 68, Hadith 94

Narrated Ibn `Umar:

The Prophet (ﷺ) said to those who were involved in a case of Lian, "Your accounts are with Allah. One of you two is a liar. You (husband) have right on her (wife)." The husband said, "My money, O Allah's Apostle!" The Prophet (ﷺ) said, "You are not entitled to take back any money. If you have told the truth, the Mahr that you paid, was for having sexual relations with her lawfully; and if you are a liar, then you are less entitled to get it back."

Sahih al-Bukhari 5350 - Book 68, Hadith 95



69.
Book of Supporting the Family

Narrated Abu Mas`ud Al-Ansari:

The Prophet (ﷺ) said, "When a Muslim spends something on his family intending to receive Allah's reward it is regarded as Sadaqa for him."

Sahih al-Bukhari 5351 - Book 69, Hadith 1

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Allah said, 'O son of Adam! Spend, and I shall spend on you."

Sahih al-Bukhari 5352 - Book 69, Hadith 2

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The one who looks after a widow or a poor person is like a Mujahid (warrior) who fights for Allah's Cause, or like him who performs prayers all the night and fasts all the day."

Sahih al-Bukhari 5353 - Book 69, Hadith 3

Narrated Sa`d:

The Prophet (ﷺ) visited me at Mecca while I was ill. I said (to him), "I have property; May I bequeath all my property in Allah's Cause?" He said, "No." I said, "Half of it?" He said, "No." I said, "One third of it?" He said, "One-third (is alright), yet it is still too much, for you'd better leave your inheritors wealthy than leave them poor, begging of others. Whatever you spend will be considered a Sadaqa for you, even the mouthful of food you put in the mouth of your wife. Anyhow Allah may let you recover, so that some people may benefit by you and others be harmed by you."

Sahih al-Bukhari 5354 - Book 69, Hadith 4

Narrated Abu Huraira:

"The Prophet (ﷺ) said, 'The best alms is that which is given when one is rich, and a giving hand is better than a taking one, and you should start first to support your dependents.' A wife says, 'You should either provide me with food or divorce me.' A slave says, 'Give me food and enjoy my service." A son says, "Give me food; to whom do you leave me?" The people said, "O Abu Huraira! Did you hear that from Allah's Messenger (ﷺ) ?" He said, "No, it is from my own self."

Sahih al-Bukhari 5355 - Book 69, Hadith 5

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The best alms is that which you give when you are rich, and you should start first to support your dependants."

Sahih al-Bukhari 5356 - Book 69, Hadith 6

Narrated `Umar:

The Prophet (ﷺ) used to sell the dates of the garden of Bani An-Nadir and store for his family so much food as would cover their needs for a whole year.

Sahih al-Bukhari 5357 - Book 69, Hadith 7

Narrated Malik bin Aus bin Al-Hadathan:

Once I set out to visit `Umar (bin Al-Khattab). (While I was sitting there with him his gate-keeper, Yarfa, came and said, "Uthman `AbdurRahman (bin `Auf), Az-Zubair and Sa`d (bin Abi Waqqas) are seeking permission (to meet you)." `Umar said, "Yes. So he admitted them and they entered, greeted, and sat down. After a short while Yarfa came again and said to `Umar 'Shall I admit `Ali and `Abbas?" `Umar said, "Yes." He admitted them and when they entered, they greeted and sat down. `Abbas said, "O Chief of the Believers! Judge between me and this (`Ali)." The group, `Uthman and his companions Sa`d, 'O Chief of the Believers! Judge between them and relieve one from the other." `Umar said. Wait! I beseech you by Allah, by Whose permission both the Heaven and the Earth stand fast ! Do you know that Allah's Messenger (ﷺ) said. 'We (Apostles) do not bequeath anything to our heirs, but whatever we leave is to be given in charity.' And by that Allah's Messenger (ﷺ)s meant himself?" The group said, "He did say so." `Umar then turned towards 'All and `Abbas and said. "I beseech you both by Allah, do you know that Allah's Messenger (ﷺ) said that?" They said, 'Yes " `Umar said, "Now, let me talk to you about this matter. Allah favored His Apostle with something of this property (war booty) which He did not give to anybody else. And Allah said:-- 'And what Allah has bestowed on His Apostle (as Fai Booty) from them for which you made no expedition with either cavalry or camelry . . . Allah is Able to do all things.' (59.6) So this property was especially granted to Allah's Messenger (ﷺ). But by Allah he neither withheld it from you, nor did he keep it for himself and deprive you of it, but he gave it all to you and distributed it among you till only this remained out of it. And out of this property Allah's Messenger (ﷺ) used to provide his family with their yearly needs, and whatever remained, he would spend where Allah's Property (the revenues of Zakat) used to be spent. Allah's Messenger (ﷺ) kept on acting like this throughout his lifetime. Now I beseech you by Allah, do you know that?" They said, "Yes." Then `Umar said to `Ali and `Abbas, "I beseech you by Allah, do you both know that?" They said, "Yes." `Umar added, "When Allah had taken His Apostle unto Him, Abu Bakr said, 'I am the successor of Allah's Messenger (ﷺ). So he took charge of that property and did with it the same what Allah's Messenger (ﷺ) used to do, and both of you knew all about it then." Then `Umar turned towards `Ali and `Abbas and said, "You both claim that Abu- Bakr was so-and-so! But Allah knows that he was honest, sincere, pious and right (in that matter). Then Allah caused Abu Bakr to die, and I said, 'I am the successor of Allah's Messenger (ﷺ) and Abu Bakr.' So I kept this property in my possession for the first two years of

my rule, and I used to do the same with it as Allah's Messenger (ﷺ) and Abu Bakr used to do. Later both of you (`Ali and `Abbas) came to me with the same claim and the same problem. (O `Abbas!) You came to me demanding your share from (the inheritance of) the son of your brother, and he (`Ali) came to me demanding his wives share from (the inheritance of) her father. So I said to you, 'If you wish I will hand over this property to you, on condition that you both promise me before Allah that you will manage it in the same way as Allah's Messenger (ﷺ) and Abu Bakr did, and as I have done since the beginning of my rule; otherwise you should not speak to me about it.' So you both said, 'Hand over this property to us on this condition.' And on this condition I handed it over to you. I beseech you by Allah, did I hand it over to them on that condition?" The group said, "Yes." `Umar then faced `Ali and `Abbas and said, "I beseech you both by Allah, did I hand it over to you both on that condition?" They both said, "Yes." `Umar added, "Do you want me now to give a decision other than that? By Him with Whose permission (order) both the Heaven and the Earth stand fast, I will never give any decision other than that till the Hour is established! But if you are unable to manage it (that property), then return it to me and I will be sufficient for it on your behalf . "

Sahih al-Bukhari 5358 - Book 69, Hadith 8

Narrated `Aisha:

Hind bint `Utba came and said, "O Allah's Messenger (ﷺ)! Abu Sufyan is a miser so is it sinful of me to feed our children from his property?" Allah's Messenger (ﷺ) said, "No except if you take for your needs what is just and reasonable. "

Sahih al-Bukhari 5359 - Book 69, Hadith 9

Narrated Abu Huraira:

The Prophet (ﷺ) said, "If the wife gives of her husband's property (something in charity) without his permission, he will get half the reward."

Sahih al-Bukhari 5360 - Book 69, Hadith 10

Narrated `Ali:

Fatima went to the Prophet (ﷺ) complaining about the bad effect of the stone hand-mill on her hand. She heard that the Prophet (ﷺ) had received a few slave girls. But (when she came there) she did not find him, so she mentioned her problem to `Aisha. When the Prophet (ﷺ) came, `Aisha informed him about that. `Ali added, "So the Prophet (ﷺ) came to us when we had gone to bed. We wanted to get up (on his arrival) but he said, 'Stay where you are." Then he came and sat between me and her and I felt the coldness of his feet on my `Abdomen. He said, "Shall I direct you to something better than what you have requested? When you go to bed say 'Subhan Allah' thirty-three times, 'Al hamduli l-lah' thirty three times, and Allahu Akbar' thirty four times, for that is better for you than a servant."

Sahih al-Bukhari 5361 - Book 69, Hadith 11

Narrated `Ali bin Abi Talib:

Fatima came to the Prophet (ﷺ) asking for a servant. He said, "May I inform you of something better than that? When you go to bed, recite "Subhan Allah' thirty three times, 'Al hamduli l-lah' thirty three times, and 'Allahu Akbar' thirty four times. `Ali added, 'I have never failed to recite it ever since." Somebody asked, "Even on the night of the battle of Siffin?" He said, "Even on the night of the battle of Siffin."

Sahih al-Bukhari 5362 - Book 69, Hadith 12

Narrated Al-Aswad bin Yazid:

I asked `Aisha "What did the Prophet (ﷺ) use to do at home?" She said, "He used to work for his family, and when he heard the Adhan (call for the prayer), he would go out."

Sahih al-Bukhari 5363 - Book 69, Hadith 13

Narrated `Aisha:

Hind bint `Utba said, "O Allah's Messenger (ﷺ)! Abu Sufyan is a miser and he does not give me what is sufficient for me and my children. Can I take of his property without his knowledge?" The Prophet (ﷺ) said, "Take what is sufficient for you and your children, and the amount should be just and reasonable.

Sahih al-Bukhari 5364 - Book 69, Hadith 14

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The best women among the camel riders, are the women of Quraish." (Another narrator said) The Prophet (ﷺ) said, "The righteous among the women of Quraish are those who are kind to their young ones and who look after their husband's property . "

Sahih al-Bukhari 5365 - Book 69, Hadith 15

Narrated `Ali:

The Prophet (ﷺ) gave me a silk suit and I wore it, but when I noticed anger on his face, I cut it and distributed it among my women-folk.

Sahih al-Bukhari 5366 - Book 69, Hadith 16

Narrated Jabir bin `Abdullah:

My father died and left seven or nine girls and I married a matron. Allah's Messenger (ﷺ) said to me, "O Jabir! Have you married?" I said, "Yes." He said, "A virgin or a matron?" I replied, "A matron." he said, "Why not a virgin, so that you might play with her and she with you, and you might amuse her and she amuse you." I said, " `Abdullah (my father) died and left girls, and I dislike to marry a girl like them, so I married a lady (matron) so that she may look after them." On that he said, "May Allah bless you," or "That is good."

Sahih al-Bukhari 5367 - Book 69, Hadith 17

Narrated Abu Huraira:

A man came to the Prophet (ﷺ) and said, "I am ruined!" The Prophet (ﷺ) said, "Why?" He said, "I had sexual intercourse with my wife while fasting (in the month of Ramadan)." The Prophet (ﷺ) said to him, "Manumit a slave (as expiation)." He replied, "I cannot afford that." The Prophet (ﷺ) said, "Then fast for two successive months." He said, "I cannot." The Prophet (ﷺ) said, "Then feed sixty poor persons." He said, "I have nothing to do that." In the meantime a basket full of dates was brought to the Prophet (ﷺ) . He said, "Where is the questioner." The man said, "I am here." The Prophet (ﷺ) said (to him), "Give this (basket of dates) in charity (as expiation)." He said, "O Allah's Messenger (ﷺ)! Shall I give it to poorer people than us? By Him Who sent you with the Truth, there is no family between Medina's two mountains poorer than us." The Prophet (ﷺ) smiled till his pre-molar teeth became visible. He then said, "Then take it."

Sahih al-Bukhari 5368 - Book 69, Hadith 18

Narrated Um Salama:

I said, "O Allah's Messenger (ﷺ)! Shall I get a reward (in the Hereafter) if I spend on the children of Abu Salama and do not leave them like this and like this (i.e., poor) but treat them like my children?" The Prophet said, "Yes, you will be rewarded for that which you will spend on them."

Sahih al-Bukhari 5369 - Book 69, Hadith 19

Narrated `Aisha:

Hind (bint `Utba) said, "O Allah's Messenger (ﷺ)! Abu Sufyan is a miser. Is there any harm if I take of his property what will cover me and my children's needs?" The Prophet (ﷺ) said, "Take (according to your needs) in a reasonable manner."

Sahih al-Bukhari 5370 - Book 69, Hadith 20

Narrated Abu Huraira:

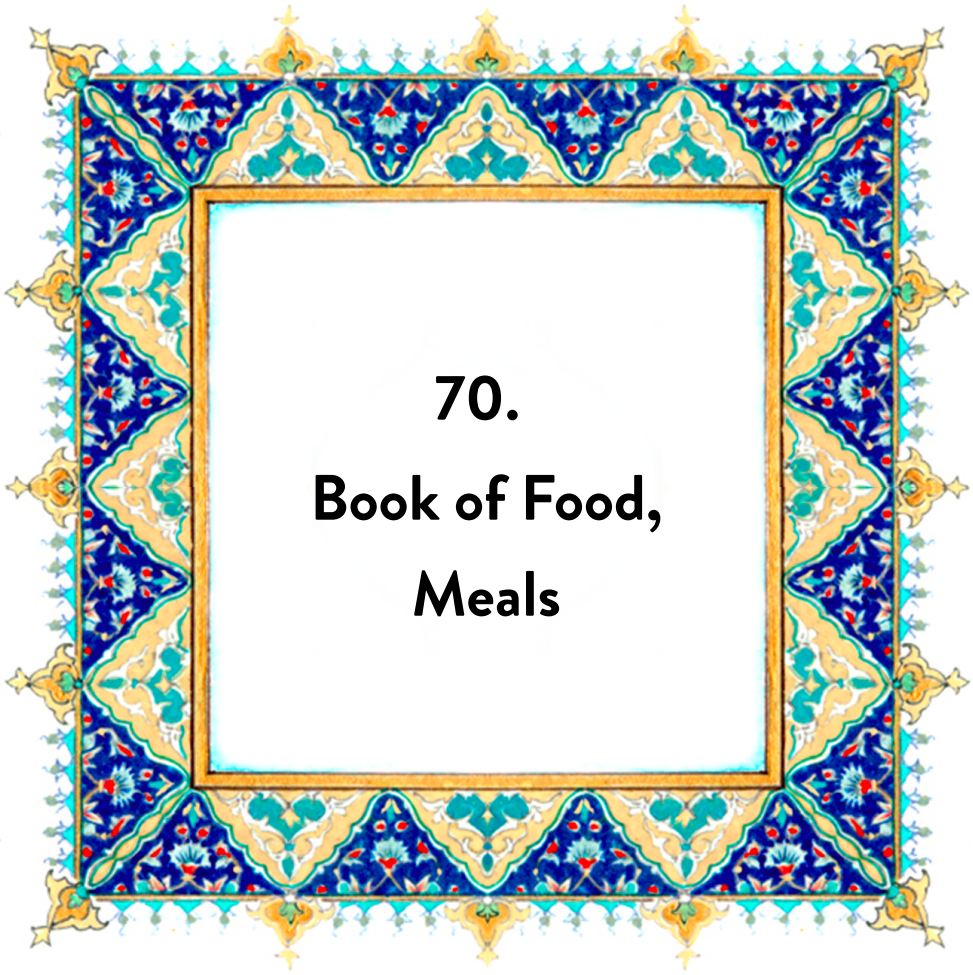
A dead man in debt used to be brought to Allah's Messenger (ﷺ) who would ask, "Has he left anything to re pay his debts?" If he was informed that he had left something to cover his debts the Prophet (ﷺ) would offer the funeral prayer for him; otherwise he would say to the Muslims present there), "Offer the funeral prayer for your friend:"but when Allah helped the Prophet (ﷺ) to gain victory (on his expeditions), he said, "I am closer to the Believers than themselves, so. if one of the Believers dies in debt, I will repay it, but if he leaves wealth, it will be for his heirs.

Sahih al-Bukhari 5371 - Book 69, Hadith 21

Narrated Um Habiba:

(the wife of the Prophet) I said, "O Allah's Messenger (ﷺ)! Will you marry my sister, the daughter of Abu Sufyan." The Prophet (ﷺ) said, "Do you like that?" I said, "Yes, for I am not your only wife, and the person I like most to share the good with me, is my sister." He said, "That is not lawful for me." I said, "O Allah's Messenger (ﷺ)! We have heard that you want to marry Durra, the daughter of Abu Salama." He said, "You mean the daughter of Um Salama?" I said, "Yes." He said, "Even if she were not my stepdaughter, she is unlawful for me, for she is my foster niece. Thuwaiba suckled me and Abu Salama. So you should not present to me your daughters and sisters." Narrated 'Urwa: Thuwaiba had been a slave girl whom Abu Lahab had emancipated.

Sahih al-Bukhari 5372 - Book 69, Hadith 22



70.
Book of Food, Meals

Narrated Abu Musa Al-Ash`ari:

The Prophet (ﷺ) said, "Give food to the hungry, pay a visit to the sick and release (set free) the one in captivity (by paying his ransom).

Sahih al-Bukhari 5373 - Book 70, Hadith 1

Narrated Abu Huraira:

The family of Muhammad did not eat their fill for three successive days till he died.

Sahih al-Bukhari 5374 - Book 70, Hadith 2

Narrated Abu Huraira:

Once while I was in a state of fatigue (because of severe hunger), I met 'Umar bin Al-Khattab, so I asked him to recite a verse from Allah's Book to me. He entered his house and interpreted it to me. (Then I went out and) after walking for a short distance, I fell on my face because of fatigue and severe hunger. Suddenly I saw Allah's Apostle standing by my head. He said, "O Abu Huraira!" I replied, "Labbaik, O Allah's Messenger (ﷺ), and Sadaik!" Then he held me by the hand, and made me get up. Then he came to know what I was suffering from. He took me to his house, and ordered a big bowl of milk for me. I drank thereof and he said, "Drink more, O Abu Hirr!" So I drank again, whereupon he again said, "Drink more." So I drank more till my belly became full and looked like a bowl. Afterwards I met 'Umar and mentioned to him what had happened to me, and said to him, "Somebody, who had more right than you, O 'Umar, took over the case. By Allah, I asked you to recite a Verse to me while I knew it better than you." On that Umar said to me, "By Allah, if I admitted and entertained you, it would have been dearer to me than having nice red camels.

Sahih al-Bukhari 5375 - Book 70, Hadith 3

Narrated `Umar bin Abi Salama:

I was a boy under the care of Allah's Messenger (ﷺ) and my hand used to go around the dish while I was eating. So Allah's Messenger (ﷺ) said to me, 'O boy! Mention the Name of Allah and eat with your right hand, and eat of the dish what is nearer to you." Since then I have applied those instructions when eating.

Sahih al-Bukhari 5376 - Book 70, Hadith 4

Narrated `Umar bin Al Salama:

Who was the son of Um Salama, the wife of the Prophet: Once I ate a meal with Allah's Messenger (ﷺ) and I was eating from all sides of the dish. So Allah's Messenger (ﷺ) said to me, "Eat of the dish what is nearer to you."

Sahih al-Bukhari 5377 - Book 70, Hadith 5

Narrated Wahb bin Kaisan Abi Nu'aim:

A meal was brought to Allah's Messenger (ﷺ) while his step-son, `Umar bin Abi Salama was with him. Allah's Messenger (ﷺ) said to him, "Mention the Name of Allah and eat of the dish what is nearer to you."

Sahih al-Bukhari 5378 - Book 70, Hadith 6

Narrated Anas bin Malik:

A tailor invited Allah's Messenger (ﷺ) to a meal which he had prepared. I went along with Allah's Messenger (ﷺ) and saw him seeking to eat the pieces of gourd from the various sides of the dish. Since that day I have liked to eat gourd. `Umar bin Abi Salama said: The Prophet, said to me, "Eat with your right hand."

Sahih al-Bukhari 5379 - Book 70, Hadith 7

Narrated `Aisha:

The Prophet (ﷺ) used to love to start doing things from the right side whenever possible, in performing ablution, putting on his shoes, and combing his hair. (Al-Ash'ath said: The Prophet (ﷺ) used to do so in all his affairs.)

Sahih al-Bukhari 5380 - Book 70, Hadith 8

Narrated Anas bin Malik:

Abu Talha said to Um Sulaim, "I have heard the voice of Allah's Messenger (ﷺ) which was feeble, and I think that he is hungry. Have you got something (to eat)?" She took out some loaves of barley bread, then took her face-covering sheet and wrapped the bread in part of it, and pushed it under my garment and turned the rest of it around my body and sent me to Allah's Messenger (ﷺ) . I went with that, and found Allah's Messenger (ﷺ) in the mosque with some people. I stood up near them, and Allah's Messenger (ﷺ) asked me, "Have you been sent by Abu Talha?" I said, "Yes." He asked, "With some food (for us)?" I said, "Yes." Then Allah's Messenger (ﷺ) said to all those who were with him, "Get up!" He set out (and all the people accompanied him) and I proceeded ahead of them till I came to Abu Talha. Abu Talha then said, "O Um Sulaim! Allah's Messenger (ﷺ) has arrived along with the people, and we do not have food enough to feed them all." She said, "Allah and His Apostle know better." So Abu Talha went out till he met Allah's Messenger (ﷺ). Then Abu Talha and Allah's Messenger (ﷺ) came and entered the house. Allah's Apostle said, "Um Sulaim ! Bring whatever you have." She brought that very bread. The Prophet (ﷺ) ordered that it be crushed into small pieces, and Um Sulaim pressed a skin of butter on it. Then Allah's Apostle said whatever Allah wished him to say (to bless the food) and then added, "Admit ten (men)." So they were admitted, ate their fill and went out. The Prophet (ﷺ) then said, "Admit ten (more)." They were admitted, ate their full, and went out. He then again said, "Admit ten more!" They were admitted, ate their fill, and went out. He admitted ten more, and so all those people ate their fill, and they were eighty men.

Sahih al-Bukhari 5381 - Book 70, Hadith 9

Narrated `Abdur-Rahman bin Abu Bakr:

We were one hundred and thirty men sitting with the Prophet. The Prophet (ﷺ) said, "Have anyone of you any food with him?" It happened that one man had one Sa of wheat flour (or so) which was turned into dough then. After a while a tall lanky pagan came, driving some sheep. The Prophet (ﷺ) asked, 'Will you sell us (a sheep), or give (it to) us as a gift?" The pagan said, "No, but I will sell it " So the Prophet bought from him a sheep which was slaughtered, and then the Prophet (ﷺ) ordered that the liver, the kidneys, lungs and heart, etc., of that sheep be roasted. By Allah, none of those one hundred and thirty men but had his share of those things. The Prophet (ﷺ) gave to those who were present, and also kept a share for those who were absent He then served that cooked sheep in two big trays and we all ate together our fill; yet there remained a part of it in those two trays which I carried on the camel.

Sahih al-Bukhari 5382 - Book 70, Hadith 10

Narrated `Aisha:

The Prophet (ﷺ) died when we had satisfied our hunger with the two black things, i.e. dates and water.

Sahih al-Bukhari 5383 - Book 70, Hadith 11

Narrated Suwaid bin An-Nu`man:

We went out with Allah's Messenger (ﷺ) to Khaibar, and when we were at As-Sahba', (Yahya, a sub-narrator said, "As-Sahba' is a place at a distance of one day's journey to Khaibar)." Allah's Messenger (ﷺ) asked the people to bring their food, but there was nothing with the people except Sawiq. So we all chewed and ate of it. Then the Prophet (ﷺ) asked for some water and he rinsed his mouth, and we too, rinsed our mouths. Then he led us in the Maghrib prayer without performing ablution (again).

Sahih al-Bukhari 5384 - Book 70, Hadith 12

Narrated Qatada:

We were in the company of Anas whose baker was with him. Anas said, The Prophet (ﷺ) did not eat thin bread, or a roasted sheep till he met Allah (died).

Sahih al-Bukhari 5385 - Book 70, Hadith 13

Narrated Anas:

To the best of my knowledge, the Prophet (ﷺ) did not take his meals in a big tray at all, nor did he ever eat well-baked thin bread, nor did he ever eat at a dining table.

Sahih al-Bukhari 5386 - Book 70, Hadith 14

Narrated Anas:

The Prophet (ﷺ) halted to consummate his marriage with Safiyya. I invited the Muslims to his wedding banquet. He ordered that leather dining sheets be spread. Then dates, dried yoghurt and butter were put on those sheets. Anas added: The Prophet (ﷺ) consummated his marriage with Safiyya (during a journey) whereupon Hais (sweet dish) was served on a leather dining sheet.

Sahih al-Bukhari 5387 - Book 70, Hadith 15

Narrated Wahb bin Kaisan:

The People of Sham taunted `Abdullah bin Az-Zubair by calling him "The son of Dhatin-Nataqain" (the woman who has two waist-belts). (His mother) (Asma, said to him, "O my son! They taunt you with "Nataqain". Do you know what the Nataqain were? That was my waist-belt which I divided in two parts. I tied the water skin of Allah's Messenger (ﷺ) with one part, and with the other part I tied his food container."

Sahih al-Bukhari 5388 - Book 70, Hadith 16

Narrated Ibn `Abbas:

that his aunt, Um Hufaid bint Al-Harith bin Hazn, presented to the Prophet (ﷺ) butter, dried yoghurt and mastigures. The Prophet (ﷺ) invited the people to those mastigures and they were eaten on his dining sheet, but the Prophet (ﷺ) did not eat of it, as if he disliked it. Nevertheless. if it was unlawful to eat that, the people would not have eaten it on the dining sheet of the Prophet (ﷺ) nor would he have ordered that they be eaten.

Sahih al-Bukhari 5389 - Book 70, Hadith 17

Narrated Suwaid bin An-Nu`man:

that while they were with the Prophet (ﷺ) at As-Sahba' which was at a distance of one day's journey from Khaibar the prayer became due, and the Prophet (ﷺ) asked the people for food but there was nothing with the people except Sawiq. He ate of it and we ate along with him, and then he asked for water and rinsed his mouth (with it), and then offered the (Maghrib) prayer and we too offered the prayer but the Prophet did not perform ablution (again after eating the Sawiq.).

Sahih al-Bukhari 5390 - Book 70, Hadith 18

Narrated Khalid bin Al-Walid:

That he went with Allah's Messenger (ﷺ) to the house of Maimuna, who was his and Ibn `Abbas' aunt. He found with her a roasted mastigure which her sister Hufaida bint Al-Harith had brought from Najd. Maimuna presented the mastigure before Allah's Messenger (ﷺ) who rarely started eating any (unfamiliar) food before it was described and named for him. (But that time) Allah's Messenger (ﷺ) stretched his hand towards the (meat of the) mastigure whereupon a lady from among those who were present, said, "You should inform Allah's Messenger (ﷺ) of what you have presented to him. O Allah's Messenger (ﷺ)! It is the meat of a mastigure." (On learning that) Allah's Messenger (ﷺ) withdrew his hand from the meat of the mastigure. Khalid bin Al-Walid said, "O Allah's Messenger (ﷺ)! Is this unlawful to eat?" Allah's Messenger (ﷺ) replied, "No, but it is not found in the land of my people, so I do not like it." Khalid said, "Then I pulled the mastigure (meat) towards me and ate it while Allah's Messenger (ﷺ) was looking at me.

Sahih al-Bukhari 5391 - Book 70, Hadith 19

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The food for two persons is sufficient for three, and the food of three persons is sufficient for four persons."

Sahih al-Bukhari 5392 - Book 70, Hadith 20

Narrated Nafi`:

Ibn `Umar never used to take his meal unless a poor man was called to eat with him. One day I brought a poor man to eat with him, the man ate too much, whereupon Ibn `Umar said, "O Nafi`! Don't let this man enter my house, for I heard the Prophet (ﷺ) saying, "A believer eats in one intestine (is satisfied with a little food), and a kafir (unbeliever) eats in seven intestines (eats much food).

Sahih al-Bukhari 5393 - Book 70, Hadith 21

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "A believer eats in one intestine (is satisfied with a little food), and a kafir (unbeliever) or a hypocrite eats in seven intestines (eats too much).

Sahih al-Bukhari 5394 - Book 70, Hadith 22

Narrated `Amr:

Abu Nahik was avaricious eater. Ibn `Umar said to him, "Allah's Messenger (ﷺ) said, "A Kafir (unbeliever) eats in seven intestines (eats much)." On that Abu Nahik said, "But I believe in Allah and His Apostle ."

Sahih al-Bukhari 5395 - Book 70, Hadith 23

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "A Muslim eats in one intestine (i.e. he is satisfied with a little food) while a Kafir (unbeliever) eats in seven intestines (eats much).

Sahih al-Bukhari 5396 - Book 70, Hadith 24

Narrated Abu Huraira:

A man used to eat much, but when he embraced Islam, he started eating less. That was mentioned to the Prophet (ﷺ) who then said, "A believer eats in one intestine (is satisfied with a little food) and a Kafir eats in seven intestines (eats much). "

Sahih al-Bukhari 5397 - Book 70, Hadith 25

Narrated Abu Juhaifa:

Allah's Messenger (ﷺ) said, "I do not take my meals while leaning (against something).

Sahih al-Bukhari 5398 - Book 70, Hadith 26

Narrated Abu Juhaifa:

While I was with the Prophet (ﷺ) he said to a man who was with him, "I do not take my meals while leaning."

Sahih al-Bukhari 5399 - Book 70, Hadith 27

Narrated Khalid bin Al-Walid:

"A roasted mastigure was brought to the Prophet (ﷺ) who stretched his hand towards it to eat it. But it was said to him, "It is a mastigure." So he withdrew his hand. Khalid asked, "Is it unlawful to eat?" the Prophet said, "No, but it is not found in the land of my people and that is why I do not like eating it." So Khalid started eating (it) while Allah's Messenger (ﷺ) was looking at him. An-Nadr said: 'Al-Khazira' (is prepared) from bran while 'Al-Harira' is prepared from milk.

Sahih al-Bukhari 5400 - Book 70, Hadith 28

Narrated 'Urban bin Malik:

who attended the Badr battle and was from the Ansar, that he came to the Prophet (ﷺ) and said, "O Allah's Apostle! I have lost my eyesight and I lead my people in the prayer (as an Imam). When it rains, the valley which is between me and my people, flows with water, and then I cannot go to their mosque to lead them in the prayer. O Allah's Messenger (ﷺ)! I wish that you could come and pray in my house so that I may take it as a praying place. The Prophet (ﷺ) said, "Allah willing, I will do that." The next morning, soon after the sun had risen, Allah's Messenger (ﷺ) came with Abu Bakr. The Prophet (ﷺ) asked for the permission to enter and I admitted him. The Prophet (ﷺ) had not sat till he had entered the house and said to me, "Where do you like me to pray in your house?" I pointed at a place in my house whereupon he stood and said, "Allahu Akbar." We lined behind him and he prayed two rak`at and finished it with Taslim. We then requested him to stay for a special meal of Khazira which we had prepared. A large number of men from the adjoining area gathered in the house. One of them said, "Where is Malik bin Ad-Dukhshun?" Another man said, "He is a hypocrite and does not love Allah and His Apostle." The Prophet said, "Do not say so. Do you not think that he has said: "None has the right to be worshipped but Allah," seeking Allah's pleasure? The man said, "Allah and His Apostle know better, but we have always seen him mixing with hypocrites and giving them advice." The Prophet (ﷺ) said, "Allah has forbidden the (Hell) Fire for those who testify that none has the right to be worshipped but Allah, seeking Allah's pleasure. "

Sahih al-Bukhari 5401 - Book 70, Hadith 29

Narrated Ibn `Abbas:

My aunt presented (roasted) mastigures, Iqt and milk to the Prophet (ﷺ) . The mastigures were put on his dining sheet, and if it was unlawful to eat, it would not have been put there. The Prophet (ﷺ) drank the milk and ate the Iqt only.

Sahih al-Bukhari 5402 - Book 70, Hadith 30

Narrated Sahl bin Sa`d:

We used to be happy on Fridays, for there was an old lady who used to pull out the roots of Silq and put it in a cooking pot with some barley. When we had finished the prayer, we would visit her and she would present that dish before us. So we used to be happy on Fridays because of that, and we never used to take our meals or have a mid-day nap except after the Friday prayer. By Allah, that meal contained no fat.

Sahih al-Bukhari 5403 - Book 70, Hadith 31

Narrated Ibn 'Abbas:

The Prophet (ﷺ) ate of the meat of a shoulder (by cutting the meat with his teeth), and then got up and offered the prayer without performing the ablution anew.

Sahih al-Bukhari 5404 - Book 70, Hadith 32

Narrated Ibn 'Abbas:

The Prophet (ﷺ) took out a bone with meat on it from a cooking pot and ate of it, and then offered the prayer without performing ablution anew.

Sahih al-Bukhari 5405 - Book 70, Hadith 33

Narrated Abu Qatada:

We went out towards Mecca with the Prophet.

Sahih al-Bukhari 5406 - Book 70, Hadith 34

Narrated Abu Qatada:

Once, while I was sitting with the companions of the Prophet (ﷺ) at a station on the road to Mecca and Allah's Messenger (ﷺ) was stationing ahead of us and all the people were assuming Ihram while I was not. My companion, saw an onager while I was busy Mending my shoes. They did not Inform me of the onager but they wished that I would see it Suddenly I looked and saw the onager Then I headed towards my horse, saddled it and rode, but I forgot to take the lash and the spear. So I said to them my companions), "Give me the lash and the spear." But they said, "No, by Allah we will not help you in any way to hunt it ' I got angry, dismounted, took it the spear and the lash), rode (the horse chased the onager and wounded it Then I brought it when it had dyed. My companions started eating of its (cooked) meat, but they suspected that it might be unlawful to eat of its meat while they were in a state of Ihram Then I proceeded further and I kept one of its forelegs with me. When we met Allah's Apostle we asked him about that. He said, "Have you some of its meat with you?" I gave him that foreleg and he ate the meat till he stripped the bone of its flesh although he was in a state of Ihram.

Sahih al-Bukhari 5407 - Book 70, Hadith 35

Narrated `Amr bin Umaiyya:

that he saw the Prophet (ﷺ) holding a shoulder piece of mutton in his hand and cutting part of it with a knife. Then he was called for the prayer whereupon he put down the shoulder piece and the knife with which he was cutting it, and then stood for prayer without performing ablution again.

Sahih al-Bukhari 5408 - Book 70, Hadith 36

Narrated Abu Huraira:

The Prophet (ﷺ) never criticized any food (he was invited to) but he used to eat if he liked the food, and leave it if he disliked it.

Sahih al-Bukhari 5409 - Book 70, Hadith 37

Narrated Abu Hazim:

that he asked Sahl, "Did you use white flour during the lifetime of the Prophet (ﷺ) ?" Sahl replied, "No. Hazim asked, "Did you use to sift barley flour?" He said, "No, but we used to blow off the husk (of the barley).

Sahih al-Bukhari 5410 - Book 70, Hadith 38

Narrated Abu Huraira:

Once the Prophet (ﷺ) distributed dates among his companions and gave each one seven dates. He gave me seven dates too, one of which was dry and hard, but none of the other dates was more liked by me than that one, for it prolonged my chewing it.

Sahih al-Bukhari 5411 - Book 70, Hadith 39

Narrated Sa`d:

I was one of (the first) seven (who had embraced Islam) with Allah's Messenger (ﷺ) and we had nothing to eat then, except the leaves of the Habala or Hubula tree, so that our stool used to be similar to that of sheep. Now the tribe of Bani Asad wants to teach me Islam; I would be a loser and all my efforts would be in vain (if I learn Islam anew from them).

Sahih al-Bukhari 5412 - Book 70, Hadith 40

Narrated Abu Hazim:

I asked Sahl bin Sa`d, "Did Allah's Messenger (ﷺ) ever eat white flour?" Sahl said, "Allah's Messenger (ﷺ) never saw white flour since Allah sent him as an Apostle till He took him unto Him." I asked, "Did the people have (use) sieves during the lifetime of Allah's Messenger (ﷺ)?" Sahl said, "Allah's Messenger (ﷺ) never saw (used) a sieve since Allah sent him as an Apostle until He took him unto Him," I said, "How could you eat barley unsifted?" he said, "We used to grind it and then blow off its husk, and after the husk flew away, we used to prepare the dough (bake) and eat it."

Sahih al-Bukhari 5413 - Book 70, Hadith 41

Narrated Abu Huraira:

that he passed by a group of people in front of whom there was a roasted sheep. They invited him but he refused to eat and said, "Allah's Messenger (ﷺ) left this world without satisfying his hunger even with barley bread."

Sahih al-Bukhari 5414 - Book 70, Hadith 42

Narrated Anas bin Malik:

The Prophet (ﷺ) never took his meals at a dining table, nor in small plates, and he never ate thin wellbaked bread. (The sub-narrator asked Qatada, "Over what did they use to take their meals?" Qatada said, "On leather dining sheets."

Sahih al-Bukhari 5415 - Book 70, Hadith 43

Narrated `Aisha:

The family of Muhammad had not eaten wheat bread to their satisfaction for three consecutive days since his arrival at Medina till he died.

Sahih al-Bukhari 5416 - Book 70, Hadith 44

Narrated `Aisha:

(the wife of the Prophet) that whenever one of her relatives died, the women assembled and then dispersed (returned to their houses) except her relatives and close friends. She would order that a pot of Talbina be cooked. Then Tharid (a dish prepared from meat and bread) would be prepared and the Talbina would be poured on it. `Aisha would say (to the women),"Eat of it, for I heard Allah's Messenger (ﷺ) saying, 'The Talbina soothes the heart of the patient and relieves him from some of his sadness.' "

Sahih al-Bukhari 5417 - Book 70, Hadith 45

Narrated Abu Musa Al-Ash`ari:

The Prophet (ﷺ) said, "Many men reached perfection but none among the women reached perfection except Mary, the daughter of ' `Imran, and Asia, Pharoah's wife. And the superiority of `Aisha to other women is like the superiority of Tharid to other kinds of food.

Sahih al-Bukhari 5418 - Book 70, Hadith 46

Narrated Anas:

The Prophet (ﷺ) said, "The superiority of `Aisha to other women is like the superiority of Tharid to other kinds of food . "

Sahih al-Bukhari 5419 - Book 70, Hadith 47

Narrated Anas:

I went along with the Prophet (ﷺ) to the house of a young tailor of his. The tailor presented a dish of Tharid to the Prophet (ﷺ) and resumed his work. The Prophet (ﷺ) started picking the pieces of gourd and I too, started picking them and putting it before him. Since then I have always loved (to eat) gourd.

Sahih al-Bukhari 5420 - Book 70, Hadith 48

Narrated Qatada:

We used to visit Anas bin Malik while his baker was standing (and baking). Anas would say, "Eat! I do not know that the Prophet (ﷺ) had ever seen well-baked bread till he met Allah, nor had he ever seen a roasted sheep with his own eyes."

Sahih al-Bukhari 5421 - Book 70, Hadith 49

Narrated `Amr bin Umaiyay Ad-Damri:

I saw Allah's Messenger (ﷺ) cutting part of the shoulder of mutton with a knife. He ate of it and then was called for prayer whereupon he got up and put down the knife and offered the prayer without performing new ablution.

Sahih al-Bukhari 5422 - Book 70, Hadith 50

Narrated `Abis:

I asked `Aisha "Did the Prophet (ﷺ) forbid eating the meat of sacrifices offered on `Id-ul-Adha for more than three days" She said, "The Prophet (ﷺ) did not do this except in the year when the people were hungry, so he wanted the rich to feed the poor. But later we used to store even a trotter of a sheep to eat it fifteen days later." She was asked, "What compelled you to do so?" She smiled and said, "The family of Muhammad did not eat to their satisfaction white bread with meat soup for three successive days till he met Allah."

Sahih al-Bukhari 5423 - Book 70, Hadith 51

Narrated Jabir:

We used to carry the meat of the Hadis (sacrificed animals) to Medina during the life-time of the Prophet .

Sahih al-Bukhari 5424 - Book 70, Hadith 52

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said to Abu Talha, "Seek one of your boys to serve me." Abu Talha mounted me behind him (on his riding animal) and took me (to the Prophet (ﷺ)). So I used to serve Allah's Messenger (ﷺ) whenever he dismounted (to stay somewhere). I used to hear him saying very often, "O Allah! I seek refuge with You from, having worries sadness, helplessness, laziness, miserliness, cowardice, from being heavily in debt and from being overpowered by other persons unjustly." I kept on serving till we -returned from the battle of Khaibar. The Prophet (ﷺ) then brought Safiyya bint Huyai whom he had won from the war booty. I saw him folding up a gown or a garment for her to sit on behind him (on his shecamel). When he reached As-Sahba', he prepared Hais and placed it on a dining sheet. Then he sent me to invite men, who (came and) ate; and that was his and Safiyya's wedding banquet. Then the Prophet proceeded, and when he saw (noticed) the mountain of Uhud, he said, "This mountain loves us, and we love it." When we approached Medina, he said, "O Allah! I make the area between its two mountains a sanctuary as Abraham has made Mecca a sanctuary. O Allah! Bless their Mudd and Sa (special kinds of measure).

Sahih al-Bukhari 5425 - Book 70, Hadith 53

Narrated `Abdur-Rahman bin Abi Laila:

We were sitting in the company of Hudhaifa who asked for water and a Magian brought him water. But when he placed the cup in his hand, he threw it at him and said, "Had I not forbidden him to do so more than once or twice?" He wanted to say, "I would not have done so," adding, "but I heard the Prophet saying, "Do not wear silk or Dibaja, and do not drink in silver or golden vessels, and do not eat in plates of such metals, for such things are for the unbelievers in this worldly life and for us in the Hereafter."

Sahih al-Bukhari 5426 - Book 70, Hadith 54

Narrated Abu Musa Al-Ash`ari:

Allah's Messenger (ﷺ) said, "The example of a Believer who recites the Qur'an, is that of a citron which smells good and tastes good; And the example of a Believer who does not recite the Qur'an, is that of a date which has no smell but tastes sweet; and the example of a hypocrite who recites the Qur'an, is that of an aromatic plant which smells good but tastes bitter; and the example of a hypocrite who does not recite the Qur'an, is that of a colocynth plant which has no smell and is bitter in taste."

Sahih al-Bukhari 5427 - Book 70, Hadith 55

Narrated Anas:

The Prophet (ﷺ) said, "The superiority of `Aisha to other ladies is like the superiority of Tharid to other kinds of food."

Sahih al-Bukhari 5428 - Book 70, Hadith 56

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Traveling is a kind of torture, as it prevents one from sleeping and eating! So when one has finished his job, he should return quickly to his family."

Sahih al-Bukhari 5429 - Book 70, Hadith 57

Narrated Qasim bin Muhammad:

Three traditions have been established because of Barira: `Aisha intended to buy her and set her free, but Barira's masters said, "Her wala' will be for us." `Aisha mentioned that to Allah's Messenger (ﷺ) who said, "You could accept their condition if you wished, for the wala is for the one who manumits the slave." Barira was manumitted, then she was given the choice either to stay with her husband or leave him; One day Allah's Messenger (ﷺ) entered `Aisha's house while there was a cooking pot of food boiling on the fire. The Prophet (ﷺ) asked for lunch, and he was presented with bread and some extra food from the home-made Udm (e.g. soup). He asked, "Don't I see meat (being cooked)?" They said, "Yes, O Allah's Apostle! But it is the meat that has been given to Barira in charity and she has given it to us as a present." He said, "For Barira it is alms, but for us it is a present."

Sahih al-Bukhari 5430 - Book 70, Hadith 58

Narrated `Aisha:

Allah's Messenger (ﷺ) used to love sweet edible things and honey.

Sahih al-Bukhari 5431 - Book 70, Hadith 59

Narrated Abu Huraira:

I used to accompany Allah's Messenger (ﷺ) to fill my stomach; and that was when I did not eat baked bread, nor wear silk. Neither a male nor a female slave used to serve me, and I used to bind stones over my belly and ask somebody to recite a Qur'anic Verse for me though I knew it, so that he might take me to his house and feed me. Ja`far bin Abi Talib was very kind to the poor, and he used to take us and feed us with what ever was available in his house, (and if nothing was available), he used to give us the empty (honey or butter) skin which we would tear and lick whatever was in it.

Sahih al-Bukhari 5432 - Book 70, Hadith 60

Narrated Anas:

Allah's Messenger (ﷺ) went to (the house of) his slave tailor, and he was offered (a dish of) gourd of which he started eating. I have loved to eat gourd since I saw Allah's Messenger (ﷺ) eating it.

Sahih al-Bukhari 5433 - Book 70, Hadith 61

Narrated Abu Mas`ud Al-Ansari:

There was a man called Abu Shu'aib, and he had a slave who was a butcher. He said (to his slave), "Prepare a meal to which I may invite Allah's Messenger (ﷺ) along with four other men." So he invited Allah's Messenger (ﷺ) and four other men, but another man followed them whereupon the Prophet (ﷺ) said, "You have invited me as one of five guests, but now another man has followed us. If you wish you can admit him, and if you wish you can refuse him." On that the host said, "But I admit him." Narrated Muhammad bin Isma`il: If guests are sitting at a dining table, they do not have the right to carry food from other tables to theirs, but they can pass on food from their own table to each other; otherwise they should leave it.

Sahih al-Bukhari 5434 - Book 70, Hadith 62

Narrated Anas:

I was a young boy when I once was walking with Allah's Messenger (ﷺ) . Allah's Messenger (ﷺ) entered the house of his slave tailor and the latter brought a dish filled with food covered with pieces of gourd. Allah's Apostle started picking and eating the gourd. When I saw that, I started collecting and placing the gourd before him. Then the slave returned to his work. Anas added: I have kept on loving gourd since I saw Allah's Messenger (ﷺ) doing what he was doing.

Sahih al-Bukhari 5435 - Book 70, Hadith 63

Narrated Anas bin Malik:

A tailor invited the Prophet (ﷺ) to a meal which he had prepared, and I went along with the Prophet (ﷺ) . The tailor presented barley bread and soup containing gourd and cured meat. I saw the Prophet (ﷺ) picking the pieces of gourd from around the dish, and since then I have kept on liking gourd.

Sahih al-Bukhari 5436 - Book 70, Hadith 64

Narrated Anas:

I saw the Prophet (ﷺ) being served with soup and containing gourd and cured meat, and I saw him picking and eating the pieces of gourd.

Sahih al-Bukhari 5437 - Book 70, Hadith 65

Narrated `Aisha:

The Prophet (ﷺ) did not do that (i.e., forbade the storage of the meat of sacrifices for three days) except (he did so) so that the rich would feed the poor. But later we used to keep even trotters to cook, fifteen days later. The family of Muhammad did not eat wheat bread with meat or soup to their satisfaction for three successive days.

Sahih al-Bukhari 5438 - Book 70, Hadith 66

Narrated Anas bin Malik:

A tailor invited Allah's Messenger (ﷺ) to a meal which he had prepared. I went with Allah's Messenger (ﷺ) to that meal, and the tailor served the Prophet (ﷺ) with barley bread and soup of gourd and cured meat. I saw Allah's Messenger (ﷺ) picking the pieces of gourd from around the dish, and since then I have kept on liking gourd.

Sahih al-Bukhari 5439 - Book 70, Hadith 67

Narrated `Abdullah bin Ja`far bin Abi Talib:

I saw Allah's Messenger (ﷺ) eating fresh dates with snake cucumber.

Sahih al-Bukhari 5440 - Book 70, Hadith 68

Narrated Abu `Uthman:

I was a guest of Abu Huraira for seven days. Abu Huraira, his wife and his slave used to get up and remain awake for one-third of the night by turns. Each would offer the night prayer and then awaken the other. I heard Abu Huraira saying, "Allah's Messenger (ﷺ) distributed dates among his companions and my share was seven dates, one of which was a Hashafa (a date which dried on the tree before it was fully ripe).

Sahih al-Bukhari 5441 - Book 70, Hadith 69

Narrated Abu Huraira:

The Prophet (ﷺ) distributed dates among us, and my share was five dates, four of which were good, and one was a ,Hashafa, and I found the Hashafa the hardest for my teeth.

Sahih al-Bukhari 5441b - Book 70, Hadith 70

Aishah (ra) said, "When Allah's Messenger (ﷺ) died, we had been satisfied by the two black things, i.e., dates and water."

Sahih al-Bukhari 5442 - Book 70, Hadith 71

Narrated Jabir bin `Abdullah:

There was a Jew in Medina who used to lend me money up to the season of plucking dates. (Jabir had a piece of land which was on the way to Ruma). That year the land was not promising, so the payment of the debt was delayed one year. The Jew came to me at the time of plucking, but gathered nothing from my land. I asked him to give me one year respite, but he refused. This news reached the Prophet (ﷺ) whereupon he said to his companions, "Let us go and ask the Jew for respite for Jabir." All of them came to me in my garden, and the Prophet (ﷺ) started speaking to the Jew, but he Jew said, "O Abu Qasim! I will not grant him respite." When the Prophet (ﷺ) saw the Jew's attitude, he stood up and walked all around the garden and came again and talked to the Jew, but the Jew refused his request. I got up and brought some ripe fresh dates and put it in front of the Prophet. He ate and then said to me, "Where is your hut, O Jabir?" I informed him, and he said, "Spread out a bed for me in it." I spread out a bed, and he entered and slept. When he woke up, I brought some dates to him again and he ate of it and then got up and talked to the Jew again, but the Jew again refused his request. Then the Prophet (ﷺ) got up for the second time amidst the palm trees loaded with fresh dates, and said, "O Jabir! Pluck dates to repay your debt." The Jew remained with me while I was plucking the dates, till I paid him all his right, yet there remained extra quantity of dates. So I went out and proceeded till I reached the Prophet and informed him of the good news, whereupon he said, "I testify that I am Allah's Messenger (ﷺ)."

Sahih al-Bukhari 5443 - Book 70, Hadith 72

Narrated `Abdullah bin `Umar:

While we were sitting with the Prophet, fresh dates were brought to him. The Prophet (ﷺ) said, "There is a tree among the trees which is as blessed as a Muslim" I thought that it was the date palm tree and intended to say, "It is the date-palm tree, O Allah's Messenger (ﷺ)!" but I looked behind to see that I was the tenth and youngest of ten men present there, so I kept quiet' Then the Prophet (ﷺ) said, "It is the datepalm tree."

Sahih al-Bukhari 5444 - Book 70, Hadith 73

Narrated Sa`d:

Allah's Messenger (ﷺ) said, "He who eats seven 'Ajwa dates every morning, will not be affected by poison or magic on the day he eats them."

Sahih al-Bukhari 5445 - Book 70, Hadith 74

Narrated Jabala bin Suhaim.:

At the time of Ibn Az-Zubair, we were struck with famine, and he provided us with dates for our food. `Abdullah bin `Umar used to pass by us while we were eating, and say, "Do not eat two dates together at a time, for the Prophet (ﷺ) forbade the taking of two dates together at a time (in a gathering)." Ibn `Umar used to add, "Unless one takes the permission of one's companions."

Sahih al-Bukhari 5446 - Book 70, Hadith 75

Narrated `Abdullah bin Ja`far:

I saw the Prophet (ﷺ) eating fresh dates with snake cucumbers.

Sahih al-Bukhari 5447 - Book 70, Hadith 76

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "There is a tree among the trees which is similar to a Muslim (in goodness), and that is the date palm tree."

Sahih al-Bukhari 5448 - Book 70, Hadith 77

Narrated `Abdullah bin Ja`far:

I saw Allah's Messenger (ﷺ) eating fresh dates with snake cucumbers.

Sahih al-Bukhari 5449 - Book 70, Hadith 78

Narrated Anas:

My mother, Um Sulaim, took a Mudd of barley grain, ground it and made porridge from it, and pressed (over it), a butter skin she had with her. Then she sent me to the Prophet, and I reached him while he was sitting with his companions. I invited him, whereupon he said, "And those who are with me?' I returned and said, "He says, 'And those who are with me?" Abu Talha went out to him and said, "O Allah's Messenger (ﷺ)! It is just a meal prepared by Um Sulaim." The Prophet (ﷺ) entered and the food was brought to him. He said, "Let ten persons enter upon me." Those ten entered and ate their fill. Again he said, 'Let ten (more) enter upon me." Those ten entered and ate their fill. Then he said, "Let ten (more) enter upon me." He called forty persons in all Then Allah's Messenger (ﷺ) ate and got up. I started looking (at the food) to see if it decreased or not.

Sahih al-Bukhari 5450 - Book 70, Hadith 79

Narrated `Abdul `Aziz:

It was said to Anas "What did you hear the Prophet (ﷺ) saying about garlic?" Anas replied, "Whoever has eaten (garlic) should not approach our mosque."

Sahih al-Bukhari 5451 - Book 70, Hadith 80

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) said, "Whoever has eaten garlic or onion should keep away from us (or should keep away from our mosque).'

Sahih al-Bukhari 5452 - Book 70, Hadith 81

Narrated Jabir bin `Abdullah:

We were with Allah's Messenger (ﷺ) collecting Al-Kabath at Mar-Az-Zahran. The Prophet (ﷺ) said, "Collect the black ones, for they are better." Somebody said, (O Allah's Messenger (ﷺ)!) Have you ever shepherded sheep?" He said, "There has been no prophet but has shepherded them. "

Sahih al-Bukhari 5453 - Book 70, Hadith 82

Narrated Suwaid bin An Nu`man:

We went out with Allah's Messenger (ﷺ) to Khaibar, and when we reached As-Sahba', the Prophet (ﷺ) asked for food, and he was offered nothing but Sawiq. We ate, and then Allah's Messenger (ﷺ) stood up for the prayer. He rinsed his mouth with water, and we too, rinsed our mouths.

Sahih al-Bukhari 5454 - Book 70, Hadith 83

Narrated Suwaid:

We went out with Allah's Messenger (ﷺ) to Khaibar. and when we reached As-Sahba', which (Yahya says) is one day' journey from Khaibar, the Prophet (ﷺ) asked for food, and he was offered nothing but Sawiq which we chewed and ate. Then the Prophet (ﷺ) asked for water and rinsed his mouth, and we too, rinsed our mouths along with him. He then led us in the Maghrib prayer without performing ablution again.

Sahih al-Bukhari 5455 - Book 70, Hadith 84

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, 'When you eat, do not wipe your hands till you have licked it, or had it licked by somebody else."

Sahih al-Bukhari 5456 - Book 70, Hadith 85

Narrated Sa`id bin Al-Harith:

that he asked Jabir bin `Abdullah about performing ablution after taking a cooked meal. He replied, "It is not essential," and added, "We never used to get such kind of food during the lifetime of the Prophet except rarely; and if at all we got such a dish, we did not have any handkerchiefs to wipe our hands with except the palms of our hands, our forearms and our feet. We would perform the prayer thereafter with-out performing new ablution."

Sahih al-Bukhari 5457 - Book 70, Hadith 86

Narrated Abu Umama:

Whenever the dining sheet of the Prophet (ﷺ) was taken away (i.e., whenever he finished his meal), he used to say: "Al-hamdu li l-lah kathiran taiyiban mubarakan fihi ghaira makfiy wala muWada` wala mustaghna'anhu Rabbuna."

Sahih al-Bukhari 5458 - Book 70, Hadith 87

Narrated Abu Umama:

Whenever the Prophet (ﷺ) finished his meals (or when his dining sheet was taken away), he used to say. "Praise be to Allah Who has satisfied our needs and quenched our thirst. Your favor cannot by compensated or denied." Once he said, upraise be to You, O our Lord! Your favor cannot be compensated, nor can be left, nor can be dispensed with, O our Lord!"

Sahih al-Bukhari 5459 - Book 70, Hadith 88

Narrated .Abu Huraira:

The Prophet (ﷺ) said, "When your servant brings your food to you, if you do not ask him to join you, then at least ask him to take one or two handfuls, for he has suffered from its heat (while cooking it) and has taken pains to cook it nicely."

Sahih al-Bukhari 5460 - Book 70, Hadith 89

Narrated Abu Mas`ud Al-Ansari:

There was an Ansari man nicknamed, Abu Shu'aib, who had a slave who was a butcher. He came to the Prophet (ﷺ) while he was sitting with his companions and noticed the signs of hunger on the face of the Prophet (ﷺ) . So he went to his butcher slave and said, "Prepare for me a meal sufficient for five persons so that I may invite the Prophet (ﷺ) along with four other men." He had the meal prepared for him and invited him. A (sixth) man followed them. The Prophet (ﷺ) said, "O Abu Shu'aib! Another man has followed us. If you wish, you may invite him; and if you wish, you may refuse him." Abu Shu'aib said, "No, I will admit him."

Sahih al-Bukhari 5461 - Book 70, Hadith 90

Narrated `Amr bin Umaiyya:

That he saw Allah's Messenger (ﷺ) cutting a piece of mutton from its shoulder part he was carrying in his hand. When he was called for prayer, he put it down and the knife with which he was cutting it. Then he stood up and offered the prayer without performing new ablution.

Sahih al-Bukhari 5462 - Book 70, Hadith 91

Narrated Anas bin Malik:

The Prophet (ﷺ) said, If supper is served and the Iqama for (Isha) prayer is proclaimed, start with you supper first."

Sahih al-Bukhari 5463 - Book 70, Hadith 92

Narrated Nafi:

Once Ibn Umar was taking his supper while he was listening to the recitation of (Quran by) the Imam (in the Isha prayer).

Sahih al-Bukhari 5464 - Book 70, Hadith 93

Narrated Aisha:

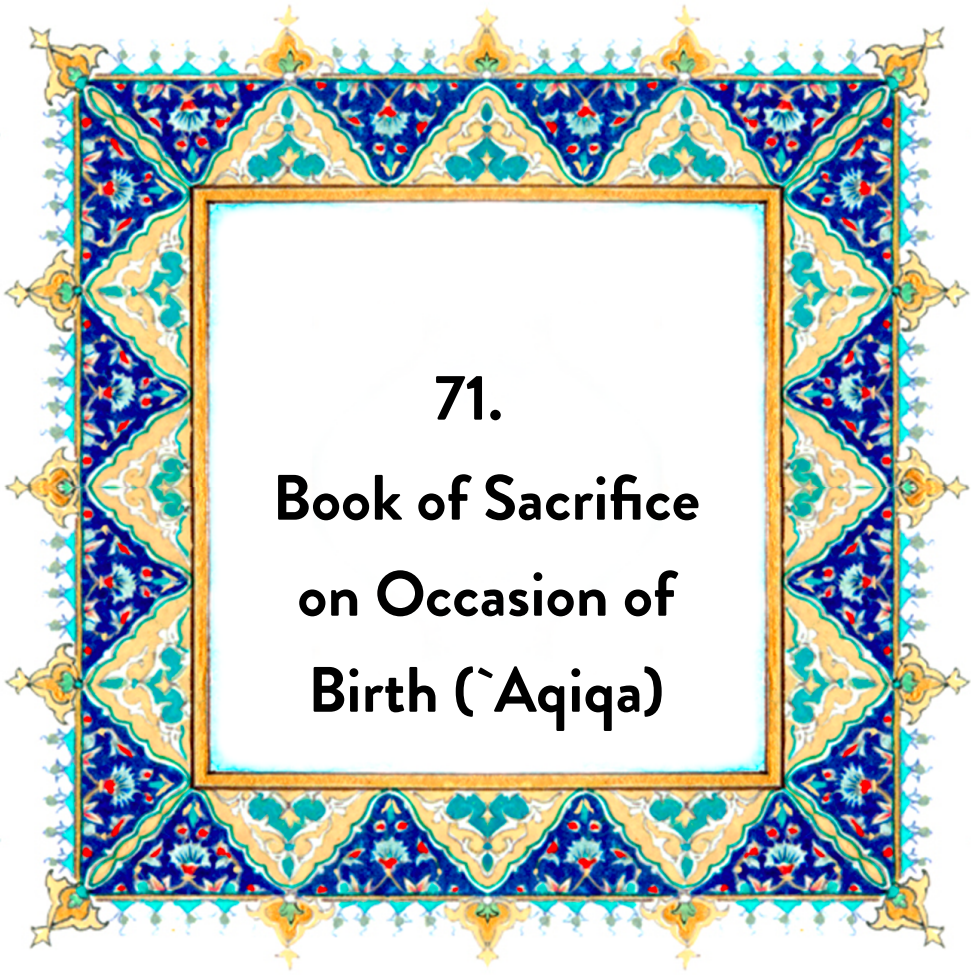
The Prophet (ﷺ) said, "If the Iqama for (`Isha') prayer is proclaimed and supper is served, take your supper first."

Sahih al-Bukhari 5465 - Book 70, Hadith 94

Narrated Anas:

I know (about) the Hijab (the order of veiling of women) more than anybody else. Ubai bin Ka`b used to ask me about it. Allah's Messenger (ﷺ) became the bridegroom of Zainab bint Jahsh whom he married at Medina. After the sun had risen high in the sky, the Prophet (ﷺ) invited the people to a meal. Allah's Apostle remained sitting and some people remained sitting with him after the other guests had left. Then Allah's Messenger (ﷺ) got up and went away, and I too, followed him till he reached the door of `Aisha's room. Then he thought that the people must have left the place by then, so he returned and I also returned with him. Behold, the people were still sitting at their places. So he went back again for the second time, and I went along with him too. When we reached the door of `Aisha's room, he returned and I also returned with him to see that the people had left. Thereupon the Prophet (ﷺ) hung a curtain between me and him and the Verse regarding the order for (veiling of women) Hijab was revealed.

Sahih al-Bukhari 5466 - Book 70, Hadith 95



71.
Book of Sacrifice on Occasion of Birth (`Aqiqa)

Narrated Abu Musa:

A son was born to me and I took him to the Prophet (ﷺ) who named him Ibrahim, did Tahnik for him with a date, invoked Allah to bless him and returned him to me. (The narrator added: That was Abu Musa's eldest son.)

Sahih al-Bukhari 5467 - Book 71, Hadith 1

Narrated `Aisha:

A boy was brought to the Prophet (ﷺ) to do Tahnik for him, but the boy urinated on him, whereupon the Prophet had water poured on the place of urine.

Sahih al-Bukhari 5468 - Book 71, Hadith 2

Narrated Asma' bint Abu Bakr:

I conceived `Abdullah bin AzZubair at Mecca and went out (of Mecca) while I was about to give birth. I came to Medina and encamped at Quba', and gave birth at Quba'. Then I brought the child to Allah's Messenger (ﷺ) and placed it (on his lap). He asked for a date, chewed it, and put his saliva in the mouth of the child. So the first thing to enter its stomach was the saliva of Allah's Messenger (ﷺ). Then he did its Tahnik with a date, and invoked Allah to bless him. It was the first child born in the Islamic era, therefore they (Muslims) were very happy with its birth, for it had been said to them that the Jews had bewitched them, and so they would not produce any offspring.

Sahih al-Bukhari 5469 - Book 71, Hadith 3

Narrated Anas bin Malik:

Abu Talha had a child who was sick. Once, while Abu Talha was out, the child died. When Abu Talha returned home, he asked, "How does my son fare?" Um Salaim (his wife) replied, "He is quieter than he has ever been." Then she brought supper for him and he took his supper and slept with her. When he had finished, she said (to him), "Bury the child (as he's dead)." Next morning Abu Talha came to Allah's Messenger (ﷺ) and told him about that. The Prophet (ﷺ) said (to him), "Did you sleep with your wife last night?" Abu Talha said, "Yes". The Prophet (ﷺ) said, "O Allah! Bestow your blessing on them as regards that night of theirs." Um Sulaim gave birth to a boy. Abu Talha told me to take care of the child till it was taken to the Prophet. Then Abu Talha took the child to the Prophet (ﷺ) and Um Sulaim sent some dates along with the child. The Prophet (ﷺ) took the child (on his lap) and asked if there was something with him. The people replied, "Yes, a few dates." The Prophet took a date, chewed it, took some of it out of his mouth, put it into the child's mouth and did Tahnik for him with that, and named him 'Abdullah.

Sahih al-Bukhari 5470 - Book 71, Hadith 4

Narrated Anas:

As above.

Sahih al-Bukhari 5470 - Book 71, Hadith 5

Narrated Salman bin 'Amri Ad-Dabbi, the Prophet (ﷺ) said, 'Aqiqa is to be offered for a (newly born) boy.

Sahih al-Bukhari 5471 - Book 71, Hadith 6

Narrated Salman bin 'Amir Ad-Dabbi:

I heard Allah's Messenger (ﷺ) saying, "'Aqiqa is to be offered for a (newly born) boy, so slaughter (an animal) for him, and relieve him of his suffering."

Sahih al-Bukhari 5472 - Book 71, Hadith 7

Narrated Habib bin Ash-Shahid:

Ibn Seereen told me to ask Al-Hassan from whom he had heard the narration of 'Aqiqa. I asked him and he said, "From Samura bin Jundab."

Sahih al-Bukhari 5472 - Book 71, Hadith 8

Narrated Abu Huraira:

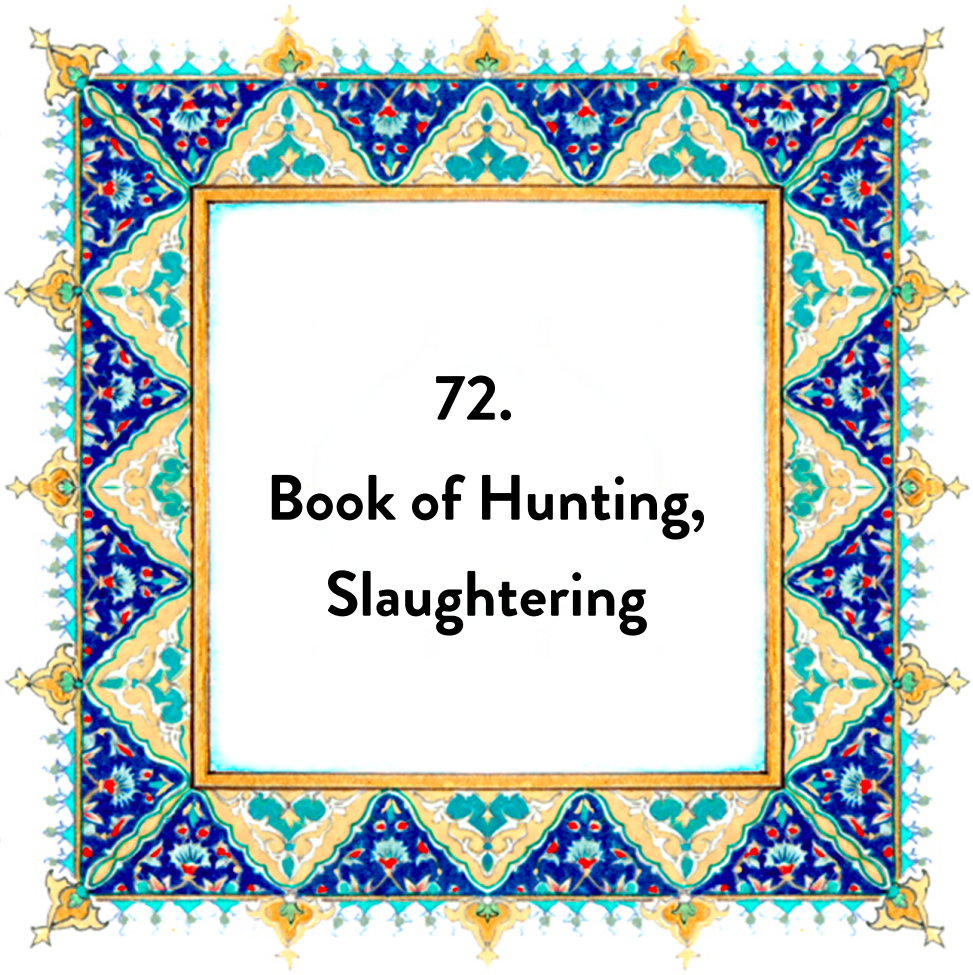
The Prophet (ﷺ) said, "Neither Fara' nor 'Atira (is permissible):" Al-Fara' nor 'Atira (is permissible):" Al- Fara' was the first offspring (of camels or sheep) which the pagans used to offer (as a sacrifice) to their idols. And Al-`Atira was (a sheep which was to be slaughtered) during the month of Rajab.

Sahih al-Bukhari 5473 - Book 71, Hadith 9

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Neither Fara' nor 'Atira) is permissible)." Al-Fara' was the first offspring (they got of camels or sheep) which they (pagans) used to offer (as a sacrifice) to their idols. 'Atira was (a sheep which used to be slaughtered) during the month of Rajab.

Sahih al-Bukhari 5474 - Book 71, Hadith 10



72.
Book of Hunting, Slaughtering

Narrated Adi bin Hatim:

I asked the Prophet (ﷺ) about the game killed by a Mi'rad (i.e. a sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting). He said, "If the game is killed with its sharp edge, eat of it, but if it is killed with its shaft, with a hit by its broad side then the game is (unlawful to eat) for it has been beaten to death." I asked him about the game killed by a trained hound. He said, "If the hound catches the game for you, eat of it, for killing the game by the hound, is like its slaughtering. But if you see with your hound or hounds another dog, and you are afraid that it might have shared in hunting the game with your hound and killed it, then you should not eat of it, because you have mentioned Allah's name on (sending) your hound only, but you have not mentioned it on some other hound.

Sahih al-Bukhari 5475 - Book 72, Hadith 1

Narrated `Adi bin Hatim:

I asked Allah's Messenger (ﷺ) about the Mi'rad. He said, "If you hit the game with its sharp edge, eat it, but if the Mi'rad hits the game with its shaft with a hit by its broad side do not eat it, for it has been beaten to death with a piece of wood. (i.e. unlawful)." I asked, "If I let loose my trained hound after a game?" He said, "If you let loose your trained hound after game, and mention the name of Allah, then you can eat." I said, "If the hound eats of the game?" He said "Then you should not eat of it, for the hound has hunted the game for itself and not for you." I said, "Some times I send my hound and then I find some other hound with it?" He said "Don't eat the game, as you have mentioned the Name of Allah on your dog only and not on the other."

Sahih al-Bukhari 5476 - Book 72, Hadith 2

Narrated Adi bin Hatim:

I said, "O Allah's Messenger (ﷺ)! We let loose our trained hounds after a game?" He said, "Eat what they hunt for you." I said, "Even if they killed (the game)?" He replied, 'Even if they killed (the game)." I said, 'We also hit (the game) with the Mi'rad?" He said, "Eat of the animal which the Mi'rad kills by piercing its body, but do not eat of the animal which is killed by the broad side of the Mi'rad."

Sahih al-Bukhari 5477 - Book 72, Hadith 3

Narrated Abu Tha`laba Al-Khushani:

I said, "O Allah's Prophet! We are living in a land ruled by the people of the Scripture; Can we take our meals in their utensils? In that land there is plenty of game and I hunt the game with my bow and with my hound that is not trained and with my trained hound. Then what is lawful for me to eat?" He said, "As for what you have mentioned about the people of the Scripture, if you can get utensils other than theirs, do not eat out of theirs, but if you cannot get other than theirs, wash their utensils and eat out of it. If you hunt an animal with your bow after mentioning Allah's Name, eat of it. and if you hunt something with your trained hound after mentioning Allah's Name, eat of it, and if you hunt something with your untrained hound (and get it before it dies) and slaughter it, eat of it."

Sahih al-Bukhari 5478 - Book 72, Hadith 4

Narrated `Abdullah bin Maghaffal:

that he saw a man throwing stones with two fingers (at something) and said to him, "Do not throw stones, for Allah's Messenger (ﷺ) has forbidden throwing stones, or he used to dislike it." `Abdullah added: Throwing stones will neither hunt the game, nor kill (or hurt) an enemy, but it may break a tooth or gouge out an eye." Afterwards `Abdullah once again saw the man throwing stones. He said to him, "I tell you that Allah's Messenger (ﷺ) has forbidden or disliked the throwing the stones (in such a way), yet you are throwing stones! I shall not talk to you for such-and-such a period."

Sahih al-Bukhari 5479 - Book 72, Hadith 5

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "Whoever keeps a (pet) dog which is neither a watch dog nor a hunting dog, will get a daily deduction of two Qirat from his good deeds."

Sahih al-Bukhari 5480 - Book 72, Hadith 6

Narrated `Abdullah bin `Umar:

I heard the Prophet (ﷺ) saying, "If someone keeps a dog neither for hunting, nor for guarding livestock, the reward (for his good deeds) will be reduced by two Qirats per day."

Sahih al-Bukhari 5481 - Book 72, Hadith 7

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "If someone keeps a dog neither for guarding livestock, nor for hunting, his good deeds will decrease (in reward) by two Qirats a day.'

Sahih al-Bukhari 5482 - Book 72, Hadith 8

Narrated Adi bin Hatim:

I asked Allah's Messenger (ﷺ). "We hunt with the help of these hounds." He said, "If you let loose your trained hounds after a game, and mention the name of Allah, then you can eat what the hounds catch for you, even if they killed the game. But you should not eat of it if the hound has eaten of it, for then it is likely that the hound has caught the game for itself. And if other hounds join your hound in hunting the game, then do not eat of it."

Sahih al-Bukhari 5483 - Book 72, Hadith 9

Narrated Adi bin Hatim:

The Prophet (ﷺ) said, "If you let loose your hound after a game and mention Allah's Name on sending it, and the hound catches the game and kills it, then you can eat of it. But if the hound eats of it, then you should not eat thereof, for the hound has caught it for itself. And if along with your hound, joined other hounds, and Allah's Name was not mentioned at the time of their sending, and they catch an animal and kill it, you should not eat of it, for you will not know which of them has killed it. And if you have thrown an arrow at the game and then find it (dead) two or three days later and, it bears no mark other than the wound inflicted by your arrow, then you can eat of it. But if the game is found (dead) in water, then do not eat of it."

Sahih al-Bukhari 5484 - Book 72, Hadith 10

And it has also been narrated by `Adi bin Hatim that he asked the Prophet (ﷺ) "If a hunter throws an arrow at the game and after tracing it for two or three days he finds it dead but still bearing his arrow, (can he eat of it)?" The Prophet (ﷺ) replied, "He can eat if he wishes."

Sahih al-Bukhari 5485 - Book 72, Hadith 11

Narrated `Adi bin Hatim:

I said, "O Allah's Messenger (ﷺ)! I let loose my hound after a game and mention Allah's Name on sending it." The Prophet (ﷺ) said, "If you let loose your hound after a game and you mention Allah's Name on sending it and the hound catches and kills the game and eats of it, then you should not eat of it, for it has killed it for itself." I said, "Sometimes when I send my hound after a game, I find another hound along with it and I do not know which of them has caught the game." He said, "You must not eat of it because you have not mentioned, the Name of Allah except on sending your own hound, and you did not mention it on the other hound." Then I asked him about the game hunted with a Mi'rad (i.e. a sharp edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting). He said, "If the game is killed with its sharp edge, you can eat of it, but if it is killed by its broad side (shaft), you cannot eat of it, for then it is like an animal beaten to death with a piece of wood."

Sahih al-Bukhari 5486 - Book 72, Hadith 12

Narrated Adi Bin Hatim:

I asked Allah's Messenger (ﷺ), "We hunt with these hounds." He said, "If you send your trained hounds after a game and mention Allah's Name on sending, you can eat of what they catch for you. But if the hound eats of the game, then you must not eat of it, for I am afraid that the hound caught it for itself, and if another hound joins your hounds (during the hunt), you should not eat of the game."

Sahih al-Bukhari 5487 - Book 72, Hadith 13

Narrated Abu Tha`laba Al-Khushani:

I came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! We are living in the land of the people of the Scripture and we take our meals in their utensils, and in the land there is game and I hunt with my bow and trained or untrained hounds; please tell me what is lawful for us of that." He said, "As for your saying that you are living in the land of the people of the Scripture and that you eat in their utensils, if you can get utensils other than theirs, do not eat in their utensils, but if you do not find (other than theirs), then wash their utensils and eat in them. As for your saying that you are in the land of game, if you hung something with your bow, and have mentioned Allah's Name while hunting, then you can eat (the game). And if you hunt something with your trained hound, and have mentioned Allah's Name on sending it for hunting then you can eat (the game). But if you hunt something with your untrained hound and you were able to slaughter it before its death, you can eat of it."

Sahih al-Bukhari 5488 - Book 72, Hadith 14

Narrated Anas bin Malik:

We provoked a rabbit at Marr Az-Zahran till it started jumping. My companions chased it till they got tired. But I alone ran after it and caught it and brought it to Abu Talha. He sent both its legs to the Prophet who accepted them.

Sahih al-Bukhari 5489 - Book 72, Hadith 15

Narrated Abu Qatada:

that once he was with Allah's Messenger (ﷺ) (on the way to Mecca). When he had covered some of the way to Mecca, he and some companions of his, who were in the state of lhram. remained behind the Prophet while Abu Qatada himself was not in the state of Ihram. Abu Qatada, seeing an onager rode his horse and asked his companions to hand him a whip, but they refused. He then asked them to hand him his spear, but they refused. Then he took it himself and attacked the onager and killed it. Some of the Companions of Allah's Messenger (ﷺ) ate of it, but some others refused to eat. When they met Allah's Apostle they asked him about that. He said, "It was meal given to you by Allah."

Sahih al-Bukhari 5490 - Book 72, Hadith 16

Narrated Abu Qatada:

(the same Hadith above, but he added); The Prophet (ﷺ) asked, "Is there any of its meat left with you?"

Sahih al-Bukhari 5491 - Book 72, Hadith 17

Narrated Abu Qatada:

I was with the Prophet (on a journey) between Mecca and Medina, and all of them, (i.e. the Prophet (ﷺ) and his companions) were in the state of Ihram, while I was not in that state. I was riding my horse and I used to be fond of ascending mountains. So while I was doing so I noticed that the people were looking at something. I went to see what it was, and behold it was an onager. I asked my companions, "What is that?" They said, "We do not know." I said, "It is an onager.' They said, "It is what you have seen." I had left my whip, so I said to them, "Hand to me my whip." They said, "We will not help you in that (in hunting the onager)." I got down, took my whip and chased the animal (on my horse) and did not stop till I killed it. I went to them and said, "Come on, carry it!" But they said, "We will not even touch it." At last I alone carried it and brought it to them. Some of them ate of it and some refused to eat of it. I said (to them), "I will ask the Prophet (ﷺ) about it (on your behalf)." When I met the Prophet, I told him the whole story. He said to me, "Has anything of it been left with you?" I said, "Yes." He said, "Eat, for it is a meal Allah has offered to you."

Sahih al-Bukhari 5492 - Book 72, Hadith 18

Narrated Jabir:

We went out in a campaign and the army was called The Army of the Khabt, and Abu 'Ubaida was our commander. We were struck with severe hunger. Then the sea threw a huge dead fish called Al- `Anbar, the like of which had never been seen. We ate of it for half a month, and then Abu 'Ubaida took one of its bones (and made an arch of it) so that a rider could easily pass under it.

Sahih al-Bukhari 5493 - Book 72, Hadith 19

Narrated Jabir:

The Prophet (ﷺ) sent us as an army unit of three hundred warriors under the command of Abu 'Ubaida to ambush a caravan of the Quraish. But we were struck with such severe hunger that we ate the Khabt (desert bushes), so our army was called the Army of the Khabt. Then the sea threw a huge fish called Al-`Anbar and we ate of it for half a month and rubbed our bodies with its fat till our bodies became healthy. Then Abu Ubaida took one of its ribs and fixed it over the ground and a rider passed underneath it. There was a man amongst us who slaughtered three camels when hunger became severe, and he slaughtered three more, but after that Abu 'Ubaida forbade him to do so.

Sahih al-Bukhari 5494 - Book 72, Hadith 20

Narrated Ibn Abi `Aufa:

We participated with the Prophet (ﷺ) in six or seven Ghazawat, and we used to eat locusts with him.

Sahih al-Bukhari 5495 - Book 72, Hadith 21

Narrated Abu Tha`laba Al-Khushani:

I came to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! We are living in the land of the people of the Scripture, and we take our meals in their utensils, and there is game in that land and I hunt with my bow and with my trained hound and with my untrained hound." The Prophet (ﷺ) said, "As for your saying that you are in the land of people of the Scripture, you should not eat in their utensils unless you find no alternative, in which case you must wash the utensils and then eat in them As for your saying that you are in the land of game, if you hunt something with your bow, mention Allah's Name (while hunting the game) and eat; and if you hunt something with your trained hound, mention Allah's Name on sending and eat; and if you hunt something with your untrained hound and get it alive, slaughter it and you can eat of it."

Sahih al-Bukhari 5496 - Book 72, Hadith 22

Narrated Salama bin Al-Aqwa':

In the evening of the day of the conquest of Khaibar, the army made fires (for cooking). The Prophet (ﷺ) said, "For what have you made these fires?" They said, "For cooking the meat of domestic donkeys." He said, "Throw away what is in the cooking pots and break the pots." A man from the people got up and said, "Shall we throw the contents of the cooking pots and then wash the pots (instead of breaking them)?" The Prophet (ﷺ) said, "Yes, you can do either.'

Sahih al-Bukhari 5497 - Book 72, Hadith 23

Narrated Rafi` bin Khadij:

We were with the Prophet (ﷺ) in Dhul-Hulaifa and there the people were struck with severe hunger. Then we got camels and sheep as war booty (and slaughtered them). The Prophet (ﷺ) was behind all the people. The people hurried and fixed the cooking pots (for cooking) but the Prophet (ﷺ) came there and ordered that the cooking pots be turned upside down. Then he distributed the animals, regarding ten sheep as equal to one camel. One of the camels ran away and there were a few horses with the people. They chased the camel but they got tired, whereupon a man shot it with an arrow whereby Allah stopped it. The Prophet (ﷺ) said, "Among these animals some are as wild as wild beasts, so if one of them runs away from you, treat it in this way." I said. "We hope, or we are afraid that tomorrow we will meet the enemy and we have no knives, shall we slaughter (our animals) with canes?" The Prophet (ﷺ) said, "If the killing tool causes blood to gush out and if Allah's Name is mentioned, eat (of the slaughterer animal). But do not slaughter with a tooth or a nail. I am telling you why: A tooth is a bone, and the nail is the knife of Ethiopians."

Sahih al-Bukhari 5498 - Book 72, Hadith 24

Narrated `Abdullah:

Allah's Messenger (ﷺ) said that he met Zaid bin `Amr Nufail at a place near Baldah and this had happened before Allah's Messenger (ﷺ) received the Divine Inspiration. Allah's Messenger (ﷺ) presented a dish of meat (that had been offered to him by the pagans) to Zaid bin `Amr, but Zaid refused to eat of it and then said (to the pagans), "I do not eat of what you slaughter on your stonealtars (Ansabs) nor do I eat except that on which Allah's Name has been mentioned on slaughtering."

Sahih al-Bukhari 5499 - Book 72, Hadith 25

Narrated Jundub bin Sufyan Al-Bajali:

Once during the lifetime of Allah's Messenger (ﷺ) we offered some animals as sacrifices. Some people slaughtered their sacrifices before the (Id) prayer, so when the Prophet (ﷺ) finished his prayer, he saw that they had slaughtered their sacrifices before the prayer. He said, "Whoever has slaughtered (his sacrifice) before the prayer, should slaughter (another sacrifice) in lieu of it; and whoever has not yet slaughtered it till we have prayed; should slaughter (it) by mentioning Allah's Name."

Sahih al-Bukhari 5500 - Book 72, Hadith 26

Narrated Ka`b:

that a slave girl of theirs used to shepherd some sheep at Si'a (a mountain near Medina). On seeing one of her sheep dying, she broke a stone and slaughtered it. Ka`b said to his family, "Do not eat (of it) till I go to the Prophet (ﷺ) and ask him, or, till I send someone to ask him." So he went to the Prophet (ﷺ) or sent someone to him The Prophet (ﷺ) permitted (them) to eat it.

Sahih al-Bukhari 5501 - Book 72, Hadith 27

Narrated `Abdullah:

that Ka`b had a slave girl who used to graze his sheep on a small mountain, called "Sl'a", situated near the market. Once a sheep was dying, so she broke a stone and slaughtered it with it. When they mentioned that to the Prophet, he, permitted them to eat it.

Sahih al-Bukhari 5502 - Book 72, Hadith 28

Narrated Rafi` bin Khadij:

that he said, "O Allah's Messenger (ﷺ)! We have no knife." The Prophet (ﷺ) said, "if the killing tool causes blood to gush out, and if Allah's Name is mentioned, eat (of the slaughtered animal). But do not slaughter with a nail or a tooth, for the nail is the knife of Ethiopians and a tooth is a bone." Suddenly a camel ran away and it was stopped (with an arrow). The Prophet (ﷺ) then said, "Of these camels there are some which are as wild as wild beasts; so if one of them runs away from you and you cannot catch it, treat it in this manner (i.e. shoot it with an arrow).

Sahih al-Bukhari 5503 - Book 72, Hadith 29

Narrated Ka`b bin Malik:

A lady slaughtered a sheep with a stone and then the Prophet (ﷺ) was asked about it and he permitted it to be eaten.

Sahih al-Bukhari 5504 - Book 72, Hadith 30

Narrated Mu`adh bin Sa`d or Sa`d bin Mu`adh:

A slave girl belonging to Ka`b used to graze some sheep at Sl'a (mountain). Once one of her sheep was dying. She reached it (before it died) and slaughtered it with a stone. The Prophet (ﷺ) was asked, and he said, "Eat it."

Sahih al-Bukhari 5505 - Book 72, Hadith 31

Narrated Rafi` bin Khadij:

The Prophet (ﷺ) said, "Eat what is slaughtered (with any instrument) that makes blood flow out, except what is slaughtered with a tooth or a nail.'

Sahih al-Bukhari 5506 - Book 72, Hadith 32

Narrated `Aisha:

A group of people said to the Prophet, "Some people bring us meat and we do not know whether they have mentioned Allah's Name or not on slaughtering the animal." He said, "Mention Allah's Name on it and eat." Those people had embraced Islam recently.

Sahih al-Bukhari 5507 - Book 72, Hadith 33

Narrates `Abdullah bin Mughaffal:

While we were besieging the castle of Khaibar, Somebody threw a skin full of fat and I went ahead to take it, but on looking behind, I saw the Prophet (ﷺ) and I felt shy in his presence (and did not take it).

Sahih al-Bukhari 5508 - Book 72, Hadith 34

Narrated Rafi` bin Khadij:

I said, "O Allah's Messenger (ﷺ)! We are going to face the enemy tomorrow and we do not have knives." He said, "Hurry up (in killing the animal). If the killing tool causes blood to flow out, and if Allah's Name is mentioned, eat (of the slaughtered animal). But do not slaughter with a tooth or a nail. I will tell you why: As for the tooth, it is a bone; and as for the nail, it is the knife of Ethiopians." Then we got some camels and sheep as war booty, and one of those camels ran away, whereupon a man shot it with an arrow and stopped it. Allah's Messenger (ﷺ) said, "Of these camels there are some which are as wild as wild beasts, so if one of them (runs away and) makes you tired, treat it in this manner."

Sahih al-Bukhari 5509 - Book 72, Hadith 35

Narrated Asma bint Abu Bakr:

We slaughtered a horse (by Nahr) during the lifetime of the Prophet (ﷺ) and ate it.

Sahih al-Bukhari 5510 - Book 72, Hadith 36

Narrated Asma':

We slaughtered a horse (by Dhabh) during the lifetime of Allah's Messenger (ﷺ) while we were at Medina, and we ate it.

Sahih al-Bukhari 5511 - Book 72, Hadith 37

Narrated Asma' bint Abu Bakr:

We slaughtered a horse (by Nahr) during the lifetime of Allah's Messenger (ﷺ) and ate it.

Sahih al-Bukhari 5512 - Book 72, Hadith 38

Narrated Hisham bin Zaid:

Anas and I went to Al-Hakam bin Aiyub. Anas saw some boys shooting at a tied hen. Anas said, "The Prophet has forbidden the shooting of tied or confined animals."

Sahih al-Bukhari 5513 - Book 72, Hadith 39

Narrated Ibn `Umar:

that he entered upon Yahya bin Sa`id while one of Yahya's sons was aiming at a hen after tying it. Ibn `Umar walked to it and untied it. Then he brought it and the boy and said. "Prevent your boys from tying the birds for the sake of killing them, as I have heard the Prophet (ﷺ) forbidding the killing of an animal or other living thing after tying them."

Sahih al-Bukhari 5514 - Book 72, Hadith 40

Narrated Sa`id bin Jubair:

While I was with Ibn `Umar, we passed by a group of young men who had tied a hen and started shooting at it. When they saw Ibn `Umar, they dispersed, leaving it. On that Ibn `Umar said, "Who has done this? The Prophet (ﷺ) cursed the one who did so."

Sahih al-Bukhari 5515 - Book 72, Hadith 41

Narrated Ibn `Umar:

The Prophet (ﷺ) cursed the one who did Muthla to an animal (i e., cut its limbs or some other part of its body while it is still alive).

Sahih al-Bukhari 5515 - Book 72, Hadith 42

Narrated `Abdullah bin Yazid:

The Prophet (ﷺ) forbade An-Nuhba and Al-Muthla.

Sahih al-Bukhari 5516 - Book 72, Hadith 43

Narrated Abu Musa Al-Ash`ari:

I saw the Prophet (ﷺ) eating chicken.

Sahih al-Bukhari 5517 - Book 72, Hadith 44

Narrated Zahdam:

We were in the company of Abu Musa Al-Ash`ari and there were friendly relations between us and this tribe of Jarm. Abu Musa was presented with a dish containing chicken. Among the people there was sitting a red-faced man who did not come near the food. Abu Musa said (to him), "Come on (and eat), for I have seen Allah's Messenger (ﷺ) eating of it (i.e. chicken)." He said, "I have seen it eating something (dirty) and since then I have disliked it, and have taken an oath that I shall not eat it ' Abu Musa said, "Come on, I will tell you (or narrate to you). Once I went to Allah s Apostle with a group of Al-Ash`ariyin, and met him while he was angry, distributing some camels of rak`at. We asked for mounts but he took an oath that he would not give us any mounts, and added, 'I have nothing to mount you on' In the meantime some camels of booty were brought to Allah's Messenger (ﷺ) and he asked twice, 'Where are Al-Ash`ariyin?" So he gave us five white camels with big humps. We stayed for a short while (after we had covered a little distance), and then I said to my companions, "Allah's Messenger (ﷺ) has forgotten his oath. By Allah, if we do not remind Allah's Messenger (ﷺ) of his oath, we will never be successful." So we returned to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! We asked you for mounts, but you took an oath that you would not give us any mounts; we think that you have forgotten your oath.' He said, 'It is Allah Who has given you mounts. By Allah, and Allah willing, if I take an oath and later find something else better than that. then I do what is better and expiate my oath.' "

Sahih al-Bukhari 5518 - Book 72, Hadith 45

Narrated Asma':

We slaughtered a horse during the lifetime of Allah's Messenger (ﷺ) and ate it.

Sahih al-Bukhari 5519 - Book 72, Hadith 46

Narrated Jabir bin `Abdullah:

On the Day of the battle of Khaibar, Allah's Messenger (ﷺ) made donkey's meat unlawful and allowed the eating of horse flesh.

Sahih al-Bukhari 5520 - Book 72, Hadith 47

Narrated Ibn `Umar:

The Prophet (ﷺ) made the meat of donkeys unlawful on the day of the battle of Khaibar.

Sahih al-Bukhari 5521 - Book 72, Hadith 48

Narrated Ibn `Umar:

The Prophet (ﷺ) prohibited the eating of donkey's meat.

Sahih al-Bukhari 5522 - Book 72, Hadith 49

Narrated `Ali:

Allah's Messenger (ﷺ) prohibited Al-Mut'a marriage and the eating of donkey's meat in the year of the Khaibar battle.

Sahih al-Bukhari 5523 - Book 72, Hadith 50

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) prohibited the eating of donkey's meat on the day of the battle of Khaibar, and allowed the eating of horse flesh.

Sahih al-Bukhari 5524 - Book 72, Hadith 51

Narrated Al-Bara' and Ibn Abi `Aufa:

The Prophet (ﷺ) prohibited the eating of donkey's meat.

Sahih al-Bukhari 5525, 5526 - Book 72, Hadith 52

Narrated Abu Tha'alba:

Allah's Messenger (ﷺ) prohibited the eating of donkey's meat. Narrated Az-Zuhri: The Prophet (ﷺ) prohibited the eating of beasts having fangs.

Sahih al-Bukhari 5527 - Book 72, Hadith 53

Narrated Anas bin Malik:

Someone came to Allah's Messenger (ﷺ) and said, "The donkeys have been (slaughtered and) eaten. Another man came and said, "The donkeys have been destroyed." On that the Prophet (ﷺ) ordered a caller to announce to the people: Allah and His Apostle forbid you to eat the meat of donkeys, for it is impure.' Thus the pots were turned upside down while the (donkeys') meat was boiling in them.

Sahih al-Bukhari 5528 - Book 72, Hadith 54

Narrated `Amr:

I said to Jabir bin Zaid, "The people claim that Allah's Messenger (ﷺ) forbade the eating of donkey's meat." He said, "Al-Hakam bin `Amr Al-Ghifari used to say so when he was with us, but Ibn `Abbas, the great religious learned man, refused to give a final verdict and recited:-- 'Say: I find not in that which has been inspired to me anything forbidden to be eaten by one who wishes to eat it, unless it be carrion, blood poured forth or the flesh of swine...' (6.145)

Sahih al-Bukhari 5529 - Book 72, Hadith 55

Narrated Abu Tha`laba:

Allah's Messenger (ﷺ) forbade the eating of the meat of beasts having fangs.

Sahih al-Bukhari 5530 - Book 72, Hadith 56

Narrated `Abdullah bin `Abbas:

Once Allah's Messenger (ﷺ) passed by a dead sheep and said (to the people), "Why don't you use its hide?" They said, "But it is dead," He said, "Only eating it, is prohibited."

Sahih al-Bukhari 5531 - Book 72, Hadith 57

Narrated Ibn `Abbas:

The Prophet (ﷺ) passed by a dead goat and said, "There is no harm if its owners benefit from its skin."

Sahih al-Bukhari 5532 - Book 72, Hadith 58

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "None is wounded in Allah's Cause but will come on the Day of Resurrection with his wound bleeding. The thing that will come out of his wound will be the color of blood, but its smell will be the smell of musk."

Sahih al-Bukhari 5533 - Book 72, Hadith 59

Narrated Abu Musa:

The Prophet (ﷺ) said, 'The example of a good pious companion and an evil one is that of a person carrying musk and another blowing a pair of bellows. The one who is carrying musk will either give you some perfume as a present, or you will buy some from him, or you will get a good smell from him, but the one who is blowing a pair of bellows will either burn your clothes or you will get a bad smell from him."

Sahih al-Bukhari 5534 - Book 72, Hadith 60

Narrated Anas bin Malik:

Once we provoked a rabbit at Marr-az-Zahran. The people chased it till they got tired. Then I caught It and brought it to Abu Talha, who slaughtered it and then sent both its pelvic pieces (or legs) to the Prophet, and the Prophet (ﷺ) accepted the present.

Sahih al-Bukhari 5535 - Book 72, Hadith 61

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "I do not eat mastigure, but I do not prohibit its eating."

Sahih al-Bukhari 5536 - Book 72, Hadith 62

Narrated Khalid bin Al-Walid:

Allah's Messenger (ﷺ) and I entered the house of Maimuna. A roasted mastigure was served. Allah's Messenger (ﷺ) stretched his hand out (to eat of it) but some woman said, "Inform Allah's Messenger (ﷺ) of what he is about to eat." So they said, "It is mastigure, O Allah's Messenger (ﷺ)!" He withdrew his hand, whereupon I said, "O Allah's Messenger (ﷺ)! Is it unlawful?" He said, "No, but this is not found in the land of my people, so I dislike it." So I pulled the mastigure towards me and ate it while Allah's Messenger (ﷺ) was looking at me.

Sahih al-Bukhari 5537 - Book 72, Hadith 63

Narrated Maimuna:

A mouse fell into the butter-fat and died. The Prophet (ﷺ) was asked about that. He said, "Throw away the mouse and the butter-fat that surrounded it, and eat the rest of the butter-fat (As-Samn).

Sahih al-Bukhari 5538 - Book 72, Hadith 64

Narrated Az-Zhuri:

regarding an animal, e.g., a mouse or some other animal that had fallen into solid or liquid oil or butter-fat: I had been informed that a mouse had died in butter-fat whereupon Allah's Messenger (ﷺ) ordered that the butter-fat near it be thrown away and the rest of the butter-fat can be eaten.

Sahih al-Bukhari 5539 - Book 72, Hadith 65

Narrated Maimuna:

The Prophet (ﷺ) was asked about a mouse that had fallen into butter-fat (and died). He said, "Throw away the mouse and the portion of butter-fat around it, and eat the rest."

Sahih al-Bukhari 5540 - Book 72, Hadith 66

Narrated Salim:

that Ibn `Umar disliked the branding of animals on the face. Ibn `Umar said, "The Prophet (ﷺ) forbade beating (animals) on the face."

Sahih al-Bukhari 5541 - Book 72, Hadith 67

Narrated Anas:

I brought a brother of mine to the Prophet (ﷺ) to do Tahnik for him while the Prophet (ﷺ) was in a sheep fold of his, and I saw him branding a sheep. (The sub-narrator said: I think Anas said, branding it on the ear.)

Sahih al-Bukhari 5542 - Book 72, Hadith 68

Narrated Rait' bin Khadij:

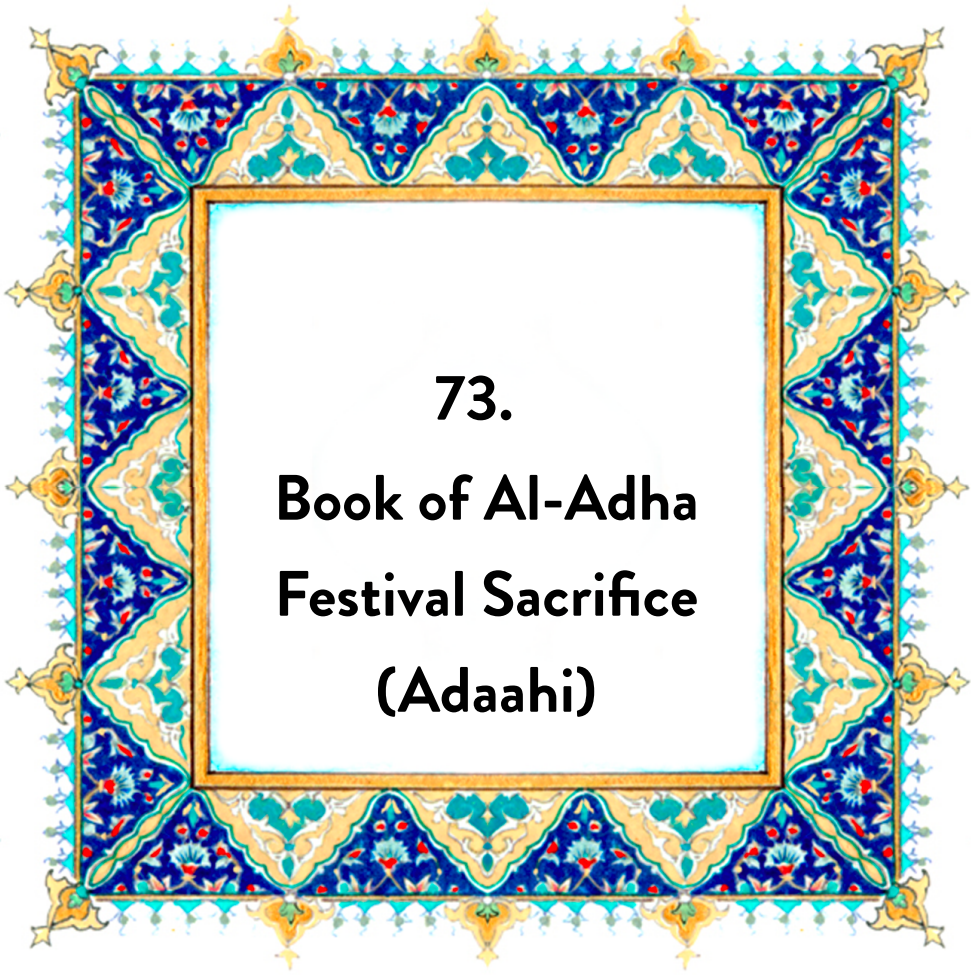
I said to the Prophet, "We will be facing the enemy tomorrow and we have no knives (for slaughtering)' He said, "If you slaughter the animal with anything that causes its blood to flow out, and if Allah's Name is mentioned on slaughtering it, eat of it, unless the killing instrument is a tooth or nail. I will tell you why: As for the tooth, it is a bone; and as for the nail, it is the knife of Ethiopians." The quick ones among the people got the war booty while the Prophet (ﷺ) was behind the people. So they placed the cooking pots on the fire, but the Prophet (ﷺ) ordered the cooking pots to be turned upside down. Then he distributed (the war booty) among them, considering one camel as equal to ten sheep. Then a camel belonging to the first party of people ran away and they had no horses with them, so a man shot it with an arrow whereby Allah stopped it. The Prophet (ﷺ) said, "Of these animals there are some which are as wild as wild beasts. So, if anyone of them runs away like this, do like this (shoot it with an arrow).

Sahih al-Bukhari 5543 - Book 72, Hadith 69

Narrated Rafi` bin Khadij:

While we were with the Prophet. on a journey, one of the camels ran away. A man shot it with an arrow and stopped it. The Prophet (ﷺ) said, "Of these camels some are as wild as wild beasts, so if one of them runs away and you cannot catch it, then do like this (shoot it with an arrow)." I said, "O Allah's Apostle! Sometimes when we are in battles or on a journey we want to slaughter (animals) but we have no knives." He said, "Listen! If you slaughter the animal with anything that causes its blood to flow out, and if Allah's Name is mentioned on slaughtering it, eat of it, provided that the slaughtering instrument is not a tooth or a nail, as the tooth is a bone and the nail is the knife of Ethiopians."

Sahih al-Bukhari 5544 - Book 72, Hadith 70



73.
Book of Al-Adha Festival Sacrifice (Adaahi)

Narrated Al-Bara:

The Prophet (ﷺ) said (on the day of Idal-Adha), "The first thing we will do on this day of ours, is to offer the (`Id) prayer and then return to slaughter the sacrifice. Whoever does so, he acted according to our Sunna (tradition), and whoever slaughtered (the sacrifice) before the prayer, what he offered was just meat he presented to his family, and that will not be considered as Nusak (sacrifice)." (On hearing that) Abu Burda bin Niyar got up, for he had slaughtered the sacrifice before the prayer, and said, "I have got a six month old ram." The Prophet (ﷺ) said, 'Slaughter it (as a sacrifice) but it will not be sufficient for any-one else (as a sacrifice after you). Al-Bara' added: The Prophet (ﷺ) said, "Whoever slaughtered (the sacrifice) after the prayer, he slaughtered it at the right time and followed the tradition of the Muslims."

Sahih al-Bukhari 5545 - Book 73, Hadith 1

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "Whoever slaughtered the sacrifice before the prayer, he just slaughtered it for himself, and whoever slaughtered it after the prayer, he slaughtered it at the right time and followed the tradition of the Muslims."

Sahih al-Bukhari 5546 - Book 73, Hadith 2

Narrated `Uqba bin 'Amir Al-Juhani:

that the Prophet (ﷺ) distributed among his companions some animals for sacrifice (to be slaughtered on `Id-al-Adha). `Uqba's share was a Jadha'a (a six month old goat). `Uqba said, "O Allah's Messenger (ﷺ)! I get in my share of Jadha'a (a six month old ram)." The Prophet (ﷺ) said, "Slaughter it as a sacrifice."

Sahih al-Bukhari 5547 - Book 73, Hadith 3

Narrated `Aisha:

that the Prophet (ﷺ) entered upon her when she had her menses at Sarif before entering Mecca, and she was weeping (because she was afraid that she would not be able to perform the Hajj). The Prophet (ﷺ) said, "What is wrong with you? Have you got your period?" She said, "Yes." He said, "This is a matter Allah has decreed for all the daughters of Adam, so perform all the ceremonies of Hajj like the others, but do not perform the Tawaf around the Ka`ba." `Aisha added: When we were at Mina, beef was brought to me and I asked, "What is this?" They (the people) said, "Allah's Messenger (ﷺ) has slaughtered some cows as sacrifices on behalf of his wives."

Sahih al-Bukhari 5548 - Book 73, Hadith 4

Narrated Anas bin Malik:

The Prophet (ﷺ) said on the day of Nahr, "Whoever has slaughtered his sacrifice before the prayer, should repeat it (slaughter another sacrifice)." A man got up and said, "O Allah's Messenger (ﷺ)! This is a day on which meat is desired." He then mentioned his neighbors saying, "I have a six month old ram which is to me better than the meat of two sheep." The Prophet (ﷺ) allowed him to slaughter it as a sacrifice, but I do not know whether this permission was valid for other than that man or not. The Prophet (ﷺ) then went towards two rams and slaughtered them, and then the people went towards some sheep and distributed them among themselves.

Sahih al-Bukhari 5549 - Book 73, Hadith 5

Narrated Abu Bakra:

The Prophet (ﷺ) said, "Time has come back to its original state which it had on the day Allah created the Heavens and the Earth. The year is twelve months, four of which are sacred, three of them are in succession, namely Dhul-Qa'da, Dhul Hijja and Muharram, (the fourth being) Rajab Mudar which is between Juma'da (ath-thamj and Sha'ban. The Prophet (ﷺ) then asked, "Which month is this?" We said, "Allah and his Apostle know better." He kept silent so long that we thought that he would call it by a name other than its real name. He said, "Isn't it the month of Dhul-Hijja?" We said, "Yes." He said, "Which town is this?" We said, "Allah and His Apostle know better." He kept silent so long that we thought that he would call it t,y a name other than its real name. He said, "isn't it the town (of Mecca)?" We replied, "Yes." He said, "What day is today?" We replied, "Allah and His Apostle know better." He kept silent so long that we thought that he would call it by a name other than its real name. He said, "Isn't it the day of Nahr?" We replied, "Yes." He then said, "Your blood, properties and honor are as sacred to one another as this day of yours in this town of yours in this month of yours. You will meet your Lord, and He will ask you about your deeds. Beware! Do not go astray after me by cutting the necks of each other. It is incumbent upon those who are present to convey this message to those who are absent, for some of those to whom it is conveyed may comprehend it better than some of those who have heard it directly." (Muhammad, the sub-narrator, on mentioning this used to say: The Prophet then said, "No doubt! Haven't I delivered (Allah's) Message (to you)? Haven't I delivered Allah's message (to you)?"

Sahih al-Bukhari 5550 - Book 73, Hadith 6

Narrated Nafi':

'Abdullah (bin 'Umar) used to slaughter his sacrifice at the slaughtering place (i.e the slaughtering place of the Prophet (ﷺ)) .

Sahih al-Bukhari 5551 - Book 73, Hadith 7

Ibn 'Umar said, "Allah's Messenger (ﷺ) used to slaughter (camels and sheep, etc.,) as sacrifices at the Musalla."

Sahih al-Bukhari 5552 - Book 73, Hadith 8

Narrated Anas bin Malik:

The Prophet (ﷺ) used to offer two rams as sacrifices, and I also used to offer two rams.

Sahih al-Bukhari 5553 - Book 73, Hadith 9

Narrated Anas:

Allah's Messenger (ﷺ) came towards two horned rams having black and white colors and slaughtered them with his own hands.

Sahih al-Bukhari 5554 - Book 73, Hadith 10

Narrated `Uqba bin 'Amir:

that the Prophet (ﷺ) gave him some sheep to distribute among his companions to slaughter as sacrifices (`Id--al--Adha). A kid was left and he told the Prophet (ﷺ) of that whereupon he said to him, "Slaughter it as a sacrifice (on your behalf).

Sahih al-Bukhari 5555 - Book 73, Hadith 11

Narrated Al-Bara' bin `Azib:

An uncle of mine called Abu Burda, slaughtered his sacrifice before the `Id prayer. So Allah's Messenger (ﷺ) said to him, "Your (slaughtered) sheep was just mutton (not a sacrifice)." Abu Burda said, "O Allah's Apostle! I have got a domestic kid." The Prophet (ﷺ) said, "Slaughter it (as a sacrifice) but it will not be permissible for anybody other than you" The Prophet (ﷺ) added, "Whoever slaughtered his sacrifice before the (`Id) prayer, he only slaughtered for himself, and whoever slaughtered it after the prayer, he offered his sacrifice properly and followed the tradition of the Muslims."

Sahih al-Bukhari 5556 - Book 73, Hadith 12

Narrated Al-Bara':

Abu Burda slaughtered (the sacrifice) before the (`Id) prayer whereupon the Prophet (ﷺ) said to him, "Slaughter another sacrifice instead of that." Abu Burda said, "I have nothing except a Jadha'a." (Shu`ba said: Perhaps Abu Burda also said that Jadha'a was better than an old sheep in his opinion.) The Prophet (ﷺ) said, "(Never mind), slaughter it to make up for the other one, but it will not be sufficient for anyone else after you."

Sahih al-Bukhari 5557 - Book 73, Hadith 13

Narrated Anas:

The Prophet (ﷺ) slaughtered two rams, black and white in color (as sacrifices), and I saw him putting his foot on their sides and mentioning Allah's Name and Takbir (Allahu Akbar). Then he slaughtered them with his own hands.

Sahih al-Bukhari 5558 - Book 73, Hadith 14

Narrated `Aisha:

Allah's Messenger (ﷺ) entered upon me at Sarif while I was weeping (because I was afraid that I would not be able to perform the ,Hajj). He said, "What is wrong with you? Have you got your period?" I replied, "Yes." He said, "This is a matter Allah has decreed for all the daughters of Adam, so perform the ceremonies of the Hajj as the pilgrims do, but do not perform the Tawaf around the Ka`ba." Allah's Messenger (ﷺ) slaughtered some cows as sacrifices on behalf of his wives.

Sahih al-Bukhari 5559 - Book 73, Hadith 15

Narrated Al-Bara':

I heard the Prophet (ﷺ) delivering a sermon, and he said (on the Day of `Id-Allah. a), "The first thing we will do on this day of ours is that we will offer the `Id prayer, then we will return and slaughter our sacrifices; and whoever does so, then indeed he has followed our tradition, and whoever slaughtered his sacrifice (before the prayer), what he offered was just meat that he presented to his family, and that was not a sacrifice." Abu Burda got up and said, "O Allah's Messenger (ﷺ)! I slaughtered the sacrifice before the prayer and I have got a Jadha'a which is better than an old sheep." The Prophet (ﷺ) said, "Slaughter it to make up for that, but it will not be sufficient for anybody else after you."

Sahih al-Bukhari 5560 - Book 73, Hadith 16

Narrated Anas:

The Prophet (ﷺ) said, "Whoever slaughtered the sacrifice before the `Id prayer, should repeat it (slaughter another one)." A man said "This is the day on which meat is desired." Then he mentioned the need of his neighbors (for meat) and the Prophet (ﷺ) seemed to accept his excuse. The man said, "I have a Jadha'a which is to me better than two sheep." The Prophet (ﷺ) allowed him (to slaughter it as a sacrifice). But I do not know whether this permission was general for all Muslims or not. The Prophet (ﷺ) then went towards two rams and slaughtered them, and the people went towards their sheep and slaughtered them.

Sahih al-Bukhari 5561 - Book 73, Hadith 17

Narrated Jundab bin Sufyan Al-Bajali:

I witnessed the Prophet (ﷺ) on the Day of Nahr. He said, "Whoever slaughtered the sacrifice before offering the `Id prayer, should slaughter another sacrifice in its place; and whoever has not slaughtered their sacrifice yet, should slaughter now."

Sahih al-Bukhari 5562 - Book 73, Hadith 18

Narrated Al-Bara':

One day Allah's Messenger (ﷺ) offered the `Id prayer and said, "Whoever offers our prayer and faces our Qibla should not slaughter the sacrifice till he finishes the `Id prayer." Abu Burda bin Niyar got up and said, "O Allah's Messenger (ﷺ)! I have already done it. The Prophet (ﷺ) said, "That is something you have done before its due time." Abu Burda said, "I have a Jadha'a which is better than two old sheep; shall I slaughter it?" The Prophet (ﷺ) said, "Yes, but it will not be sufficient for anyone after you."

Sahih al-Bukhari 5563 - Book 73, Hadith 19

Narrated Anas:

The Prophet (ﷺ) used to offer as sacrifices, two horned rams, black and white in color, and used to put his foot on their sides and slaughter them with his own hands.

Sahih al-Bukhari 5564 - Book 73, Hadith 20

Narrated Anas:

The Prophet (ﷺ) offered as sacrifices, two horned rams, black and white in color. He slaughtered them with his own hands and mentioned Allah's Name over them and said Takbir and put his foot on their sides.

Sahih al-Bukhari 5565 - Book 73, Hadith 21

Narrated Masruq:

that he came to `Aisha and said to her, "O Mother of the Believers! There is a man who sends a Hadi to Ka`ba and stays in his city and requests that his Hadi camel be garlanded while he remains in a state of Ihram from that day till the people finish their Ihram (after completing all the ceremonies of Hajj)" (What do you say about it?) Masruq added, I heard the clapping of her hands behind the curtain. She said, "I used to twist the garlands for the Hadi of Allah's Messenger (ﷺ) and he used to send his Hadi to Ka`ba but he never used to regard as unlawful what was lawful for men to do with their wives till the people returned (from the Hajj).

Sahih al-Bukhari 5566 - Book 73, Hadith 22

Narrated Jabir bin `Abdullah:

During the lifetime of the Prophet (ﷺ) we used to take with us the meat of the sacrifices (of Id al Adha) to Medina. (The narrator often said. The meat of the Hadi).

Sahih al-Bukhari 5567 - Book 73, Hadith 23

Narrated Abu Sa`id Al-Khudri:

that once he was not present (at the time of `Id-al-Adha) and when he came. some meat was presented to him. and the people said (to him), 'This is the meat of our sacrifices" He said. 'Take it away; I shall not taste it. (In his narration) Abu Sa`id added: I got up and went to my brother, Abu Qatada (who was his maternal brother and was one of the warriors of the battle of Badr) and mentioned that to him He Sa`d. 'A new verdict was given in your absence (i.e., meat of sacrifices was allowed to be stored and eaten later on).

Sahih al-Bukhari 5568 - Book 73, Hadith 24

Narrated Salama bin Al-Aqua':

The Prophet (ﷺ) said, "Whoever has slaughtered a sacrifice should not keep anything of Its meat after three days." When it was the next year the people said, "O Allah's Messenger (ﷺ)! Shall we do as we did last year?" He said, ' Eat of it and feed of it to others and store of it for in that year the people were having a hard time and I wanted you to help (the needy).

Sahih al-Bukhari 5569 - Book 73, Hadith 25

Narrated `Aisha:

We used to salt some of the meat of sacrifice and present it to the Prophet (ﷺ) at Medina. Once he said, "Do not eat (of that meat) for more than three days." That was not a final order, but (that year) he wanted us to feed of it to others, Allah knows better.

Sahih al-Bukhari 5570 - Book 73, Hadith 26

Narrated Abu `Ubaid:

the freed slave of Ibn Azhar that he witnessed the Day of `Id-al-Adha with `Umar bin Al-Khattab. `Umar offered the `Id prayer before the sermon and then delivered the sermon before the people, saying, "O people! Allah's Messenger (ﷺ) has forbidden you to fast (on the first day of) each of these two 'Ida, for one of them is the Day of breaking your fast, and the other is the one, on which you eat the meat of your sacrifices."

Sahih al-Bukhari 5571 - Book 73, Hadith 27

Narrated Abu `Ubaid:

(in continuation of above). Then I witnessed the `Id with `Uthman bin `Affan, and that was on a Friday. He offered the prayer before the sermon, saying, "O people! Today you have two 'Its (festivals) together, so whoever of those who live at Al-`Awali (suburbs) would like to wait for the Jumua prayer, he may wait, and whoever would like to return (home) Is granted my permission to do so."

Sahih al-Bukhari 5572 - Book 73, Hadith 28

Narrated Abu `Ubaid:

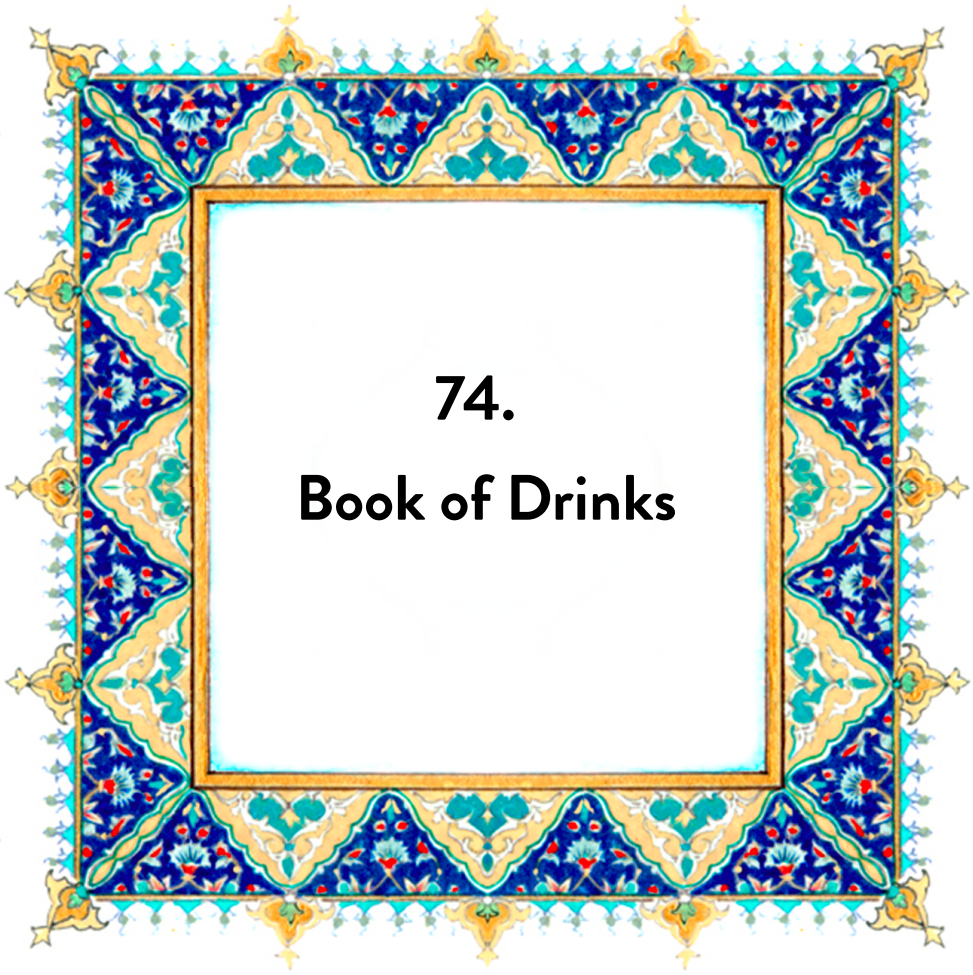
(in continuation of above). Then I witnessed (the 'Its) with `Ali bin Abi Talib, and he too offered the `Id prayer before the sermon and then delivered the sermon before the people and said, "Allah's Messenger (ﷺ) has forbidden you to eat the meat of your sacrifices for more than three days."

Sahih al-Bukhari 5573 - Book 73, Hadith 29

Narrated Salim:

`Abdullah bin `Umar said, "Allah's Messenger (ﷺ) said, "Eat of the meat of sacrifices (of `Id al Adha) for three days." When `Abdullah departed from Mina, he used to eat (bread with) oil, lest he should eat of the meat of Hadi (which is regarded as unlawful after the three days of the `Id).

Sahih al-Bukhari 5574 - Book 73, Hadith 30



74.

Book of Drinks

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "Whoever drinks alcoholic drinks in the world and does not repent (before dying), will be deprived of it in the Hereafter."

Sahih al-Bukhari 5575 - Book 74, Hadith 1

Narrated Abu Huraira:

On the night Allah's Messenger (ﷺ) was taken on a night journey (Miraj) two cups, one containing wine and the other milk, were presented to him at Jerusalem. He looked at it and took the cup of milk. Gabriel said, "Praise be to Allah Who guided you to Al-Fitra (the right path); if you had taken (the cup of) wine, your nation would have gone astray."

Sahih al-Bukhari 5576 - Book 74, Hadith 2

Narrated Anas:

I heard from Allah's Messenger (ﷺ) a narration which none other than I will narrate to you. The Prophet, said, "From among the portents of the our are the following: General ignorance (in religious affairs) will prevail, (religious) knowledge will decrease, illegal sexual intercourse will prevail, alcoholic drinks will be drunk (in abundance), men will decrease and women will increase so much so that for every fifty women there will be one man to look after them."

Sahih al-Bukhari 5577 - Book 74, Hadith 3

Narrated Abu Huraira:

The Prophet (ﷺ) said, "An adulterer, at the time he is committing illegal sexual intercourse is not a believer; and a person, at the time of drinking an alcoholic drink is not a believer; and a thief, at the time of stealing, is not a believer." Ibn Shihab said: `Abdul Malik bin Abi Bakr bin `Abdur-Rahman bin Al- Harith bin Hisham told me that Abu Bakr used to narrate that narration to him on the authority of Abu Huraira. He used to add that Abu Bakr used to mention, besides the above cases, "And he who robs (takes illegally something by force) while the people are looking at him, is not a believer at the time he is robbing (taking).

Sahih al-Bukhari 5578 - Book 74, Hadith 4

Narrated Ibn `Umar:

"Alcoholic drinks were prohibited (by Allah) when there was nothing of it (special kind of wine) in Medina.

Sahih al-Bukhari 5579 - Book 74, Hadith 5

Narrated Anas:

"Alcoholic drinks were prohibited at the time we could rarely find wine made from grapes in Medina, for most of our liquors were made from unripe and ripe dates.

Sahih al-Bukhari 5580 - Book 74, Hadith 6

Narrated Ibn `Umar:

`Umar stood up on the pulpit and said, "Now then, prohibition of alcoholic drinks have been revealed, and these drinks are prepared from five things, i.e.. grapes, dates, honey, wheat or barley And an alcoholic drink is that, that disturbs the mind.

Sahih al-Bukhari 5581 - Book 74, Hadith 7

Narrated Anas bin Malik:

I was serving Abu 'Ubaida, Abu Talha and Ubai bin Ka`b with a drink prepared from ripe and unripe dates. Then somebody came to them and said, "Alcoholic drinks have been prohibited." (On hearing that) Abu Talha said, "Get up. O Anas, and pour (throw) it out! So I poured (threw) it out.

Sahih al-Bukhari 5582 - Book 74, Hadith 8

Narrated Anas:

While I was waiting on my uncles and serving them with (wine prepared from) dates----and I was the youngest of them----it was said, "Alcoholic drinks have been prohibited." So they said (to me), "Throw it away." So I threw it away.

Sahih al-Bukhari 5583 - Book 74, Hadith 9

Narrated Anas bin Malik:

Alcoholic drinks were prohibited. At that time these drinks used to be prepared from unripe and ripe dates.

Sahih al-Bukhari 5584 - Book 74, Hadith 10

Narrated `Aisha:

Allah's Messenger (ﷺ) was asked about Al-Bit. He said, "All drinks that intoxicate are unlawful (to drink.)

Sahih al-Bukhari 5585 - Book 74, Hadith 11

Narrated 'Aisha:

Allah's Messenger (ﷺ) was asked about Al-Bit a liquor prepared from honey which the Yemenites used to drink. Allah's Messenger (ﷺ) said, "All drinks that intoxicate are unlawful (to drink)."

Sahih al-Bukhari 5586 - Book 74, Hadith 12

Anas bin Malik said:

Allah's Messenger (ﷺ) said, "Do not make drinks in Ad-Dubba' nor in Al-Muzaffat. Abu Huraira used to add to them Al-Hantam and An-Naqir.

Sahih al-Bukhari 5587 - Book 74, Hadith 13

Narrated Ibn `Umar:

`Umar delivered a sermon on the pulpit of Allah's Messenger (ﷺ), saying, "Alcoholic drinks were prohibited by Divine Order, and these drinks used to be prepared from five things, i.e., grapes, dates, wheat, barley and honey. Alcoholic drink is that, that disturbs the mind." `Umar added, "I wish Allah's Apostle had not left us before he had given us definite verdicts concerning three matters, i.e., how much a grandfather may inherit (of his grandson), the inheritance of Al-Kalala (the deceased person among whose heirs there is no father or son), and various types of Riba(1) (usury) ."

Sahih al-Bukhari 5588 - Book 74, Hadith 14

Narrated 'Umar:

"Alcoholic drinks are prepared from five things, i.e., raisins, dates. wheat, barley and honey."

Sahih al-Bukhari 5589 - Book 74, Hadith 15

Narrated Abu 'Amir or Abu Malik Al-Ash'ari:

that he heard the Prophet (ﷺ) saying, "From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks and the use of musical instruments, as lawful. And there will be some people who will stay near the side of a mountain and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him, 'Return to us tomorrow.' Allah will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs and they will remain so till the Day of Resurrection."

Sahih al-Bukhari 5590 - Book 74, Hadith 16

Narrated Sahl:

Abu Usaid As-Sa`idi came and invited Allah's Messenger (ﷺ) on the occasion of his wedding. His wife who was the bride, was serving them. Do you know what drink she prepared for Allah's Messenger (ﷺ) ? She had soaked some dates in water in a Tur overnight.

Sahih al-Bukhari 5591 - Book 74, Hadith 17

Narrated Jabir:

Allah's Messenger (ﷺ) forbade the use of (certain) containers, but the Ansar said, "We cannot dispense with them." The Prophet (ﷺ) then said, "If so, then use them."

Sahih al-Bukhari 5592 - Book 74, Hadith 18

Narrated `Abdullah bin `Amr:

When the Prophet (ﷺ) forbade the use of certain containers (that were used for preparing alcoholic drinks), somebody said to the Prophet (ﷺ) . "But not all the people can find skins." So he allowed them to use clay jars not covered with pitch.

Sahih al-Bukhari 5593 - Book 74, Hadith 19

Narrated `Ali:

the Prophet (ﷺ) forbade the use of Ad-Dubba' and Al Muzaffat. A'mash also narrated this.

Sahih al-Bukhari 5594 - Book 74, Hadith 20

Narrated Ibrahim:

I asked Al-Aswad, "Did you ask `Aisha, Mother of the Believers, about the containers in which it is disliked to prepare (non-alcoholic) drinks?" He said, "Yes, I said to her, 'O Mother of the Believers! What containers did the Prophet (ﷺ) forbid to use for preparing (non-alcoholic) drinks?" She said, 'The Prophet forbade us, (his family), to prepare (nonalcoholic) drinks in Ad-Dubba and Al-Muzaffat.' I asked, 'Didn't you mention Al Jar and Al Hantam?' She said, 'I tell what I have heard; shall I tell you what I have not heard?' "

Sahih al-Bukhari 5595 - Book 74, Hadith 21

Narrated Ash-Shaibani:

I heard `Abdullah bin Abi `Aufa saying, "The Prophet (ﷺ) forbade the use of green jars." I said, "Shall we drink out of white jars?" He said, "No."

Sahih al-Bukhari 5596 - Book 74, Hadith 22

Narrated Sahl bin Sa`d:

Abu Usaid As Sa`idi invited the Prophet (ﷺ) to his wedding banquet. At that time his wife was serving them and she was the bride. She said, "Do you know what (kind of syrup) I soaked (made) for Allah's Apostle? I soaked some dates in water in a Tur (bowl) overnight. '

Sahih al-Bukhari 5597 - Book 74, Hadith 23

Narrated Abu Al-Juwairiyya:

I asked Ibn `Abbas about Al-Badhaq. He said, "Muhammad prohibited alcoholic drinks before It was called Al-Badhaq (by saying), 'Any drink that intoxicates is unlawful.' I said, 'What about good lawful drinks?' He said,'Apart from what is lawful and good, all other things are unlawful and not good (unclean Al-Khabith).

Sahih al-Bukhari 5598 - Book 74, Hadith 24

Narrated `Aisha:

The Prophet (ﷺ) used to like sweet edible things and honey.

Sahih al-Bukhari 5599 - Book 74, Hadith 25

Narrated Anas:

While I was serving Abu Talha. Abu Dujana and Abu Suhail bin Al-Baida' with a drink made from a mixture of unripe and ripe dates, alcoholic drinks, were made unlawful, whereupon I threw it away, and I was their butler and the youngest of them, and we used to consider that drink as an alcoholic drink in those days.

Sahih al-Bukhari 5600 - Book 74, Hadith 26

Narrated Jabir:

The Prophet (ﷺ) forbade the drinking of alcoholic drinks prepared from raisins, dates, unripe dates and fresh ripe dates.

Sahih al-Bukhari 5601 - Book 74, Hadith 27

Narrated Abu Qatada:

The Prophet (ﷺ) forbade the mixing of ripe and unripe dates and also the mixing of dates and raisins (for preparing a syrup) but the syrup of each kind of fruit should be prepared separately. (One may have such drinks as long as it is fresh)

Sahih al-Bukhari 5602 - Book 74, Hadith 28

Narrated Abu Huraira:

Allah's Messenger (ﷺ) was presented a bowl of milk and a bowl of wine on the night he was taken on a journey (Al-Mi'raj).

Sahih al-Bukhari 5603 - Book 74, Hadith 29

Narrated Um Al-Fadl:

The people doubted whether Allah's Messenger (ﷺ) was fasting or the Day of `Arafat or not. So I sent a cup containing milk to him and he drank it.

Sahih al-Bukhari 5604 - Book 74, Hadith 30

Narrated Jabir bin `Abdullah:

Abu Humaid brought a cup of mix from a place called Al-Naqi. Allah's Messenger (ﷺ) said to him, "Will you not cover it, even by placing a stick across its"

Sahih al-Bukhari 5605 - Book 74, Hadith 31

Narrated Jabir:

Abu Humaid, an Ansari man, came from AnNaqi carrying a cup of milk to the Prophet. The Prophet (ﷺ) said, "Will you not cover it even by placing a stick across it?"

Sahih al-Bukhari 5606 - Book 74, Hadith 32

Narrated Al-Bara:

The Prophet (ﷺ) came from Mecca with Abu Bakr. Abu Bakr said "We passed by a shepherd and at that time Allah's Messenger (ﷺ) was thirsty. I milked a little milk in a bowl and Allah's Messenger (ﷺ) drank till I was pleased. Suraqa bin Ju'shum came to us riding a horse (chasing us). The Prophet (ﷺ) invoked evil upon him, whereupon Suraqa requested him not to invoke evil upon him, in which case he would go back. The Prophet (ﷺ) agreed.

Sahih al-Bukhari 5607 - Book 74, Hadith 33

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The best object of charity is a she-camel which has (newly) given birth and gives plenty of milk, or a she-goat which gives plenty of milk; and is given to somebody to utilize its milk by milking one bowl in the morning and one in the evening."

Sahih al-Bukhari 5608 - Book 74, Hadith 34

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) drank milk and then rinsed his mouth and said, "It contains fat."

Sahih al-Bukhari 5609 - Book 74, Hadith 35

The Prophet (ﷺ) added:

I was raised to the Lote Tree and saw four rivers, two of which were coming out and two going in. Those which were coming out were the Nile and the Euphrates, and those which were going in were two rivers in paradise. Then I was given three bowls, one containing milk, and another containing honey, and a third containing wine. I took the bowl containing milk and drank it. It was said to me, "You and your followers will be on the right path (of Islam)."

Sahih al-Bukhari 5610 - Book 74, Hadith 36

Narrated Anas bin Malik:

Abu Talha had the largest number of datepalms from amongst the Ansars of Medina. The dearest of his property to him was Bairuha garden which was facing the (Prophet's) Mosque. Allah's Messenger (ﷺ) used to enter it and drink of its good fresh water. When the Holy Verse:-- 'By no means shall you attain righteousness unless you spend (in charity) of that which you love.' (3.92) was revealed, Abu Talha got up and said, "O Allah's Messenger (ﷺ)! Allah says: By no means shall you attain righteousness unless you spend of that which you love,' and the dearest of my property to me is the Bairuha garden and I want to give it in charity in Allah's Cause, seeking to be rewarded by Allah for that. So you can spend it, O Allah's Messenger (ﷺ), where-ever Allah instructs you. ' Allah s Apostle said, "Good! That is a perishable (or profitable) wealth" (`Abdullah is in doubt as to which word was used.) He said, "I have heard what you have said but in my opinion you'd better give it to your kith and kin." On that Abu Talha said, "I will do so, O Allah's Messenger (ﷺ)!" Abu Talha distributed that garden among his kith and kin and cousins.

Sahih al-Bukhari 5611 - Book 74, Hadith 37

Narrated Anas bin Malik:

I saw Allah's Messenger (ﷺ) drinking milk. He came to my house and I milked a sheep and then mixed the milk with water from the well for Allah's Messenger (ﷺ). He took the bowl and drank while on his left there was sitting Abu Bakr, and on his right there was a bedouin. He then gave the remaining milk to the bedouin and said, "The right! The right (first).

Sahih al-Bukhari 5612 - Book 74, Hadith 38

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) and one of his companions entered upon an Ansari man and the Prophet (ﷺ) said to him, "If you have water kept overnight in a water skin, (give us), otherwise we will drink water by putting our mouth in it." The man was watering his garden then. He said, "O Allah's Messenger (ﷺ)! I have water kept overnight; let us go to the shade." So he took them both there and poured water into a bowl and milked a domestic goat of his in it. Allah's Messenger (ﷺ) drank, and then the man who had come along with him, drank.

Sahih al-Bukhari 5613 - Book 74, Hadith 39

Narrated `Aisha:

The Prophet (ﷺ) used to like sweet edible things (syrup, etc.) and honey.

Sahih al-Bukhari 5614 - Book 74, Hadith 40

Narrated An-Nazzal:

Ali came to the gate of the courtyard (of the Mosque) and drank (water) while he was standing and said, "Some people dislike to drink while standing, but I saw the Prophet (ﷺ) doing (drinking water) as you have seen me doing now."

Sahih al-Bukhari 5615 - Book 74, Hadith 41

Narrated An-Nazzal bin Sabra:

`Ali offered the Zuhr prayer and then sat down in the wide courtyard (of the Mosque) of Kufa in order to deal with the affairs of the people till the `Asr prayer became due. Then water was brought to him and he drank of it, washed his face, hands, head and feet. Then he stood up and drank the remaining water while he was standing. and said, "Some people dislike to drink water while standing thought the Prophet did as I have just done."

Sahih al-Bukhari 5616 - Book 74, Hadith 42

Narrated Ibn `Abbas:

The Prophet (ﷺ) drank Zamzam (water) while standing.

Sahih al-Bukhari 5617 - Book 74, Hadith 43

Narrated Um Al-Fadl:

(daughter of Al-Harith) that she sent a bowl of milk to the Prophet (ﷺ) while he was standing (at `Arafat) in the afternoon of the Day of `Arafat. He took it in his hands and drank it. Narrated Abu Nadr: The Prophet was on the back of his camel.

Sahih al-Bukhari 5618 - Book 74, Hadith 44

Narrated Anas bin Malik:

Milk mixed with water was brought to Allah's Messenger (ﷺ) while a bedouin was on his right and Abu Bakr was on his left. He drank (of it) and then gave (it) to the bedouin and said, 'The right" "The right (first).

Sahih al-Bukhari 5619 - Book 74, Hadith 45

Narrated Sahl bin Sa`d:

Allah's Messenger (ﷺ) was offered something to drink. He drank of it while on his right was a boy and on his left were some elderly people. He said to the boy, "May I give these (elderly) people first?" The boy said, "By Allah, O Allah's Messenger (ﷺ)! I will not give up my share from you to somebody else." On that Allah's Messenger (ﷺ) placed the cup in the hand of that boy.

Sahih al-Bukhari 5620 - Book 74, Hadith 46

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) and one of his companions entered upon an Ansari man. The Prophet (ﷺ) and his companion greeted (the man) and he replied, "O Allah's Messenger (ﷺ)! Let my father and mother be sacrificed for you! It is hot," while he was watering his garden. The Prophet (ﷺ) asked him, "If you have water kept overnight in a water skin, (give us), or else we will drink by putting our mouths in the basin." The man was watering the garden The man said, "O Allah's Messenger (ﷺ)! I have water kept overnight in a water-skin. He went to the shade and poured some water into a bowl and milked some milk from a domestic goat in it. The Prophet (ﷺ) drank and then gave the bowl to the man who had come along with him to drink.

Sahih al-Bukhari 5621 - Book 74, Hadith 47

Narrated Anas:

I was waiting on my uncles, serving them with an alcoholic drink prepared from dates, and I was the youngest of them. (Suddenly) it was said that alcoholic drinks had been prohibited. So they said (to me), 'Throw it away." And I threw it away The sub-narrator said: I asked Anas what their drink was (made from), He replied, "(From) ripe dates and unripe dates."

Sahih al-Bukhari 5622 - Book 74, Hadith 48

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) said, "When night falls (or when it is evening), stop your children from going out, for the devils spread out at that time. But when an hour of the night has passed, release them and close the doors and mention Allah's Name, for Satan does not open a closed door. Tie the mouth of your waterskin and mention Allah's Name; cover your containers and utensils and mention Allah's Name. Cover them even by placing something across it, and extinguish your lamps. "

Sahih al-Bukhari 5623 - Book 74, Hadith 49

Narrated Jabir:

Allah's Messenger (ﷺ) said, "Extinguish the lamps when you go to bed; close your doors; tie the mouths of your water skins, and cover the food and drinks." I think he added, ". . . even with a stick you place across the container."

Sahih al-Bukhari 5624 - Book 74, Hadith 50

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) forbade the bending of the mouths of water skins for the sake of drinking from them.

Sahih al-Bukhari 5625 - Book 74, Hadith 51

Narrated Abu Sa`id Al-Khudri:

I heard Allah's Messenger (ﷺ) forbidding the drinking of water by bending the mouths of water skins, i.e., drinking from the mouths directly.

Sahih al-Bukhari 5626 - Book 74, Hadith 52

Narrated Abu Huraira:

Allah's Messenger (ﷺ) forbade drinking directly from the mouth of a water skin or other leather containers. and forbade preventing one's neighbor from fixing a peg in (the wall of) one's house.

Sahih al-Bukhari 5627 - Book 74, Hadith 53

Narrated Abu Huraira:

The Prophet (ﷺ) forbade the drinking of water directly from the mouth of a water skin .

Sahih al-Bukhari 5628 - Book 74, Hadith 54

Narrated Ibn `Abbas:

The Prophet (ﷺ) forbade the drinking of water direct from the mouth of a water-skin.

Sahih al-Bukhari 5629 - Book 74, Hadith 55

Narrated Abu Qatada:

Allah's Messenger (ﷺ) said, "When you drink (water), do not breath in the vessel; and when you urinate, do not touch your penis with your right hand. And when you cleanse yourself after defecation, do not use your right hand."

Sahih al-Bukhari 5630 - Book 74, Hadith 56

Narrated Thumama bin `Abdullah:

Anas used to breathe twice or thrice in the vessel (while drinking) and used to say that the Prophet; used to take three breaths while drinking.

Sahih al-Bukhari 5631 - Book 74, Hadith 57

Narrated Ibn Abi Laila:

While Hudhaita was at Mada'in, he asked for water. The chief of the village brought him a silver vessel. Hudhaifa threw it away and said, "I have thrown it away because I told him not to use it, but he has not stopped using it. The Prophet (ﷺ) forbade us to wear clothes of silk or Dibaj, and to drink in gold or silver utensils, and said, 'These things are for them (unbelievers) in this world and for you (Muslims) in the Hereafter.' "

Sahih al-Bukhari 5632 - Book 74, Hadith 58

Narrated Hudhaifa:

The Prophet (ﷺ) said, "Do not drink in gold or silver utensils, and do not wear clothes of silk or Dibaj, for these things are for them (unbelievers) in this world and for you in the Hereafter."

Sahih al-Bukhari 5633 - Book 74, Hadith 59

Narrated Um Salama:

(the wife of the Prophet) Allah's Messenger (ﷺ) said, "He who drinks in silver utensils is only filling his `Abdomen with Hell Fire."

Sahih al-Bukhari 5634 - Book 74, Hadith 60

Narrated Al-Bara' bin `Azib:

Allah's Messenger (ﷺ) ordered us to do seven things and forbade us from seven. He ordered us to visit the sick, to follow funeral processions, (to say) to a sneezer, (May Allah bestow His Mercy on you, if he says, Praise be to Allah), to accept invitations, to greet (everybody), to help the oppressed and to help others to fulfill their oaths. He forbade us to wear gold rings, to drink in silver (utensils), to use Mayathir (silken carpets placed on saddles), to wear Al-Qissi (a kind of silken cloth), to wear silk, Dibaj or Istabraq (two kinds of silk).

Sahih al-Bukhari 5635 - Book 74, Hadith 61

Narrated Um Al-Fadl:

that the people were in doubt whether the Prophet (ﷺ) was fasting on the Day of `Arafat or not, so a (wooden) drinking vessel full of milk was sent to him, and he drank it.

Sahih al-Bukhari 5636 - Book 74, Hadith 62

Narrated Sahl bin Sa`d:

An Arab lady was mentioned to the Prophet (ﷺ) so he asked Abu Usaid As-Sa`idi to send for her, and he sent for her and she came and stayed in the castle of Bani Sa`ida. The Prophet (ﷺ) came out and went to her and entered upon her. Behold, it was a lady sitting with a drooping head. When the Prophet (ﷺ) spoke to her, she said, "I seek refuge with Allah from you." He said, "I grant you refuge from me." They said to her, "Do you know who this is?" She said, "No." They said, "This is Allah's Messenger (ﷺ) who has come to command your hand in marriage." She said, "I am very unlucky to lose this chance." Then the Prophet and his companions went towards the shed of Bani Sa`ida and sat there. Then he said, "Give us water, O Sahl!" So I took out this drinking bowl and gave them water in it. The sub-narrator added: Sahl took out for us that very drinking bowl and we all drank from it. Later on `Umar bin `Abdul `Aziz requested Sahl to give it to him as a present, and he gave it to him as a present.

Sahih al-Bukhari 5637 - Book 74, Hadith 63

Narrated `Asim al-Ahwal:

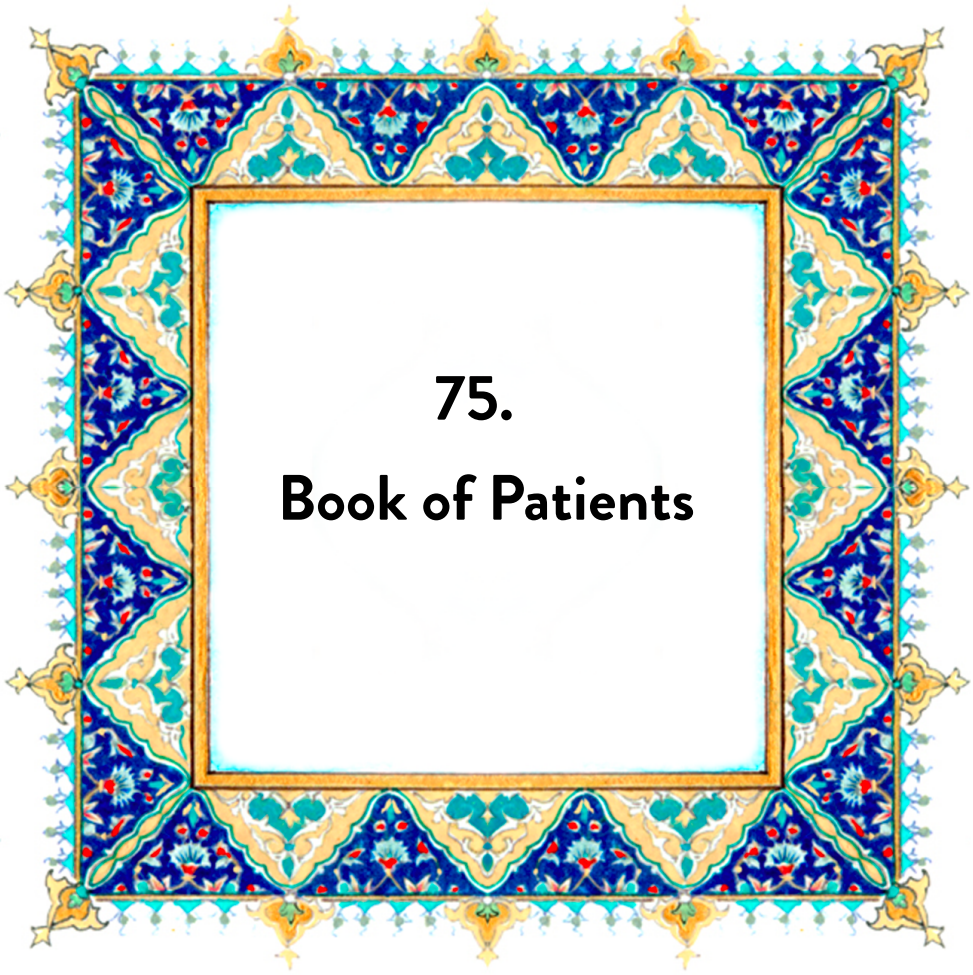
I saw the drinking bowl of the Prophet (ﷺ) with Anas bin Malik, and it had been broken, and he had mended it with silver plates. That drinking bowl was quite wide and made of Nadar wood, Anas said, "I gave water to the Prophet (ﷺ) in that bowl more than so-and-so (for a long period)." Ibn Seereen said: Around that bowl there was an iron ring, and Anas wanted to replace it with a silver or gold ring, but Abu Talha said to him, "Do not change a thing that Allah's Messenger (ﷺ) has made." So Anas left it as it was.

Sahih al-Bukhari 5638 - Book 74, Hadith 64

Narrated Jabir bin `Abdullah:

I was with the Prophet (ﷺ) and the time for the `Asr prayer became due. We had no water with us except a little which was put in a vessel and was brought to the Prophet (ﷺ) . He put his hand into it and spread out his fingers and then said, "Come along! Hurry up! All those who want to perform ablution. The blessing is from Allah." I saw the water gushing out from his fingers. So the people performed the ablution and drank, and I tried to drink more of that water (beyond my thirst and capacity), for I knew that it was a blessing. The sub-narrator said: I asked Jabir, "How many persons were you then?" He replied, "We were one-thousand four hundred men." Salim said: Jabir said, 1500.

Sahih al-Bukhari 5639 - Book 74, Hadith 65



75.

Book of Patients

Narrated `Aisha:

(the wife of the Prophet) Allah's Messenger (ﷺ) said, "No calamity befalls a Muslim but that Allah expiates some of his sins because of it, even though it were the prick he receives from a thorn."

Sahih al-Bukhari 5640 - Book 75, Hadith 1

Narrated Abu Sa`id Al-Khudri and Abu Huraira:

The Prophet (ﷺ) said, "No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allah expiates some of his sins for that."

Sahih al-Bukhari 5641, 5642 - Book 75, Hadith 2

Narrated Ka`b:

The Prophet (ﷺ) said, "The example of a believer is that of a fresh tender plant, which the wind bends lt sometimes and some other time it makes it straight. And the example of a hypocrite is that of a pine tree which keeps straight till once it is uprooted suddenly.

Sahih al-Bukhari 5643 - Book 75, Hadith 3

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The example of a believer is that of a fresh tender plant; from whatever direction the wind comes, it bends it, but when the wind becomes quiet, it becomes straight again. Similarly, a believer is afflicted with calamities (but he remains patient till Allah removes his difficulties.) And an impious wicked person is like a pine tree which keeps hard and straight till Allah cuts (breaks) it down when He wishes." (See Hadith No. 558, Vol. 9.)

Sahih al-Bukhari 5644 - Book 75, Hadith 4

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If Allah wants to do good to somebody, He afflicts him with trials."

Sahih al-Bukhari 5645 - Book 75, Hadith 5

Narrated Aisha:

I never saw anybody suffering so much from sickness as Allah's Messenger (ﷺ).

Sahih al-Bukhari 5646 - Book 75, Hadith 6

Narrated `Abdullah:

I visited the Prophet (ﷺ) during his ailments and he was suffering from a high fever. I said, "You have a high fever. Is it because you will have a double reward for it?" He said, "Yes, for no Muslim is afflicted with any harm but that Allah will remove his sins as the leaves of a tree fall down."

Sahih al-Bukhari 5647 - Book 75, Hadith 7

Narrated `Abdullah:

I visited Allah's Messenger (ﷺ) while he was suffering from a high fever. I said, "O Allah's Messenger (ﷺ)! You have a high fever." He said, "Yes, I have as much fever as two men of you." I said, "Is it because you will have a double reward?" He said, "Yes, it is so. No Muslim is afflicted with any harm, even if it were the prick of a thorn, but that Allah expiates his sins because of that, as a tree sheds its leaves."

Sahih al-Bukhari 5648 - Book 75, Hadith 8

Narrated Abu Muisa Al-Ash`ari:

The Prophet (ﷺ) said, "Feed the hungry, visit the sick, and set free the captives."

Sahih al-Bukhari 5649 - Book 75, Hadith 9

Narrated Al-Bara bin Azib:

Allah's Messenger (ﷺ) ordered us to do seven things and forbade us to do seven other things. He forbade us to wear gold rings, silk, Dibaj, Istabriq, Qissy, and Maithara; and ordered us to accompany funeral processions, visit the sick and greet everybody. (See Hadith No. 104)

Sahih al-Bukhari 5650 - Book 75, Hadith 10

Narrated Jabir bin `Abdullah:

Once I fell ill. The Prophet (ﷺ) and Abu Bakr came walking to pay me a visit and found me unconscious. The Prophet (ﷺ) performed ablution and then poured the remaining water on me, and I came to my senses to see the Prophet. I said, "O Allah's Messenger (ﷺ)! What shall I do with my property? How shall I dispose of (distribute) my property?" He did not reply till the Verse of inheritance was revealed.

Sahih al-Bukhari 5651 - Book 75, Hadith 11

Narrated 'Ata bin Abi Rabah:

Ibn `Abbas said to me, "Shall I show you a woman of the people of Paradise?" I said, "Yes." He said, "This black lady came to the Prophet (ﷺ) and said, 'I get attacks of epilepsy and my body becomes uncovered; please invoke Allah for me.' The Prophet (ﷺ) said (to her), 'If you wish, be patient and you will have (enter) Paradise; and if you wish, I will invoke Allah to cure you.' She said, 'I will remain patient,' and added, 'but I become uncovered, so please invoke Allah for me that I may not become uncovered.' So he invoked Allah for her."

Sahih al-Bukhari 5652 - Book 75, Hadith 12

Narrated 'Ata:

That he had seen Um Zafar, the tall black lady, at (holding) the curtain of the Ka`ba.

Sahih al-Bukhari 5652 - Book 75, Hadith 13

Narrated Anas bin Malik:

I heard Allah's Messenger (ﷺ) saying, "Allah said, 'If I deprive my slave of his two beloved things (i.e., his eyes) and he remains patient, I will let him enter Paradise in compensation for them.'"

Sahih al-Bukhari 5653 - Book 75, Hadith 14

Narrated `Aisha:

When Allah's Messenger (ﷺ) emigrated to Medina, Abu Bakr and Bilal got a fever. I entered upon them and asked, "O my father! How are you? O Bilal! How are you?" Whenever fever attacked Abu Bakr, he would recite the following poetic verses: 'Everybody is staying alive among his people, yet death is nearer to him than his shoe laces." And whenever the fever deserted Bilal, he would recite (two poetic lines): 'Would that I could stay overnight in a valley wherein I would be surrounded by Idhkhir and Jalil (two kinds of good smelling grass). Would that one day I would drink of the water of Majinna and would that Shama and Tafil (two mountains at Mecca) would appear to me.' Then I came and informed Allah's Messenger (ﷺ) about that, whereupon he said, "O Allah! Make us love Medina as much or more than we love Mecca. O Allah! Make it healthy and bless its Mudd and Sa for us, and take away its fever and put it in Al Juhfa."

Sahih al-Bukhari 5654 - Book 75, Hadith 15

Narrated Abu `Uthman:

Usama bin Zaid said that while he. Sa`d and Ubai bin Ka`b were with the Prophet (ﷺ) a daughter of the Prophet sent a message to him, saying. 'My daughter is dying; please come to us." The Prophet (ﷺ) sent her his greetings and added "It is for Allah what He takes, and what He gives; and everything before His sight has a limited period. So she should hope for Allah's reward and remain patient." She again sent a message, beseeching him by Allah, to come. So the Prophet (ﷺ) got up. and so did we (and went there). The child was placed on his lap while his breath was irregular. Tears flowed from the eyes of the Prophet. Sa`d said to him, "What is this, O Allah's Messenger (ﷺ)?" He said. "This Is Mercy which Allah has embedded in the hearts of whomever He wished of His slaves. And Allah does not bestow His Mercy, except on the merciful among His slaves. (See Hadith No. 373 Vol. 2)

Sahih al-Bukhari 5655 - Book 75, Hadith 16

Narrated Ibn `Abbas:

The Prophet (ﷺ) went to visit a sick bedouin. Whenever the Prophet (ﷺ) went to a patient, he used to say to him, "Don't worry, if Allah will, it will be expiation (for your sins):" The bedouin said, "You say expiation? No, it is but a fever that is boiling or harassing an old man and will lead him to his grave without his will." The Prophet (ﷺ) said, "Then, yes, it is so."

Sahih al-Bukhari 5656 - Book 75, Hadith 17

Narrated Anas:

A Jewish boy used to serve the Prophet (ﷺ) and became ill. The Prophet (ﷺ) went to pay him a visit and said to him, "Embrace Islam," and he did embrace Islam. Al-Musaiyab said: When Abu Talib was on his deathbed, the Prophet (ﷺ) visited him.

Sahih al-Bukhari 5657 - Book 75, Hadith 18

Narrated `Aisha:

During the ailment of the Prophet (ﷺ) some people came to visits him. He led them in prayer while sitting. but they prayed standing, so he waved to them to sit down. When he had finished the prayer, he said, "An Imam is to be followed, so when he bows, you should bow. and when he raises his head, you should raise yours, and if he prays sitting. you should pray sitting." Abu `Abdullah said Al-Humaidi said, (The order of) "This narration has been abrogated by the last action of the Prophet (ﷺ) as he led the prayer sitting, while the people prayed standing behind him.'

Sahih al-Bukhari 5658 - Book 75, Hadith 19

Narrated Sa`d:

I became seriously ill at Mecca and the Prophet (ﷺ) came to visit me. I said, "O Allah's Messenger (ﷺ)! I shall leave behind me a good fortune, but my heir is my only daughter; shall I bequeath two third of my property to be spent in charity and leave one third (for my heir)?" He said, "No." I said, "Shall I bequeath half and leave half?" He said, "No." I said, "Shall I bequeath one third and leave two thirds?" He said, "One third is alright, though even one third is too much." Then he placed his hand on his forehead and passed it over my face and `Abdomen and said, "O Allah! Cure Sa`d and complete his emigration." I feel as if I have been feeling the coldness of his hand on my liver ever since.

Sahih al-Bukhari 5659 - Book 75, Hadith 20

Narrated `Abdullah bin Mas`ud:

I visited Allah's Messenger (ﷺ) while he was suffering from a high fever. I touched him with my hand and said, "O Allah's Messenger (ﷺ)! You have a high fever." Allah's Messenger (ﷺ) said, "Yes, I have as much fever as two men of you have." I said, "Is it because you will get a double reward?" Allah's Messenger (ﷺ) said, "Yes, no Muslim is afflicted with harm because of sickness or some other inconvenience, but that Allah will remove his sins for him as a tree sheds its leaves."

Sahih al-Bukhari 5660 - Book 75, Hadith 21

Narrated `Abdullah:

I visited the Prophet (ﷺ) during his illness and touched him while he was having a fever. I said to him, "You have a high fever; is it because you will get a double reward?" He said, "Yes. No Muslim is afflicted with any harm, but that his sins will be annulled as the leave of a tree fall down."

Sahih al-Bukhari 5661 - Book 75, Hadith 22

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) entered upon sick man to pay him a visit, and said to him, "Don't worry, Allah willing, (your sickness will be) an expiation for your sins." The man said, "No, it is but a fever that is boiling within an old man and will send him to his grave." On that, the Prophet (ﷺ) said, "Then yes, it is so."

Sahih al-Bukhari 5662 - Book 75, Hadith 23

Narrated Usama bin Zaid:

The Prophet (ﷺ) rode a donkey having a saddle with a Fadakiyya velvet covering. He mounted me behind him and went to visit Sa`d bin 'Ubada, and that had been before the battle of Badr. The Prophet (ﷺ) proceeded till he passed by a gathering in which `Abdullah bin Ubai bin Salul was present, and that had been before `Abdullah embraced Islam. The gathering comprised of Muslims, polytheists, i.e., isolators and Jews. `Abdullah bin Rawaha was also present in that gathering. When dust raised by the donkey covered the gathering, `Abdullah bin Ubai covered his nose with his upper garment and said, "Do not trouble us with dust." The Prophet (ﷺ) greeted them, stopped and dismounted. Then he invited them to Allah (i.e., to embrace Islam) and recited to them some verses of the Holy Qur'an. On that, `Abdullah bin Ubai said, "O man ! There is nothing better than what you say if it is true. Do not trouble us with it in our gathering, but return to your house, and if somebody comes to you, teach him there." On that `Abdullah bin Rawaha said, Yes, O Allah's Messenger (ﷺ)! Bring your teachings to our gathering, for we love that." So the Muslims, the pagans and the Jews started abusing each other till they were about to fight. The Prophet (ﷺ) kept on quietening them till they became calm. Thereupon the Prophet mounted his animal and proceeded till he entered upon Sa`d bin Ubada. He said to him "O Sa`d! Have you not heard what Abu Hubab (i.e., `Abdullah bin Ubai) said?" Sa`d said, 'O Allah's Apostle! Excuse and forgive him, for Allah has given you what He has given you. The people of this town (Medina decided unanimously to crown him and make him their chief by placing a turban on his head, but when that was prevented by the Truth which Allah had given you he (`Abdullah bin Ubai) was grieved out of jealously, and that was the reason which caused him to behave in the way you have seen."

Sahih al-Bukhari 5663 - Book 75, Hadith 24

Narrated Jabir:

The Prophet (ﷺ) came to visit me (while I was sick) and he was riding neither a mule, nor a horse.

Sahih al-Bukhari 5664 - Book 75, Hadith 25

Narrated Ka`b bin 'Ujara:

The Prophet (ﷺ) passed by me while I was kindling a fire under a (cooking) pot. He said, "Do the lice of your head trouble you?" I said, "Yes." So he called a barber to shave my head and ordered me to make expiation for that."

Sahih al-Bukhari 5665 - Book 75, Hadith 26

Narrated Al-Qasim bin Muhammad:

`Aisha, (complaining of headache) said, "Oh, my head"! Allah's Messenger (ﷺ) said, "I wish that had happened while I was still living, for then I would ask Allah's Forgiveness for you and invoke Allah for you." Aisha said, "Wa thuklayah! By Allah, I think you want me to die; and If this should happen, you would spend the last part of the day sleeping with one of your wives!" The Prophet (ﷺ) said, "Nay, I should say, 'Oh my head!' I felt like sending for Abu Bakr and his son, and appoint him as my successor lest some people claimed something or some others wished something, but then I said (to myself), 'Allah would not allow it to be otherwise, and the Muslims would prevent it to be otherwise".

Sahih al-Bukhari 5666 - Book 75, Hadith 27

Narrated Ibn Mas`ud:

I visited the Prophet (ﷺ) while he was having a high fever. I touched him an said, "You have a very high fever" He said, "Yes, as much fever as two me of you may have." I said. "you will have a double reward?" He said, "Yes No Muslim is afflicted with hurt caused by disease or some other inconvenience, but that Allah will remove his sins as a tree sheds its leaves."

Sahih al-Bukhari 5667 - Book 75, Hadith 28

Narrated Sa`d:

Allah's Messenger (ﷺ) came to visit me during my ailment which had been aggravated during Hajjat-al- Wada`. I said to him, "You see how sick I am. I have much property but have no heir except my only daughter May I give two thirds of my property in charity?"! He said, "No." I said, "Half of it?" He said, "No." I said "One third?" He said, "One third is too much, for to leave your heirs rich is better than to leave them poor, begging of others. Nothing you spend seeking Allah's pleasure but you shall get a reward for it, even for what you put in the mouth of your wife."

Sahih al-Bukhari 5668 - Book 75, Hadith 29

Narrated Ibn `Abbas:

When Allah's Messenger (ﷺ) was on his death-bed and in the house there were some people among whom was `Umar bin Al-Khattab, the Prophet (ﷺ) said, "Come, let me write for you a statement after which you will not go astray." `Umar said, "The Prophet (ﷺ) is seriously ill and you have the Qur'an; so the Book of Allah is enough for us." The people present in the house differed and quarrelled. Some said "Go near so that the Prophet (ﷺ) may write for you a statement after which you will not go astray," while the others said as `Umar said. When they caused a hue and cry before the Prophet, Allah's Messenger (ﷺ) said, "Go away!" Narrated 'Ubaidullah: Ibn `Abbas used to say, "It was very unfortunate that Allah's Messenger (ﷺ) was prevented from writing that statement for them because of their disagreement and noise."

Sahih al-Bukhari 5669 - Book 75, Hadith 30

Narrated As-Sa'ib:

My aunt took me to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! My nephew is- ill." The Prophet (ﷺ) touched my head with his hand and invoked Allah to bless me. He then performed ablution and I drank of the remaining water of his ablution and then stood behind his back and saw "Khatam An- Nubuwwa" (The Seal of Prophethood) between his shoulders like a button of a tent.

Sahih al-Bukhari 5670 - Book 75, Hadith 31

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "None of you should wish for death because of a calamity befalling him; but if he has to wish for death, he should say: "O Allah! Keep me alive as long as life is better for me, and let me die if death is better for me.' "

Sahih al-Bukhari 5671 - Book 75, Hadith 32

Narrated Qais bin Abi Hazim:

We went to pay a visit to Khabbab (who was sick) and he had been branded (cauterized) at seven places in his body. He said, "Our companions who died (during the lifetime of the Prophet) left (this world) without having their rewards reduced through enjoying the pleasures of this life, but we have got (so much) wealth that we find no way to spend It except on the construction of buildings Had the Prophet not forbidden us to wish for death, I would have wished for it.' We visited him for the second time while he was building a wall. He said, A Muslim is rewarded (in the Hereafter) for whatever he spends except for something that he spends on building."

Sahih al-Bukhari 5672 - Book 75, Hadith 33

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying, "The good deeds of any person will not make him enter Paradise." (i.e., None can enter Paradise through his good deeds.) They (the Prophet's companions) said, 'Not even you, O Allah's Messenger (ﷺ)?' He said, "Not even myself, unless Allah bestows His favor and mercy on me." So be moderate in your religious deeds and do the deeds that are within your ability: and none of you should wish for death, for if he is a good doer, he may increase his good deeds, and if he is an evil doer, he may repent to Allah."

Sahih al-Bukhari 5673 - Book 75, Hadith 34

Narrated `Aisha:

I heard the Prophet (ﷺ) , who was resting against me, saying, "O Allah! Excuse me and bestow Your Mercy on me and let me join with the highest companions (in Paradise)." See Qur'an (4.69)

Sahih al-Bukhari 5674 - Book 75, Hadith 35

Narrated `Aisha:

Whenever Allah's Messenger (ﷺ) paid a visit to a patient, or a patient was brought to him, he used to invoke Allah, saying, "Take away the disease, O the Lord of the people! Cure him as You are the One Who cures. There is no cure but Yours, a cure that leaves no disease."

Sahih al-Bukhari 5675 - Book 75, Hadith 36

Narrated Jabir bin `Abdullah:

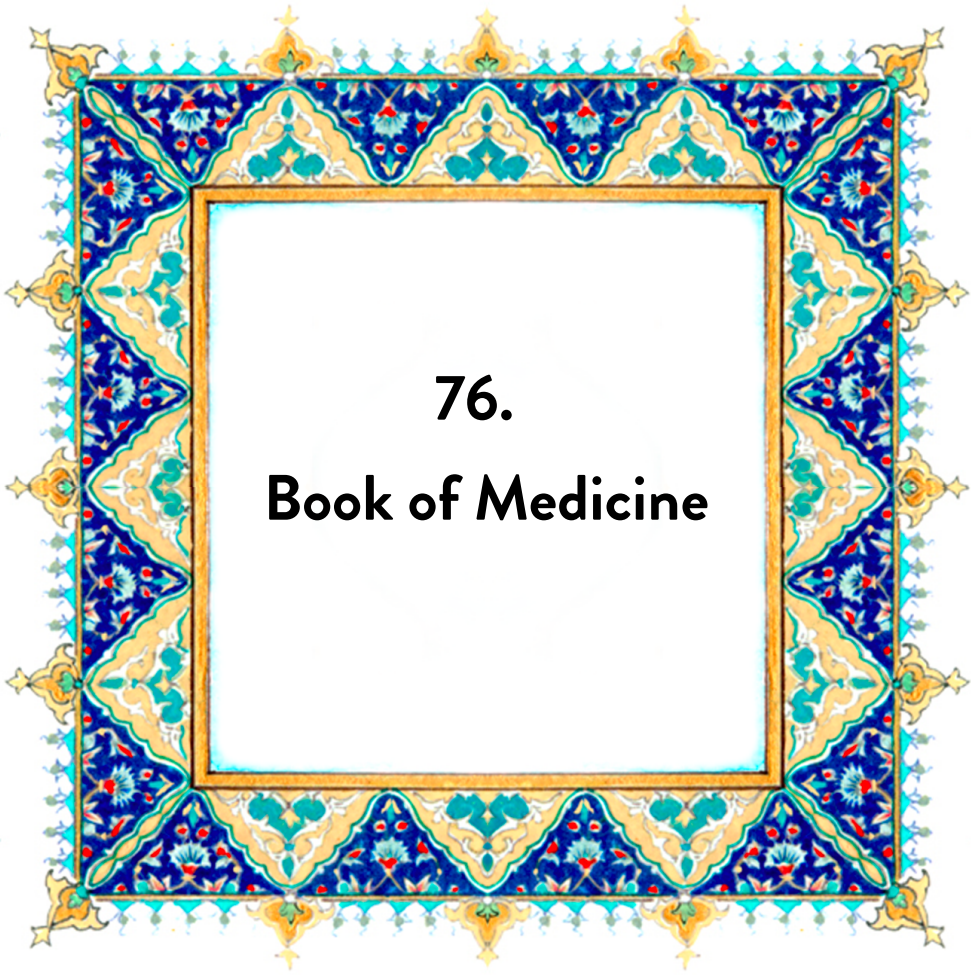
The Prophet (ﷺ) came to me while I was ill. He performed ablution and threw the remaining water on me (or said, "Pour it on him) " When I came to my senses I said, "O Allah's Messenger (ﷺ)! I have no son or father to be my heir, so how will be my inheritance?" Then the Verse of inheritance was revealed.

Sahih al-Bukhari 5676 - Book 75, Hadith 37

Narrated `Aisha:

When Allah's Messenger (ﷺ) emigrated to Medina, Abu Bakr and Bilal had a fever. I entered upon them and said, "O my father! How are you? O Bilal! How are you?" Whenever Abu Bakr got the fever he used to say, "Everybody is staying alive with his people, yet death is nearer to him than his shoe laces." And when fever deserted Bilal, he would recite (two poetic verses): "Would that I could stay overnight in a valley wherein I would be surrounded by Idhkhir and Jalil (two kinds of good smelling grass). Would that one day I could drink of the water of Majinna, and would that Shama and Tafil (two mountains at Mecca) would appear to me!" I went to Allah's Messenger (ﷺ) and informed him about that. He said, "O Allah! Make us love Medina as much or more than we love Mecca, and make it healthy, and bless its Sa and its Mudd, and take away its fever and put it in Al-Juhfa." (See Hadith No 558) .

Sahih al-Bukhari 5677 - Book 75, Hadith 38



76.

Book of Medicine

Narrated Abu Huraira:

The Prophet (ﷺ) said, "There is no disease that Allah has created, except that He also has created its treatment."

Sahih al-Bukhari 5678 - Book 76, Hadith 1

Narrated Rubai bint Mu`adh bin Afra:

We used to go for Military expeditions along with Allah's Messenger (ﷺ) and provide the people with water, serve them and bring the dead and the wounded back to Medina.

Sahih al-Bukhari 5679 - Book 76, Hadith 2

Narrated Ibn `Abbas:

(The Prophet (ﷺ) said), "Healing is in three things: A gulp of honey, cupping, and branding with fire (cauterizing)." But I forbid my followers to use (cauterization) branding with fire."

Sahih al-Bukhari 5680 - Book 76, Hadith 3

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "Healing is in three things: cupping, a gulp of honey or cauterization, (branding with fire) but I forbid my followers to use cauterization (branding with fire).

Sahih al-Bukhari 5681 - Book 76, Hadith 4

Narrated `Aisha:

The Prophet (ﷺ) used to like sweet edible things and honey.

Sahih al-Bukhari 5682 - Book 76, Hadith 5

Narrated Jabir bin `Abdullah:

I heard the Prophet (ﷺ) saying, "If there is any healing in your medicines, then it is in cupping, a gulp of honey or branding with fire (cauterization) that suits the ailment, but I don't like to be (cauterized) branded with fire."

Sahih al-Bukhari 5683 - Book 76, Hadith 6

Narrated Abu Sa`id Al-Khudri:

A man came to the Prophet (ﷺ) and said, "My brother has some Abdominal trouble." The Prophet (ﷺ) said to him "Let him drink honey." The man came for the second time and the Prophet (ﷺ) said to him, 'Let him drink honey." He came for the third time and the Prophet (ﷺ) said, "Let him drink honey." He returned again and said, "I have done that ' The Prophet (ﷺ) then said, "Allah has said the truth, but your brother's `Abdomen has told a lie. Let him drink honey." So he made him drink honey and he was cured.

Sahih al-Bukhari 5684 - Book 76, Hadith 7

Narrated Anas:

Some people were sick and they said, "O Allah's Messenger (ﷺ)! Give us shelter and food. So when they became healthy they said, "The weather of Medina is not suitable for us." So he sent them to Al-Harra with some she-camels of his and said, "Drink of their milk." But when they became healthy, they killed the shepherd of the Prophet (ﷺ) and drove away his camels. The Prophet (ﷺ) sent some people in their pursuit. Then he got their hands and feet cut and their eyes were branded with heated pieces of iron. I saw one of them licking the earth with his tongue till he died.

Sahih al-Bukhari 5685 - Book 76, Hadith 8

Narrated Anas:

The climate of Medina did not suit some people, so the Prophet (ﷺ) ordered them to follow his shepherd, i.e. his camels, and drink their milk and urine (as a medicine). So they followed the shepherd that is the camels and drank their milk and urine till their bodies became healthy. Then they killed the shepherd and drove away the camels. When the news reached the Prophet (ﷺ) he sent some people in their pursuit. When they were brought, he cut their hands and feet and their eyes were branded with heated pieces of iron.

Sahih al-Bukhari 5686 - Book 76, Hadith 9

Narrated Khalid bin Sa`d:

We went out and Ghalib bin Abjar was accompanying us. He fell ill on the way and when we arrived at Medina he was still sick. Ibn Abi 'Atiq came to visit him and said to us, "Treat him with black cumin. Take five or seven seeds and crush them (mix the powder with oil) and drop the resulting mixture into both nostrils, for `Aisha has narrated to me that she heard the Prophet (ﷺ) saying, 'This black cumin is healing for all diseases except As-Sam.' Aisha said, 'What is As-Sam?' He said, 'Death."

Sahih al-Bukhari 5687 - Book 76, Hadith 10

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying, "There is healing in black cumin for all diseases except death."

Sahih al-Bukhari 5688 - Book 76, Hadith 11

Narrated 'Urwa:

Aisha used to recommend at-Talbina for the sick and for such a person as grieved over a dead person. She used to say, "I heard Allah's Messenger (ﷺ) saying, 'at-Talbina gives rest to the heart of the patient and makes it active and relieves some of his sorrow and grief.'"

Sahih al-Bukhari 5689 - Book 76, Hadith 12

Narrated Hisham's father:

`Aisha used to recommend at-Talbina and used to say, "It is disliked (by the patient) although it is beneficial."

Sahih al-Bukhari 5690 - Book 76, Hadith 13

Narrated Ibn `Abbas:

The Prophet (ﷺ) was cupped and he paid the wages to the one who had cupped him and then took Su'ut (Medicine sniffed by nose).

Sahih al-Bukhari 5691 - Book 76, Hadith 14

Narrated Um Qais bint Mihsan:

I heard the Prophet (ﷺ) saying, "Treat with the Indian incense, for it has healing for seven diseases; it is to be sniffed by one having throat trouble, and to be put into one side of the mouth of one suffering from pleurisy." Once I went to Allah's Messenger (ﷺ) with a son of mine who would not eat any food, and the boy passed urine on him whereupon he asked for some water and sprinkled it over the place of urine.

Sahih al-Bukhari 5692, 5693 - Book 76, Hadith 15

Narrated Ibn `Abbas:

The Prophet (ﷺ) was cupped while he was fasting.

Sahih al-Bukhari 5694 - Book 76, Hadith 16

Narrated Ibn `Abbas:

The Prophet (ﷺ) was cupped while he was in a state of Ihram.

Sahih al-Bukhari 5695 - Book 76, Hadith 17

Narrated Anas:

that he was asked about the wages of the one who cups others. He said, 'Allah's Messenger (ﷺ) was cupped by `Abd Taiba, to whom he gave two Sa of food and interceded for him with his masters who consequently reduced what they used to charge him daily. Then the Prophet (ﷺ) s said, "The best medicines you may treat yourselves with are cupping and sea incense.' He added, "You should not torture your children by treating tonsillitis by pressing the tonsils or the palate with the finger, but use incense."

Sahih al-Bukhari 5696 - Book 76, Hadith 18

Narrated Jabir bin `Abdullah:

that he paid Al-Muqanna a visit during his illness and said, "I will not leave till he gets cupped, for I heard Allah's Messenger (ﷺ) saying, "There is healing in cupping."

Sahih al-Bukhari 5697 - Book 76, Hadith 19

Narrated `Abdullah bin Buhaina:

Allah's Messenger (ﷺ) was cupped on the middle of his head at Lahl Jamal on his way to Mecca while he was in a state of Ihram. Narrated Ibn `Abbas: Allah's Messenger (ﷺ) was cupped on his head.

Sahih al-Bukhari 5698, 5699 - Book 76, Hadith 20

Narrated Ibn `Abbas:

The Prophet (ﷺ) was cupped on his head for an ailment he was suffering from while he was in a state of Ihram. at a water place called Lahl Jamal. Ibn `Abbas further said: Allah s Apostle was cupped on his head for unilateral headache while he was in a state of Ihram .

Sahih al-Bukhari 5700, 5701 - Book 76, Hadith 21

Narrated Jabir bin `Abdullah:

I heard the Prophet (ﷺ) saying, "If there is any good in your medicines, then it is in a gulp of honey, a cupping operation, or branding (cauterization), but I do not like to be (cauterized) branded.

Sahih al-Bukhari 5702 - Book 76, Hadith 22

Narrated Ka`b bin Ujrah:

The Prophet (ﷺ) came to me during the period of Al-Hudaibiya, while I was lighting fire underneath a cooking pot and lice were falling down my head. He said, "Do your lice hurt your?" I said, "Yes." He said, "Shave your head and fast for three days or feed six poor persons or slaughter a sheep as a sacrifice:"

Sahih al-Bukhari 5703 - Book 76, Hadith 23

Narrated Jabir:

The Prophet (ﷺ) said, "If there is any healing in your medicines then it is a cupping operation, or branding (cauterization), but I do not like to be (cauterized) branded."

Sahih al-Bukhari 5704 - Book 76, Hadith 24

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) said, 'Nations were displayed before me; one or two prophets would pass by along with a few followers. A prophet would pass by accompanied by nobody. Then a big crowd of people passed in front of me and I asked, Who are they Are they my followers?" It was said, 'No. It is Moses and his followers It was said to me, 'Look at the horizon." Behold! There was a multitude of people filling the horizon. Then it was said to me, 'Look there and there about the stretching sky! Behold! There was a multitude filling the horizon,' It was said to me, 'This is your nation out of whom seventy thousand shall enter Paradise without reckoning.' "Then the Prophet (ﷺ) entered his house without telling his companions who they (the 70,000) were. So the people started talking about the issue and said, "It is we who have believed in Allah and followed His Apostle; therefore those people are either ourselves or our children who are born m the Islamic era, for we were born in the Pre-lslamic Period of Ignorance." When the Prophet (ﷺ) heard of that, he came out and said. "Those people are those who do not treat themselves with Ruqya, nor do they believe in bad or good omen (from birds etc.) nor do they get themselves branded (Cauterized). but they put their trust (only) in their Lord " On that 'Ukasha bin Muhsin said. "Am I one of them, O Allah's Messenger (ﷺ)?' The Prophet (ﷺ) said, "Yes." Then another person got up and said, "Am I one of them?" The Prophet (ﷺ) said, 'Ukasha has anticipated you."

Sahih al-Bukhari 5705 - Book 76, Hadith 25

Narrated Um Salama:

The husband of a lady died and her eyes became sore and the people mentioned her story to the Prophet They asked him whether it was permissible for her to use kohl as her eyes were exposed to danger. He said, "Previously, when one of you was bereaved by a husband she would stay in her dirty clothes in a bad unhealthy house (for one year), and when a dog passed by, she would throw a globe of dung. No, (she should observe the prescribed period Idda) for four months and ten days.'

Sahih al-Bukhari 5706 - Book 76, Hadith 26

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, '(There is) no 'Adwa (no contagious disease is conveyed without Allah's permission). nor is there any bad omen (from birds), nor is there any Hamah, nor is there any bad omen in the month of Safar, and one should run away from the leper as one runs away from a lion."

Sahih al-Bukhari 5707 - Book 76, Hadith 27

Narrated Sa`id bin Zaid:

I heard the Prophet (ﷺ) saying, "Truffles are like Manna (i.e. they grow naturally without man's care) and their water heals eye diseases."

Sahih al-Bukhari 5708 - Book 76, Hadith 28

Narrated Ibn `Abbas and `Aisha:

Abu Bakr kissed (the forehead of) the Prophet (ﷺ) when he was dead. `Aisha added: We put medicine in one side of his mouth but he started waving us not to insert the medicine into his mouth. We said, "He dislikes the medicine as a patient usually does." But when he came to his senses he said, "Did I not forbid you to put medicine (by force) in the side of my mouth?" We said, "We thought it was just because a patient usually dislikes medicine." He said, "None of those who are in the house but will be forced to take medicine in the side of his mouth while I am watching, except Al-`Abbas, for he had not witnessed your deed."

Sahih al-Bukhari 5709-5712 - Book 76, Hadith 29

Narrated Um Qais:

I went to Allah's Messenger (ﷺ) along with a a son of mine whose palate and tonsils I had pressed with my finger as a treatment for a (throat and tonsil) disease. The Prophet (ﷺ) said, "Why do you pain your children by pressing their throats! Use Ud Al-Hindi (certain Indian incense) for it cures seven diseases, one of which is pleurisy. It is used as a snuff for treating throat and tonsil disease and it is inserted into one side of the mouth of one suffering from pleurisy."

Sahih al-Bukhari 5713 - Book 76, Hadith 30

Narrated `Aisha:

(the wife of the Prophet) When the health of Allah's Messenger (ﷺ) deteriorated and his condition became serious, he asked the permission of all his wives to allow him to be treated In my house, and they allowed him. He came out, supported by two men and his legs were dragging on the ground between `Abbas and another man. (The sub-narrator told Ibn `Abbas who said: Do you know who was the other man whom `Aisha did not mention? The sub-narrator said: No. Ibn `Abbas said: It was `Ali.) `Aisha added: When the Prophet entered my house and his disease became aggravated, he said, "Pour on me seven water skins full of water (the tying ribbons of which had not been untied) so that I may give some advice to the people." So we made him sit in a tub belonging to Hafsa, the wife of the Prophet (ﷺ) and started pouring water on him from those water skins till he waved us to stop. Then he went out to the people and led them in prayer and delivered a speech before them.

Sahih al-Bukhari 5714 - Book 76, Hadith 31

Narrated Um Qais:

that she took to Allah's Messenger (ﷺ) one of her sons whose palate and tonsils she had pressed because he had throat trouble. The Prophet (ﷺ) said, "Why do you pain your children by getting the palate pressed like that? Use the Ud Al-Hindi (certain Indian incense) for it cures seven diseases one of which is pleurisy."

Sahih al-Bukhari 5715 - Book 76, Hadith 32

Narrated Abu Sa`id:

A man came to the prophet and said, 'My brother has got loose motions. The Prophet (ﷺ) said, Let him drink honey." The man again (came) and said, 'I made him drink (honey) but that made him worse.' The Prophet (ﷺ) said, 'Allah has said the Truth, and the `Abdomen of your brother has told a lie." (See Hadith No. 88)

Sahih al-Bukhari 5716 - Book 76, Hadith 33

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, 'There is no 'Adha (no disease is conveyed from the sick to the healthy without Allah's permission), nor Safar, nor Hama." A bedouin stood up and said, "Then what about my camels? They are like deer on the sand, but when a mangy camel comes and mixes with them, they all get infected with mangy." The Prophet (ﷺ) said, "Then who conveyed the (mange) disease to the first one?"

Sahih al-Bukhari 5717 - Book 76, Hadith 34

Narrated Um Oais:

that she took to Allah's Messenger (ﷺ) one of her sons whose palate and tonsils she had pressed to treat a throat trouble. The Prophet (ﷺ) said, "Be afraid of Allah! Why do you pain your children by having their tonsils pressed like that? Use the Ud Al-Hindi (a certain Indian incense) for it cures seven diseases, one of which is pleurisy."

Sahih al-Bukhari 5718 - Book 76, Hadith 35

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) allowed one of the Ansar families to treat persons who have taken poison and also who are suffering from ear ailment with Ruqya. Anas added: I got myself branded cauterized) for pleurisy, when Allah's Messenger (ﷺ) was still alive. Abu Talha, Anas bin An-Nadr and Zaid bin Thabit witnessed that, and it was Abu Talha who branded (cauterized) me.

Sahih al-Bukhari 5719, 5720, 5721 - Book 76, Hadith 36

Narrated Sahl bin Saud As-Sa`idi:

When the helmet broke on the head of the Prophet (ﷺ) and his face became covered with blood and his incisor tooth broke (i.e. during the battle of Uhud), `Ali used to bring water in his shield while Fatima was washing the blood off his face. When Fatima saw that the bleeding increased because of the water, she took a mat (of palm leaves), burnt it, and stuck it (the burnt ashes) on the wound of Allah's Apostle, whereupon the bleeding stopped.

Sahih al-Bukhari 5722 - Book 76, Hadith 37

Narrated Nazi':

`Abdullah bin `Umar said, "The Prophet (ﷺ) said, 'Fever is from the heat of Hell, so put it out (cool it) with water.' " Nafi` added: `Abdullah used to say, "O Allah! Relieve us from the punishment," (when he suffered from fever).

Sahih al-Bukhari 5723 - Book 76, Hadith 38

Narrated Fatima bint Al-Mundhir:

Whenever a lady suffering from fever was brought to Asma' bint Abu Bakr, she used to invoke Allah for her and then sprinkle some water on her body, at the chest and say, "Allah's Messenger (ﷺ) used to order us to abate fever with water."

Sahih al-Bukhari 5724 - Book 76, Hadith 39

Narrated `Aisha:

The Prophet (ﷺ) said, "Fever is from the heat of Hell, so abate fever with water."

Sahih al-Bukhari 5725 - Book 76, Hadith 40

Narrated Rafi` bin Khadij:

I heard Allah's Messenger (ﷺ) saying, "Fever is from the heat of Hell, so abate fever with water."

Sahih al-Bukhari 5726 - Book 76, Hadith 41

Narrated Anas bin Malik:

Some people from the tribes of `Ukl and `Uraina came to Allah's Messenger (ﷺ) and embraced Islam and said, "O Allah's Messenger (ﷺ)! We are owners of livestock and have never been farmers," and they found the climate of Medina unsuitable for them. So Allah's Messenger (ﷺ) ordered that they be given some camels and a shepherd, and ordered them to go out with those camels and drink their milk and urine. So they set out, but when they reached a place called Al-Harra, they reverted to disbelief after their conversion to Islam, killed the shepherd and drove away the camels. When this news reached the Prophet (ﷺ) he sent in their pursuit (and they were caught and brought). The Prophet (ﷺ) ordered that their eyes be branded with heated iron bars and their hands be cut off, and they were left at Al-Harra till they died in that state.

Sahih al-Bukhari 5727 - Book 76, Hadith 42

Narrated Saud:

The Prophet (ﷺ) said, "If you hear of an outbreak of plague in a land, do not enter it; but if the plague breaks out in a place while you are in it, do not leave that place."

Sahih al-Bukhari 5728 - Book 76, Hadith 43

Narrated `Abdullah bin `Abbas:

`Umar bin Al-Khattab departed for Sham and when he reached Sargh, the commanders of the (Muslim) army, Abu 'Ubaida bin Al-Jarrah and his companions met him and told him that an epidemic had broken out in Sham. `Umar said, "Call for me the early emigrants." So `Umar called them, consulted them and informed them that an epidemic had broken out in Sham. Those people differed in their opinions. Some of them said, "We have come out for a purpose and we do not think that it is proper to give it up," while others said (to `Umar), "You have along with you. other people and the companions of Allah's Messenger (ﷺ) so do not advise that we take them to this epidemic." `Umar said to them, "Leave me now." Then he said, "Call the Ansar for me." I called them and he consulted them and they followed the way of the emigrants and differed as they did. He then said to them, Leave me now," and added, "Call for me the old people of Quraish who emigrated in the year of the Conquest of Mecca." I called them and they gave a unanimous opinion saying, "We advise that you should return with the people and do not take them to that (place) of epidemic." So `Umar made an announcement, "I will ride back to Medina in the morning, so you should do the same." Abu 'Ubaida bin Al-Jarrah said (to `Umar), "Are you running away from what Allah had ordained?" `Umar said, "Would that someone else had said such a thing, O Abu 'Ubaida! Yes, we are running from what Allah had ordained to what Allah has ordained. Don't you agree that if you had camels that went down a valley having two places, one green and the other dry, you would graze them on the green one only if Allah had ordained that, and you would graze them on the dry one only if Allah had ordained that?" At that time `Abdur-Rahman bin `Auf, who had been absent because of some job, came and said, "I have some knowledge about this. I have heard Allah's Messenger (ﷺ) saying, 'If you hear about it (an outbreak of plague) in a land, do not go to it; but if plague breaks out in a country where you are staying, do not run away from it.' " `Umar thanked Allah and returned to Medina.

Sahih al-Bukhari 5729 - Book 76, Hadith 44

Narrated `Abdullah bin 'Amir:

`Umar went to Sham and when he reached Sargh, he got the news that an epidemic (of plague) had broken out in Sham. `Abdur-Rahman bin `Auf told him that Allah's Messenger (ﷺ) said, "If you hear that it (plague) has broken out in a land, do not go to it; but if it breaks out in a land where you are present, do not go out escaping from it."

Sahih al-Bukhari 5730 - Book 76, Hadith 45

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Neither Messiah (Ad-Dajjal) nor plague will enter Medina."

Sahih al-Bukhari 5731 - Book 76, Hadith 46

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said, "(Death from) plague is martyrdom for every Muslim."

Sahih al-Bukhari 5732 - Book 76, Hadith 47

Narrated Abu Huraira:

The Prophet (ﷺ) said, "He (a Muslim) who dies of an abdominal disease is a martyr, and he who dies of plague is a martyr."

Sahih al-Bukhari 5733 - Book 76, Hadith 48

Narrated `Aisha:

(the wife of the Prophet) that she asked Allah's Messenger (ﷺ) about plague, and Allah's Messenger (ﷺ) informed her saying, "Plague was a punishment which Allah used to send on whom He wished, but Allah made it a blessing for the believers. None (among the believers) remains patient in a land in which plague has broken out and considers that nothing will befall him except what Allah has ordained for him, but that Allah will grant him a reward similar to that of a martyr."

Sahih al-Bukhari 5734 - Book 76, Hadith 49

Narrated `Aisha:

During the Prophet's fatal illness, he used to recite the Mu'auwidhat (Surat An-Nas and Surat Al- Falaq) and then blow his breath over his body. When his illness was aggravated, I used to recite those two Suras and blow my breath over him and make him rub his body with his own hand for its blessings." (Ma`mar asked Az-Zuhri: How did the Prophet (ﷺ) use to blow? Az-Zuhri said: He used to blow on his hands and then passed them over his face.)

Sahih al-Bukhari 5735 - Book 76, Hadith 50

Narrated Abu Sa`id Al-Khudri:

Some of the companions of the Prophet (ﷺ) came across a tribe amongst the tribes of the Arabs, and that tribe did not entertain them. While they were in that state, the chief of that tribe was bitten by a snake (or stung by a scorpion). They said, (to the companions of the Prophet (ﷺ)), "Have you got any medicine with you or anybody who can treat with Ruqya?" The Prophet's companions said, "You refuse to entertain us, so we will not treat (your chief) unless you pay us for it." So they agreed to pay them a flock of sheep. One of them (the Prophet's companions) started reciting Surat-al-Fatiha and gathering his saliva and spitting it (at the snake-bite). The patient got cured and his people presented the sheep to them, but they said, "We will not take it unless we ask the Prophet (whether it is lawful)." When they asked him, he smiled and said, "How do you know that Surat-al-Fatiha is a Ruqya? Take it (flock of sheep) and assign a share for me."

Sahih al-Bukhari 5736 - Book 76, Hadith 51

Narrated Ibn `Abbas:

Some of the companions of the Prophet (ﷺ) passed by some people staying at a place where there was water, and one of those people had been stung by a scorpion. A man from those staying near the water, came and said to the companions of the Prophet, "Is there anyone among you who can do Ruqya as near the water there is a person who has been stung by a scorpion." So one of the Prophet's companions went to him and recited Surat-al-Fatiha for a sheep as his fees. The patient got cured and the man brought the sheep to his companions who disliked that and said, "You have taken wages for reciting Allah's Book." When they arrived at Medina, they said, ' O Allah's Messenger (ﷺ)! (This person) has taken wages for reciting Allah's Book" On that Allah's Messenger (ﷺ) said, "You are most entitled to take wages for doing a Ruqya with Allah's Book."

Sahih al-Bukhari 5737 - Book 76, Hadith 52

Narrated `Aisha:

The Prophet (ﷺ) ordered me or somebody else to do Ruqya (if there was danger) from an evil eye.

Sahih al-Bukhari 5738 - Book 76, Hadith 53

Narrated Um Salama:

that the Prophet (ﷺ) saw in her house a girl whose face had a black spot. He said. "She is under the effect of an evil eye; so treat her with a Ruqya."

Sahih al-Bukhari 5739 - Book 76, Hadith 54

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The effect of an evil eye is a fact." And he prohibited tattooing.

Sahih al-Bukhari 5740 - Book 76, Hadith 55

Narrated Al-Aswad:

I asked `Aisha about treating poisonous stings (a snake-bite or a scorpion sting) with a Ruqya. She said, "The Prophet (ﷺ) allowed the treatment of poisonous sting with Ruqya."

Sahih al-Bukhari 5741 - Book 76, Hadith 56

Narrated `Abdul `Aziz:

Thabit and I went to Anas bin Malik. Thabit said, "O Abu Hamza! I am sick." On that Anas said, "Shall I treat you with the Ruqya of Allah's Messenger (ﷺ)?" Thabit said, "Yes," Anas recited, "O Allah! The Lord of the people, the Remover of trouble! (Please) cure (Heal) (this patient), for You are the Healer. None brings about healing but You; a healing that will leave behind no ailment."

Sahih al-Bukhari 5742 - Book 76, Hadith 57

Narrated `Aisha:

The Prophet (ﷺ) used to treat some of his wives by passing his right hand over the place of ailment and used to say, "O Allah, the Lord of the people! Remove the trouble and heal the patient, for You are the Healer. No healing is of any avail but Yours; healing that will leave behind no ailment."

Sahih al-Bukhari 5743 - Book 76, Hadith 58

Narrated `Aisha:

Allah's Messenger (ﷺ) used to treat with a Ruqya saying, "O the Lord of the people! Remove the trouble The cure is in Your Hands, and there is none except You who can remove it (the disease) . "

Sahih al-Bukhari 5744 - Book 76, Hadith 59

Narrated `Aisha:

The Prophet (ﷺ) used to say to the patient, "In the Name of Allah The earth of our land and the saliva of some of us cure our patient."

Sahih al-Bukhari 5745 - Book 76, Hadith 60

Narrated `Aisha:

Allah's Messenger (ﷺ) used to read in his Ruqya, "In the Name of Allah" The earth of our land and the saliva of some of us cure our patient with the permission of our Lord." with a slight shower of saliva) while treating with a Ruqya.

Sahih al-Bukhari 5746 - Book 76, Hadith 61

Narrated Abu Qatada:

I heard the Prophet (ﷺ) saying, "A good dream is from Allah, and a bad dream is from Satan. So if anyone of you sees (in a dream) something he dislikes, when he gets up he should blow thrice (on his left side) and seek refuge with Allah from its evil for then it will not harm him."

Sahih al-Bukhari 5747 - Book 76, Hadith 62

Narrated `Aisha:

Whenever Allah's Messenger (ﷺ) went to bed, he used to recite Surat-al-Ikhlas, Surat-al-Falaq and Surat-an- Nas and then blow on his palms and pass them over his face and those parts of his body that his hands could reach. And when he fell ill, he used to order me to do like that for him.

Sahih al-Bukhari 5748 - Book 76, Hadith 63

Narrated Abu Sa`id:

A group of the companions of Allah's Messenger (ﷺ) proceeded on a journey till they dismounted near one of the Arab tribes and requested them to entertain them as their guests, but they (the tribe people) refused to entertain them. Then the chief of that tribe was bitten by a snake (or stung by a scorpion) and he was given all sorts of treatment, but all in vain. Some of them said, "Will you go to the group (those travelers) who have dismounted near you and see if one of them has something useful?" They came to them and said, "O the group! Our leader has been bitten by a snake (or stung by a scorpion) and we have treated him with everything but nothing benefited him Has anyone of you anything useful?" One of them replied, "Yes, by Allah, I know how to treat with a Ruqya. But. by Allah, we wanted you to receive us as your guests but you refused. I will not treat your patient with a Ruqya till you fix for us something as wages." Consequently they agreed to give those travellers a flock of sheep. The man went with them (the people of the tribe) and started spitting (on the bite) and reciting Surat-al-Fatiha till the patient was healed and started walking as if he had not been sick. When the tribe people paid them their wages they had agreed upon, some of them (the Prophet's companions) said, "Distribute (the sheep)." But the one who treated with the Ruqya said, "Do not do that till we go to Allah's Apostle and mention to him what has happened, and see what he will order us." So they came to Allah's Messenger (ﷺ) and mentioned the story to him and he said, "How do you know that Surat-al-Fatiha is a Ruqya? You have done the right thing. Divide (what you have got) and assign for me a share with you."

Sahih al-Bukhari 5749 - Book 76, Hadith 64

Narrated `Aisha:

The Prophet (ﷺ) used to treat some of his wives by passing his right hand over the place of ailment and used to say, "O Lord of the people! Remove the difficulty and bring about healing as You are the Healer. There is no healing but Your Healing, a healing that will leave no ailment."

Sahih al-Bukhari 5750 - Book 76, Hadith 65

Narrated `Aisha:

The Prophet, during his fatal ailment used to blow (on his hands and pass them) over his body while reciting the Mu'auwidhat (Surat-an-Nas and Surat-al-Falaq). When his disease got aggravated, I used to recite them for him and blow (on his hands) and let him pass his hands over his body because of its blessing. (Ma`mar asked Ibn Shihab: How did he use to do Nafth? He said: He used to blow on his hands and then pass them over his face.)

Sahih al-Bukhari 5751 - Book 76, Hadith 66

Narrated Ibn `Abbas:

The Prophet (ﷺ) once came out to us and said, "Some nations were displayed before me. A prophet would pass in front of me with one man, and another with two men, and another with a group of people. and another with nobody with him. Then I saw a great crowd covering the horizon and I wished that they were my followers, but it was said to me, 'This is Moses and his followers.' Then it was said to me, 'Look" I looked and saw a big gathering with a large number of people covering the horizon. It was said, "Look this way and that way.' So I saw a big crowd covering the horizon. Then it was said to me, "These are your followers, and among them there are 70,000 who will enter Paradise without (being asked about their) accounts. " Then the people dispersed and the Prophet (ﷺ) did not tell who those 70,000 were. So the companions of the Prophet (ﷺ) started talking about that and some of them said, "As regards us, we were born in the era of heathenism, but then we believed in Allah and His Apostle . We think however, that these (70,000) are our offspring." That talk reached the Prophet (ﷺ) who said, "These (70,000) are the people who do not draw an evil omen from (birds) and do not get treated by branding themselves and do not treat with Ruqya, but put their trust (only) in their Lord." then 'Ukasha bin Muhsin got up and said, "O Allah's Messenger (ﷺ)! Am I one of those (70,000)?" The Prophet (ﷺ) said, "Yes." Then another person got up and said, "Am I one of them?" The Prophet (ﷺ) said, " 'Ukasha has anticipated you."

Sahih al-Bukhari 5752 - Book 76, Hadith 67

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "There is neither 'Adha (no contagious disease is conveyed to others without Allah's permission) nor Tiyara, but an evil omen may be in three a woman, a house or an animal."

Sahih al-Bukhari 5753 - Book 76, Hadith 68

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying, "There is no Tiyara, and the best omen is the Fal." They asked, "What is the Fal?" He said, "A good word that one of you hears (and takes as a good omen).

Sahih al-Bukhari 5754 - Book 76, Hadith 69

Narrated Abu Huraira:

The Prophet (ﷺ) said, "There is no Tiyara and the best omen is the Fal," Somebody said, "What is the Fal, O Allah's Messenger (ﷺ)?" He said, "A good word that one of you hears (and takes as a good omen).

Sahih al-Bukhari 5755 - Book 76, Hadith 70

Narrated Anas:

The Prophet (ﷺ) said, "No 'Adha (no contagious disease is conveyed to others without Allah's permission), nor Tiyara, but I like the good Fal, i.e., the good word."

Sahih al-Bukhari 5756 - Book 76, Hadith 71

Narrated Abu Huraira:

The Prophet (ﷺ) said, "There is no 'Adha, nor Tiyara, nor Hama, nor Safar."

Sahih al-Bukhari 5757 - Book 76, Hadith 72

Narrated Abu Huraira:

Allah's Messenger (ﷺ) gave his verdict about two ladies of the Hudhail tribe who had fought each other and one of them had hit the other with a stone. The stone hit her `Abdomen and as she was pregnant, the blow killed the child in her womb. They both filed their case with the Prophet (ﷺ) and he judged that the blood money for what was in her womb. was a slave or a female slave. The guardian of the lady who was fined said, "O Allah's Messenger (ﷺ)! Shall I be fined for a creature that has neither drunk nor eaten, neither spoke nor cried? A case like that should be nullified." On that the Prophet (ﷺ) said, "This is one of the brothers of soothsayers.

Sahih al-Bukhari 5758 - Book 76, Hadith 73

Narrated Abu Huraira:

Two ladies (had a fight) and one of them hit the other with a stone on the `Abdomen and caused her to abort. The Prophet (ﷺ) judged that the victim be given either a slave or a female slave (as blood-money). Narrated Ibn Shihab: Sa`id bin Al-Musayyab said, "Allah's Messenger (ﷺ) judged that in case of child killed in the womb of its mother, the offender should give the mother a slave or a female slave in recompense The offender said, How can I be fined for killing one who neither ate nor drank, neither spoke nor cried: a case like that should be denied ' On that Allah's Messenger (ﷺ) said 'He is one of the brothers of the foretellers

Sahih al-Bukhari 5759, 5760 - Book 76, Hadith 74

Narrated Abu Mas`ud:

The Prophet (ﷺ) forbade the utilization of the price of a dog, the earnings of prostitute and the earnings of a foreteller.

Sahih al-Bukhari 5761 - Book 76, Hadith 75

Narrated `Aisha:

Some people asked Allah's Messenger (ﷺ) about the fore-tellers He said. ' They are nothing" They said, 'O Allah's Messenger (ﷺ)! Sometimes they tell us of a thing which turns out to be true." Allah's Messenger (ﷺ) said, "A Jinn snatches that true word and pours it Into the ear of his friend (the fore-teller) (as one puts something into a bottle) The foreteller then mixes with that word one hundred lies."

Sahih al-Bukhari 5762 - Book 76, Hadith 76

Narrated `Aisha:

A man called Labid bin al-A'sam from the tribe of Bani Zaraiq worked magic on Allah's Messenger (ﷺ) till Allah's Messenger (ﷺ) started imagining that he had done a thing that he had not really done. One day or one night he was with us, he invoked Allah and invoked for a long period, and then said, "O `Aisha! Do you know that Allah has instructed me concerning the matter I have asked him about? Two men came to me and one of them sat near my head and the other near my feet. One of them said to his companion, "What is the disease of this man?" The other replied, "He is under the effect of magic.' The first one asked, 'Who has worked the magic on him?' The other replied, "Labid bin Al-A'sam.' The first one asked, 'What material did he use?' The other replied, 'A comb and the hairs stuck to it and the skin of pollen of a male date palm.' The first one asked, 'Where is that?' The other replied, '(That is) in the well of Dharwan;' " So Allah's Messenger (ﷺ) along with some of his companions went there and came back saying, "O `Aisha, the color of its water is like the infusion of Henna leaves. The tops of the date-palm trees near it are like the heads of the devils." I asked. "O Allah's Messenger (ﷺ)? Why did you not show it (to the people)?" He said, "Since Allah cured me, I disliked to let evil spread among the people." Then he ordered that the well be filled up with earth.

Sahih al-Bukhari 5763 - Book 76, Hadith 77

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Avoid the Mubiqat, i.e., shirk and witchcraft."

Sahih al-Bukhari 5764 - Book 76, Hadith 78

Narrated Aisha:

Magic was worked on Allah's Messenger (ﷺ) so that he used to think that he had sexual relations with his wives while he actually had not (Sufyan said: That is the hardest kind of magic as it has such an effect). Then one day he said, "O `Aisha do you know that Allah has instructed me concerning the matter I asked Him about? Two men came to me and one of them sat near my head and the other sat near my feet. The one near my head asked the other. What is wrong with this man?' The latter replied the is under the effect of magic The first one asked, Who has worked magic on him?' The other replied Labid bin Al-A'sam, a man from Bani Zuraiq who was an ally of the Jews and was a hypocrite.' The first one asked, What material did he use)?' The other replied, 'A comb and the hair stuck to it.' The first one asked, 'Where (is that)?' The other replied. 'In a skin of pollen of a male date palm tree kept under a stone in the well of Dharwan' " So the Prophet (ﷺ) went to that well and took out those things and said "That was the well which was shown to me (in a dream) Its water looked like the infusion of Henna leaves and its date-palm trees looked like the heads of devils." The Prophet (ﷺ) added, "Then that thing was taken out' I said (to the Prophet (ﷺ)) "Why do you not treat yourself with Nashra?" He said, "Allah has cured me; I dislike to let evil spread among my people."

Sahih al-Bukhari 5765 - Book 76, Hadith 79

Narrated `Aisha:

Magic was worked on Allah's Messenger (ﷺ) so that he began to imagine that he had done something although he had not. One day while he was with me, he invoked Allah and invoked for a long period and then said, "O `Aisha! Do you know that Allah has instructed me regarding the matter I asked Him about?" I asked, "What is that, O Allah's Messenger (ﷺ)?" He said, "Two men came to me; one of them sat near my head and the other sat near my feet. One of them asked his companion, 'What is the disease of this man?' The other replied, 'He is under the effect of magic.' The first one asked, 'Who has worked magic on him?" The other replied, 'Labid bin A'sam, a Jew from the tribe of Bani Zuraiq.' The (first one asked), 'With what has it been done?' The other replied, 'With a a comb and the hair stuck to it and a skin of the pollen of a male datepalm tree.' The first one asked, 'Where is it?' The other replied, 'In the well of Dharwan.' Then the Prophet (ﷺ) went along with some of his companions to that well and looked at that and there were date palms near to it. Then he returned to me and said, 'By Allah the water of that well was (red) like the infusion of Henna leaves and its date-palms were like the heads of devils" I said, O Allah's Messenger (ﷺ)! Did you take those materials out of the pollen skin?" He said, 'No! As for me Allah has healed me and cured me and I was afraid that (by Showing that to the people) I would spread evil among them when he ordered that the well be filled up with earth, and it was filled up with earth "

Sahih al-Bukhari 5766 - Book 76, Hadith 80

Narrated `Abdullah bin `Umar:

Two men came from the East and addressed the people who wondered at their eloquent speeches On that Allah's Messenger (ﷺ) said. Some eloquent speech is as effective as magic.'

Sahih al-Bukhari 5767 - Book 76, Hadith 81

Narrated Saud:

The Prophet (ﷺ) said, "If somebody takes some `Ajwa dates every morning, he will not be affected by poison or magic on that day till night." (Another narrator said seven dates).

Sahih al-Bukhari 5768 - Book 76, Hadith 82

Narrated Saud:

I heard Allah's Messenger (ﷺ) saying, "If Somebody takes seven 'Ajwa dates in the morning, neither magic nor poison will hurt him that day."

Sahih al-Bukhari 5769 - Book 76, Hadith 83

Narrated Abu Huraira:

The Prophet (ﷺ) said, 'No 'Adha (i.e. no contagious disease is conveyed to others without Allah's permission); nor (any evil omen m the month of) Safar; nor Hama" A bedouin said, "O Allah's Messenger (ﷺ)! What about the camels which, when on the sand (desert) look like deers, but when a mangy camel mixes with them they all get infected with mange?" On that Allah s Apostle said, "Then who conveyed the (mange) disease to the first (mangy) camel?"

Sahih al-Bukhari 5770 - Book 76, Hadith 84

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said: The cattle (sheep, cows, camels, etc.) suffering from a disease should not be mixed up with healthy cattle, (or said: "Do not put a patient with a healthy person). " (as a precaution).

Sahih al-Bukhari 5771 - Book 76, Hadith 85

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "there is neither 'Adha nor Tiyara, and an evil omen is only in three: a horse, a woman and a house." (See the foot-note of Hadith No. 649)

Sahih al-Bukhari 5772 - Book 76, Hadith 86

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "No 'Adha." Abu Huraira also said: The Prophet (ﷺ) said, "The cattle suffering from a disease should not be mixed up with healthy cattle (or said "Do not put a patient with a healthy person as a precaution.") Abu Huraira also said: Allah's Messenger (ﷺ) said, "No 'Adha." A bedouin got up and said, "Don't you see how camels on the sand look like deer but when a mangy camel mixes with them, they all get infected with mange?" On that the Prophet (ﷺ) said, "Then who conveyed the (mange) disease to the first camel?"

Sahih al-Bukhari 5773-5775 - Book 76, Hadith 87

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "No 'Adha nor Tiyara; but I like Fal." They said, "What is the Fal?" He said, "A good word."

Sahih al-Bukhari 5776 - Book 76, Hadith 88

Narrated Abu Huraira:

When Khaibar was conquered, Allah's Messenger (ﷺ) was presented with a poisoned (roasted) sheep. Allah's Apostle said, "Collect for me all the Jews present in this area." (When they were gathered) Allah's Apostle said to them, "I am going to ask you about something; will you tell me the truth?" They replied, "Yes, O Abal-Qasim!" Allah's Messenger (ﷺ) said to them, "Who is your father?" They said, "Our father is so-and-so." Allah's Messenger (ﷺ) said, "You have told a lie. for your father is so-and-so," They said, "No doubt, you have said the truth and done the correct thing." He again said to them, "If I ask you about something; will you tell me the truth?" They replied, "Yes, O Abal-Qasim! And if we should tell a lie you will know it as you have known it regarding our father," Allah's Messenger (ﷺ) then asked, "Who are the people of the (Hell) Fire?" They replied, "We will remain in the (Hell) Fire for a while and then you (Muslims) will replace us in it" Allah's Messenger (ﷺ) said to them. "You will abide in it with ignominy. By Allah, we shall never replace you in it at all." Then he asked them again, "If I ask you something, will you tell me the truth?" They replied, "Yes." He asked. "Have you put the poison in this roasted sheep?" They replied, "Yes," He asked, "What made you do that?" They replied, "We intended to learn if you were a liar in which case we would be relieved from you, and if you were a prophet then it would not harm you."

Sahih al-Bukhari 5777 - Book 76, Hadith 89

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Whoever purposely throws himself from a mountain and kills himself, will be in the (Hell) Fire falling down into it and abiding therein perpetually forever; and whoever drinks poison and kills himself with it, he will be carrying his poison in his hand and drinking it in the (Hell) Fire wherein he will abide eternally forever; and whoever kills himself with an iron weapon, will be carrying that weapon in his hand and stabbing his `Abdomen with it in the (Hell) Fire wherein he will abide eternally forever."

Sahih al-Bukhari 5778 - Book 76, Hadith 90

Narrated Sa`d:

I heard Allah's Messenger (ﷺ) saying, "Whoever takes seven 'Ajwa dates in the morning will not be effected by magic or poison on that day."

Sahih al-Bukhari 5779 - Book 76, Hadith 91

Narrated Abu Tha`laba Al-Khushani:

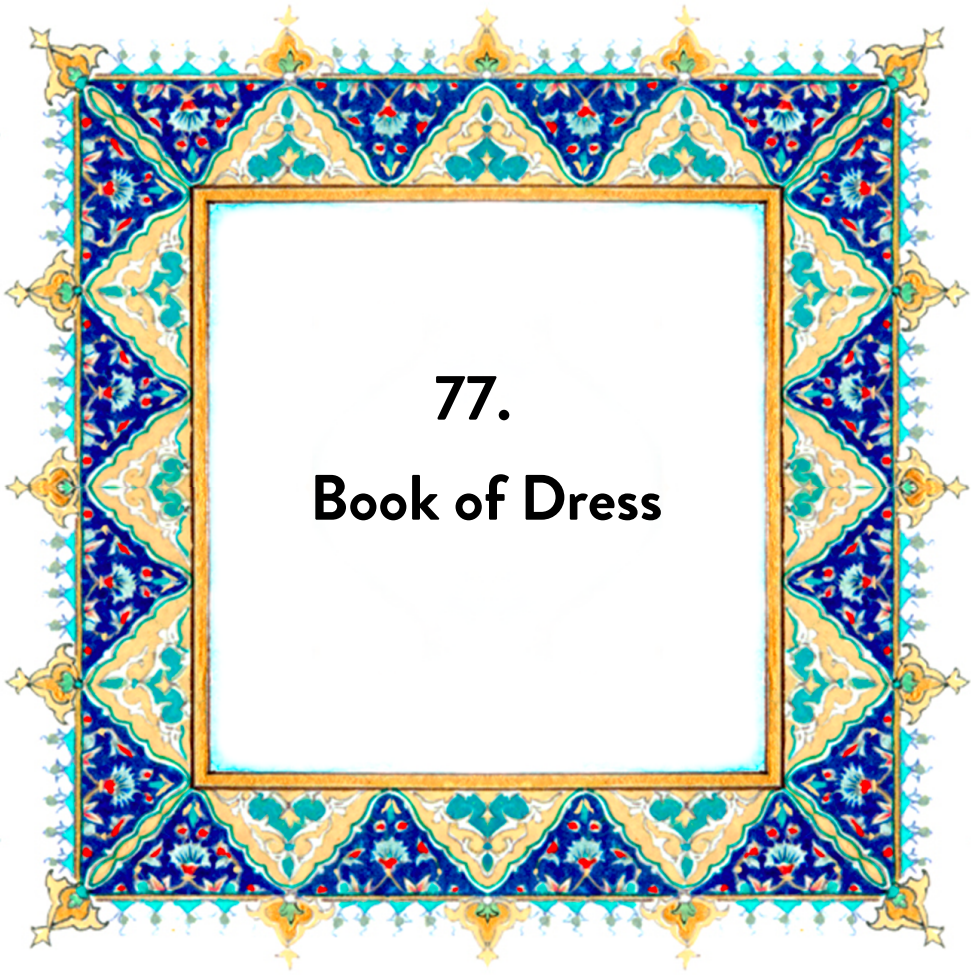
The Prophet (ﷺ) forbade the eating of wild animals having fangs. (Az-Zuhri said: I did not hear this narration except when I went to Sham.) Al-Laith said: Narrated Yunus: I asked Ibn Shihab, "May we perform the ablution with the milk of she-asses or drink it, or drink the bile of wild animals or urine of camels?" He replied, "The Muslims used to treat themselves with that and did not see any harm in it. As for the milk of she-asses, we have learnt that Allah's Messenger (ﷺ) forbade the eating of their meat, but we have not received any information whether drinking of their milk is allowed or forbidden." As for the bile of wild animals, Ibn Shihab said, "Abu Idris Al-Khaulani told me that Allah's Messenger (ﷺ) forbade the eating of the flesh of every wild beast having fangs . "

Sahih al-Bukhari 5780, 5781 - Book 76, Hadith 92

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If a fly falls in the vessel of any of you, let him dip all of it (into the vessel) and then throw it away, for in one of its wings there is a disease and in the other there is healing (antidote for it) i e. the treatment for that disease."

Sahih al-Bukhari 5782 - Book 76, Hadith 93



77.
Book of Dress

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, 'Allah will not look at the person who drags his garment (behind him) out of conceit."

Sahih al-Bukhari 5783 - Book 77, Hadith 1

Narrated `Abdullah bin `Umar:

The Prophet (ﷺ) said Allah will not look, on the Day of Resurrection at the person who drags his garment (behind him) out of conceit. On that Abu Bakr said, "O Allah's Messenger (ﷺ)! One side of my Izar hangs low if I do not take care of it." The Prophet (ﷺ) said, 'You are not one of those who do that out of conceit."

Sahih al-Bukhari 5784 - Book 77, Hadith 2

Narrated Abu Bakra:

The solar eclipse occurred while we were sitting with the Prophet (ﷺ) He got up dragging his garment (on the ground) hurriedly till he reached the mosque The people turned (to the mosque) and he offered a two-rak`at prayer whereupon the eclipse was over and he traced us and said, "The sun and the moon are two signs among the signs of Allah, so if you see a thing like this (eclipse) then offer the prayer and invoke Allah till He remove that state."

Sahih al-Bukhari 5785 - Book 77, Hadith 3

Narrated Abu Juhaifa:

I saw Bilal bringing a short spear (or stick) and fixing it in the ground, and then he proclaimed the Iqama of the prayer, and I saw Allah's Messenger (ﷺ) coming out, wearing a cloak with its sleeves rolled up. He then offered a two-rak`at prayer while facing the stick, and I saw the people and animals passing in front of him beyond the stick.

Sahih al-Bukhari 5786 - Book 77, Hadith 4

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The part of an Izar which hangs below the ankles is in the Fire."

Sahih al-Bukhari 5787 - Book 77, Hadith 5

Narrated Abu Huraira:

Allah's Messenger (ﷺ), "Allah will not look, on the Day of Resurrection, at a person who drags his Izar (behind him) out of pride and arrogance.

Sahih al-Bukhari 5788 - Book 77, Hadith 6

Narrated Abu Huraira:

The Prophet (or 'Abul Qasim) said, "While a man was walking, clad in a two-piece garment and proud of himself with his hair well-combed, suddenly Allah made him sink into the earth and he will go on sinking into it till the Day of Resurrection.

Sahih al-Bukhari 5789 - Book 77, Hadith 7

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "While a man was dragging his Izar on the ground (behind him), suddenly Allah made him sink into the earth and he will go on sinking into it till the Day of Resurrection." Narrated Abu Huraira: that he heard the Prophet (narrating as above No. 680).

Sahih al-Bukhari 5790 - Book 77, Hadith 8

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "Whoever drags his clothes (on the ground) out of pride and arrogance, Allah will not look at him on the Day of Resurrection."

Sahih al-Bukhari 5791 - Book 77, Hadith 9

Narrated `Aisha:

(the wife of the Prophet) The wife of Rifa`a Al-Qurazi came to Allah's Messenger (ﷺ) while I was sitting, and Abu Bakr was also there. She said, 'O Allah s Apostle! I was the wife of Rifa`a and he divorced me irrevocably. Then I married `AbdurRahman bin Az-Zubair who, by Allah, O Allah's Messenger (ﷺ), has only something like a fringe of a garment, Showing the fringe of her veil. Khalid bin Sa`id, who was standing at the door, for he had not been admitted, heard her statement and said, "O Abu Bakr! Why do you not stop this lady from saying such things openly before Allah's Messenger (ﷺ)?" No, by Allah, Allah's Messenger (ﷺ) did nothing but smiled. Then he said to the lady, "Perhaps you want to return to Rifa`a? That is impossible unless `Abdur-Rahman consummates his marriage with you." That became the tradition after him.

Sahih al-Bukhari 5792 - Book 77, Hadith 10

Narrated `Ali:

The Prophet (ﷺ) asked for his Rida, put it on and set out walking. Zaid bin Haritha and I followed him till he reached the house where Harnza (bin `Abdul Muttalib) was present and asked for permission to enter, and they gave us permission.

Sahih al-Bukhari 5793 - Book 77, Hadith 11

Narrated Ibn `Umar:

A man asked, "O Allah s Apostle What kind of clothes should a Muhrim wear?" The Prophet, said, "A Muhrim should not wear a shirt, trousers a hooded cloak, or Khuffs (socks made from thick fabric or leather) unless he cannot get sandals, in which case he should cut the part (of the Khuff) that covers the ankles."

Sahih al-Bukhari 5794 - Book 77, Hadith 12

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) came to visit `Abdullah bin Ubai (bin Salul) after he had been put in his grave. The Prophet (ﷺ) ordered that `Abdullah be taken out. He was taken out and was placed on the knees of the Prophet, who blew his (blessed) breath on him and dressed the body with his own shirt. And Allah knows better.

Sahih al-Bukhari 5795 - Book 77, Hadith 13

Narrated `Abdullah bin `Umar:

When `Abdullah bin Ubdi (bin Salul) died, his son came to Allah's Messenger (ﷺ) and said ' O Allah's Apostle, give me your shirt so that I may shroud my fathers body in it. And please offer a funeral prayer for him and invoke Allah for his forgiveness." The Prophet (ﷺ) gave him his shirt and said to him 'Inform us when you finish (and the funeral procession is ready) call us. When he had finished he told the Prophet (ﷺ) and the Prophet (ﷺ) proceeded to order his funeral prayers but `Umar stopped him and said, "Didn't Allah forbid you to offer the funeral prayer for the hypocrites when He said: "Whether you (O Muhammad) ask forgiveness for them or ask not forgiveness for them: (and even) if you ask forgiveness for them seventy times. Allah will not forgive them." (9.80) Then there was revealed: "And never (O Muhammad) pray for any of them that dies, nor stand at his grave." (9.34) Thenceforth the Prophet (ﷺ) did not offer funeral prayers for the hypocrites.

Sahih al-Bukhari 5796 - Book 77, Hadith 14

Narrated Abu Huraira:

Allah's Messenger (ﷺ) has set forth an example for a miser and a charitable person by comparing them to two men wearing two iron cloaks and their hands are raised to their breasts and necks. Whenever the charitable man tries to give a charitable gift, his iron cloak expands till it becomes so wide that it will cover his fingertips and obliterate his tracks And, whenever the miser wants to give a charitable gift, his cloak becomes very tight over him and every ring gets stuck to its place Abu Huraira added; I saw Allah's Messenger (ﷺ) putting his finger in the (chest) pocket of his shirt like that If you but saw him trying to widen (the opening of his shirt) but it did not widen.

Sahih al-Bukhari 5797 - Book 77, Hadith 15

Narrated Al-Mughira bin Shu`ba:

The Prophet (ﷺ) went to answer the call of nature, and when he returned, I met him with water and he performed the ablution while he was wearing a Sham, cloak. He rinsed his mouth, put the water in his nose and blew it out, washed his face and tried to take his hands out of his sleeves, but they were too narrow, so he took out his hands from under his chest and washed them and then passed his wet hands over his head and Khuffs (socks made from thick fabric or leather).

Sahih al-Bukhari 5798 - Book 77, Hadith 16

Narrated Al-Mughira:

One night I was with the Prophet (ﷺ) on a journey. He asked (me), "Have you got water with you?" I replied, "Yes" So he got down from his she-camel and went away till he disappeared in the darkness of the night. Then he came back and I poured water for him from the pot (for the ablution). He washed his face and hands while he was wearing a woollen cloak (the sleeves of which were narrow), so he could not take his arms out of it. So he took them out from underneath the cloak. Then he washed his forearms and passed his wet hands over his head. Then I tried to take off his Khuffs (socks made from thick fabric or leather), but he said, "Leave them, for I have performed ablution before putting them on." And so he passed his wet hands over them.

Sahih al-Bukhari 5799 - Book 77, Hadith 17

Narrated Al-Miswar bin Makhrama:

Allah's Messenger (ﷺ) distributed some Qaba's but he did not give anything to Makhrama. Makhrama said (to me), "O my son! Let us go to Allah's Messenger (ﷺ)." So I proceeded with him and he said, "Go in and call him 'or me." So I called the Prophet (ﷺ) for him The Prophet (ﷺ) came out to him, wearing one of those Qaba's and said, (to Makhrama), "I have kept this for you " Makhrama looked at it and said, "Makhrama is satisfied now."

Sahih al-Bukhari 5800 - Book 77, Hadith 18

Narrated `Uqba bin 'Amir:

A silken Farruj was presented to Allah's Messenger (ﷺ) and he put it on and offered the prayer in it. When he finished the prayer, he took it off violently as if he disliked it and said, "This (garment) does not befit those who fear Allah!"

Sahih al-Bukhari 5801 - Book 77, Hadith 19

Narrated Mu'tamir:

I heard my father saying, "I saw Anas wearing a yellow hooded cloak of Khazz."

Sahih al-Bukhari 5802 - Book 77, Hadith 20

Narrated `Abdullah bin `Umar:

A man said, "O Allah's Messenger (ﷺ). What type of clothes should a Muhrim wear Allah's Messenger (ﷺ) replied, 'Do not wear shirts, turbans trousers hooded cloaks or Khuffs (socks made from thick fabric or leather); but if someone cannot get sandals, then he can wear Khuffs after cutting them short below the ankles. Do not wear clothes touched by saffon or wars (two kinds of perfumes).

Sahih al-Bukhari 5803 - Book 77, Hadith 21

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "Whoever cannot get an Izar, can wear trousers, and whoever cannot wear sandals can wear Khuffs (socks made from thick fabric or leather)."

Sahih al-Bukhari 5804 - Book 77, Hadith 22

Narrated `Abdullah:

A man got up and said, O Allah's Messenger (ﷺ)! What do you order us to wear when we assume the state of Ihram?" The Prophet (ﷺ) replied, "Do not wear shirts, trousers, turbans, hooded cloaks or Khuffs (socks made from thick fabric or leather), but if a man has no sandals, he can wear Khuffs after cutting them short below the ankles; and do not wear clothes touched with (perfumes) of saffron or wars."

Sahih al-Bukhari 5805 - Book 77, Hadith 23

Narrated `Abdullah bin `Umar:

The Prophet (ﷺ) said, "A Muhrim should not wear a shirt, a turban, trousers, hooded cloaks, a garment touched with (perfumes) of saffron or wars, or Khuffs (socks made from thick fabric or leather) except if one has no sandals in which case he should cut short the Khuffs below the ankles."

Sahih al-Bukhari 5806 - Book 77, Hadith 24

Narrated `Aisha:

Some Muslim men emigrated to Ethiopia whereupon Abu Bakr also prepared himself for the emigration, but the Prophet (ﷺ) said (to him), "Wait, for I hope that Allah will allow me also to emigrate." Abu Bakr said, "Let my father and mother be sacrificed for you. Do you hope that (emigration)?" The Prophet said, 'Yes." So Abu Bakr waited to accompany the Prophet (ﷺ) and fed two she-camels he had on the leaves of As-Samur tree regularly for four months One day while we were sitting in our house at midday, someone said to Abu Bakr, "Here is Allah's Messenger (ﷺ), coming with his head and a part of his face covered with a cloth-covering at an hour he never used to come to us." Abu Bakr said, "Let my father and mother be sacrificed for you, (O Prophet)! An urgent matter must have brought you here at this hour." The Prophet (ﷺ) came and asked the permission to enter, and he was allowed. The Prophet (ﷺ) entered and said to Abu Bakr, "Let those who are with you, go out." Abu Bakr replied, "(There is no stranger); they are your family. Let my father be sacrificed for you, O Allah's Apostle!" The Prophet (ﷺ) said, "I have been allowed to leave (Mecca)." Abu Bakr said, " I shall accompany you, O Allah's Messenger (ﷺ), Let my father be sacrificed for you!" The Prophet (ﷺ) said, "Yes," Abu Bakr said, 'O Allah's Messenger (ﷺ)s! Let my father be sacrificed for you. Take one of these two shecamels of mine" The Prophet (ﷺ) said. I will take it only after paying its price." So we prepared their baggage and put their journey food In a leather bag. And Asma' bint Abu Bakr cut a piece of her girdle and tied the mouth of the leather bag with it. That is why she was called Dhatan- Nitaqaln. Then the Prophet (ﷺ) and Abu Bakr went to a cave in a mountain called Thour and remained there for three nights. `Abdullah bin Abu Bakr. who was a young intelligent man. used to stay with them at night and leave before dawn so that in the morning, he would he with the Quraish at Mecca as if he had spent the night among them. If he heard of any plot contrived by the Quraish against the Prophet and Abu Bakr, he would understand it and (return to) inform them of it when it became dark. 'Amir bin Fuhaira, the freed slave of Abu Bakr used to graze a flock of milch sheep for them and he used to take those sheep to them when an hour had passed after the `Isha prayer. They would sleep soundly till 'Amir bin Fuhaira awakened them when it was still dark. He used to do that in each of those three nights.

Sahih al-Bukhari 5807 - Book 77, Hadith 25

Narrated Anas bin Malik:

In the year of the conquest of Mecca the Prophet (ﷺ) entered Mecca, wearing a helmet on his head.

Sahih al-Bukhari 5808 - Book 77, Hadith 26

Narrated Anas bin Malik:

Once I was walking with Allah's Messenger (ﷺ) and he was wearing a Najram Burd with thick margin. A bedouin followed him and pulled his Burd so violently that I noticed the side of the shoulder of Allah's Messenger (ﷺ) affected by the margin of the Burd because of that violent pull. The Bedouin said, "O Muhammad! Give me some of Allah's wealth which is with you." Allah's Messenger (ﷺ) turned and looked at him, and smiling, 'he ordered that he be given something.

Sahih al-Bukhari 5809 - Book 77, Hadith 27

Narrated Abu Hazim:

Shahl bin Sa`d said, "A lady came with a Burda. Sahl then asked (the people), "Do you know what Burda is?" Somebody said, "Yes. it is a Shamla with a woven border." Sahl added, "The lady said, 'O Allah's Messenger (ﷺ)! I have knitted this (Burda) with my own hands for you to wear it." Allah's Messenger (ﷺ) took it and he was in need of it. Allah's Messenger (ﷺ) came out to us and he was wearing it as an Izar. A man from the people felt it and said, 'O Allah's Messenger (ﷺ)! Give it to me to wear.' The Prophet (ﷺ) s said, 'Yes.' Then he sat there for some time (and when he went to his house), he folded it and sent it to him. The people said to that man, 'You have not done a right thing. You asked him for it, though you know that he does not put down anybody's request.' The man said, 'By Allah! I have only asked him so that it may be my shroud when I die." Sahl added, "Late it was his shroud."

Sahih al-Bukhari 5810 - Book 77, Hadith 28

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying "From among my followers, a group (o 70,000) will enter Paradise without being asked for their accounts, Their faces will be shining like the moon." 'Ukasha bin Muhsin Al-Asadi got up, lifting his covering sheet and said, "O Allah's Messenger (ﷺ) Invoke Allah for me that He may include me with them." The Prophet (ﷺ) said! "O Allah! Make him from them." Then another man from Al-Ansar got up and said, "O Allah's Messenger (ﷺ)! Invoke Allah for me that He may include me with them." On that Allah's Messenger (ﷺ) said, "'Ukasha has anticipated you."

Sahih al-Bukhari 5811 - Book 77, Hadith 29

Narrated Qatada:

I asked Anas, "What kind of clothes was most beloved to the Prophet?" He replied, "The Hibra (a kind of Yemenese cloth).

Sahih al-Bukhari 5812 - Book 77, Hadith 30

Narrated Anas bin Malik:

The most beloved garment to the Prophet (ﷺ) to wear was the Hibra (a kind of Yemenese cloth).

Sahih al-Bukhari 5813 - Book 77, Hadith 31

Narrated `Aisha:

(the wife of the Prophet) When Allah's Messenger (ﷺ) died, he was covered with a Hibra Burd (green square decorated garment).

Sahih al-Bukhari 5814 - Book 77, Hadith 32

Narrated `Aisha and `Abdullah bin `Abbas:

When the disease of Allah's Messenger (ﷺ) got aggravated, he covered his face with a Khamisa, but when he became short of breath, he would remove it from his face and say, "It is like that! May Allah curse the Jews Christians because they took the graves of their prophets as places of worship." By that he warned his follower of imitating them, by doing that which they did.

Sahih al-Bukhari 5815, 5816 - Book 77, Hadith 33

Narrated Aisha:

Allah's Messenger (ﷺ) offered prayer while he was wearing a Khamisa of his that had printed marks. He looked at its marks and when he finished prayer, he said, "Take this Khamisa of mine to Abu Jahm, for it has just now diverted my attention from my prayer, and bring to me the Anbijania (a plain thick sheet) of Abu Jahm bin Hudhaifa bin Ghanim who belonged to Bani Adi bin Ka`b."

Sahih al-Bukhari 5817 - Book 77, Hadith 34

Narrated Abu Burda:

Aisha brought out to us a Kisa and an Izar and said, "The Prophet (ﷺ) died while wearing these two." (Kisa, a square black piece of woolen cloth. Izar, a sheet cloth garment covering the lower half of the body).

Sahih al-Bukhari 5818 - Book 77, Hadith 35

Narrated Abu Huraira:

The Prophet (ﷺ) had forbidden: (A) the Mulamasa and Munabadha (bargains), (B) the offering of two prayers, one after the morning compulsory prayer till the sun rises, and the others, after the `Asr prayer till the sun sets (C) He also forbade that one should sit wearing one garment, nothing of which covers his private parts (D) and prevent them from exposure to the sky; (E) he also forbade Ishtimalas- Samma'.

Sahih al-Bukhari 5819 - Book 77, Hadith 36

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) forbade two ways of wearing clothes and two kinds of dealings. (A) He forbade the dealings of the Mulamasa and the Munabadha. In the Mulamasa transaction the buyer just touches the garment he wants to buy at night or by daytime, and that touch would oblige him to buy it. In the Munabadha, one man throws his garment at another and the latter throws his at the former and the barter is complete and valid without examining the two objects or being satisfied with them (B) The two ways of wearing clothes were Ishtimal-as-Samma, i e., to cover one's shoulder with one's garment and leave the other bare: and the other way was to wrap oneself with a garment while one was sitting in such a way that nothing of that garment would cover one's private part.

Sahih al-Bukhari 5820 - Book 77, Hadith 37

Narrated Abu Huraira:

Allah's Messenger (ﷺ) forbade two types of dresses: (A) To sit in an Ihtiba' posture in one garment nothing of which covers his private parts. (B) to cover one side of his body with one garment and leave the other side bare The Prophet (ﷺ) also forbade the Mulamasa and Munabadha.

Sahih al-Bukhari 5821 - Book 77, Hadith 38

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) forbade Ishtimal-as-Samma' and that a man should sit in an Ihtiba' posture in one garment, nothing of which covers his private parts.

Sahih al-Bukhari 5822 - Book 77, Hadith 39

Narrated Um Khalid bint Khalid:

The Prophet (ﷺ) was given some clothes including a black Khamisa. The Prophet (ﷺ) said, "To whom shall we give this to wear?" The people kept silent whereupon the Prophet (ﷺ) said, "Fetch Um Khalid for me." I (Um Khalid) was brought carried (as I was small girl at that time). The Prophet (ﷺ) took the Khamisa in his hands and made me wear it and said, "May you live so long that your dress will wear out and you will mend it many times." On the Khamisa there were some green or pale designs (The Prophet (ﷺ) saw these designs) and said, "O Um Khalid! This is Sanah." (Sanah in a Ethiopian word meaning beautiful).

Sahih al-Bukhari 5823 - Book 77, Hadith 40

Narrated Anas:

When Um Sulaim gave birth to a child. she said to me, "O Anas! Watch this boy carefully and do not give him anything to eat or drink until you have taken him to the Prophet (ﷺ) tomorrow morning for the Tahnik." So the next morning I took the child to the Prophet (ﷺ) who was sitting in a garden and was wearing a Huraithiya Khamisa and was branding the she-camel on which he had come during the Conquest of Mecca.

Sahih al-Bukhari 5824 - Book 77, Hadith 41

Narrated `Ikrima:

Rifa`a divorced his wife whereupon `AbdurRahman bin Az-Zubair Al-Qurazi married her. `Aisha said that the lady (came), wearing a green veil (and complained to her (Aisha) of her husband and showed her a green spot on her skin caused by beating). It was the habit of ladies to support each other, so when Allah's Messenger (ﷺ) came, `Aisha said, "I have not seen any woman suffering as much as the believing women. Look! Her skin is greener than her clothes!" When `AbdurRahman heard that his wife had gone to the Prophet, he came with his two sons from another wife. She said, "By Allah! I have done no wrong to him but he is impotent and is as useless to me as this," holding and showing the fringe of her garment, `Abdur-Rahman said, "By Allah, O Allah's Messenger (ﷺ)! She has told a lie! I am very strong and can satisfy her but she is disobedient and wants to go back to Rifa`a." Allah's Messenger (ﷺ) said, to her, "If that is your intention, then know that it is unlawful for you to remarry Rifa`a unless `Abdur-Rahman has had sexual intercourse with you." Then the Prophet (ﷺ) saw two boys with `Abdur- Rahman and asked (him), "Are these your sons?" On that `AbdurRahman said, "Yes." The Prophet (ﷺ) said, "You claim what you claim (i.e.. that he is impotent)? But by Allah, these boys resemble him as a crow resembles a crow,"

Sahih al-Bukhari 5825 - Book 77, Hadith 42

Narrated Sa`d:

On the day of the battle of Uhud, on the right and on the left of the Prophet (ﷺ) were two men wearing white clothes, and I had neither seen them before, nor did I see them afterwards.

Sahih al-Bukhari 5826 - Book 77, Hadith 43

Narrated Abu Dharr:

I came to the Prophet (ﷺ) while he was wearing white clothes and sleeping. Then I went back to him again after he had got up from his sleep. He said, "Nobody says: 'None has the right to be worshipped but Allah' and then later on he dies while believing in that, except that he will enter Paradise." I said, "Even if he had committed illegal sexual intercourse and theft?" He said. 'Even if he had committed illegal sexual intercourse and theft." I said, "Even if he had committed illegal sexual intercourse and theft?" He said. 'Even if he had committed illegal sexual intercourse and theft." I said, 'Even it he had committed illegal sexual intercourse and theft?' He said, "Even if he had committed illegal sexual intercourse and theft, inspite of the Abu Dharr's dislike. Abu `Abdullah said, "This is at the time of death or before it if one repents and regrets and says "None has the right to be worshipped but Allah. He will be forgiven his sins."

Sahih al-Bukhari 5827 - Book 77, Hadith 44

Narrated Aba `Uthman An-Nahdi:

While we were with `Utba bin Farqad at Adharbijan, there came `Umar's letter indicating that Allah's Apostle had forbidden the use of silk except this much, then he pointed with his index and middle fingers. To our knowledge, by that he meant embroidery.

Sahih al-Bukhari 5828 - Book 77, Hadith 45

Narrated Abu `Uthman:

While we were at Adharbijan, `Umar wrote to us: 'Allah's Messenger (ﷺ) forbade wearing silk except this much. Then the Prophet (ﷺ) approximated his two fingers (index and middle fingers) (to illustrate that) to us.' Zuhair (the sub-narrator) raised up his middle and index fingers.

Sahih al-Bukhari 5829 - Book 77, Hadith 46

Narrated Abu `Uthman:

While we were with `Utba. `Umar wrote to us: The Prophet (ﷺ) said, "There is none who wears silk in this world except that he will wear nothing of it in the Hereafter." ' Abu `Uthman pointed out with his middle and index fingers. This hadith has also been narrated by Abu `Uthman.

Sahih al-Bukhari 5830 - Book 77, Hadith 47

Narrated Ibn Abi Laila:

While Hudhaifa was at Al-Madain, he asked for water whereupon the chief of the village brought him water in a silver cup. Hudhaifa threw it at him and said, "I have thrown it only because I have forbidden him to use it, but he does not stop using it. Allah's Messenger (ﷺ) said, 'Gold, silver, silk and Dibaj (a kind of silk) are for them (unbelievers) in this world and for you (Muslims) in the hereafter.'

Sahih al-Bukhari 5831 - Book 77, Hadith 48

Narrated Anas bin Malik:

The Prophet (ﷺ) said, Whoever wears silk in this world shall not wear it in the Hereafter."

Sahih al-Bukhari 5832 - Book 77, Hadith 49

Narrated Thabit:

I heard Ibn Az-Zubair delivering a sermon, saying, "Muhammad said, 'Whoever wears silk in this world, shall not wear it in the Hereafter."

Sahih al-Bukhari 5833 - Book 77, Hadith 50

Narrated Ibn Az-Zubair:

I heard `Umar saying, "The Prophet (ﷺ) said, 'Whoever wears silk in this world, shall not wear it in the Hereafter." This hadith is also narrated through 'Umar ibn al-Khattab.

Sahih al-Bukhari 5834 - Book 77, Hadith 51

Narrated 'Umar bin Al-Khattab (ra):

Allah's Messenger (ﷺ) said, "None wears silk in this world, but he who will have no share in the Hereafter."

Sahih al-Bukhari 5835 - Book 77, Hadith 52

Narrated Al-Bara:

The Prophet (ﷺ) was given a silk garment as a gift and we started touching it with our hands and admiring it. On that the Prophet (ﷺ) said, "Do you wonder at this?" We said, "Yes." He said, "The handkerchiefs of Sa`d bin Mu`adh in Paradise are better than this."

Sahih al-Bukhari 5836 - Book 77, Hadith 53

Narrated Hudhaifa:

The Prophet (ﷺ) forbade us to drink out of gold and silver vessels, or eat in it, Ann also forbade the wearing of silk and Dibaj or sitting on it.

Sahih al-Bukhari 5837 - Book 77, Hadith 54

Narrated Ibn Azib:

The Prophet (ﷺ) forbade us to use the red Mayathir and to use Al-Qassiy.

Sahih al-Bukhari 5838 - Book 77, Hadith 55

Narrated Anas:

The Prophet (ﷺ) allowed Az-Zubair and `Abdur-Rahman to wear silk because they were suffering from an itch.

Sahih al-Bukhari 5839 - Book 77, Hadith 56

Narrated `Ali bin Abi Talib:

The Prophet (ﷺ) gave me a silk suit. I went out wearing it, but seeing the signs of anger on his face, I tore it and distributed it among my wives.

Sahih al-Bukhari 5840 - Book 77, Hadith 57

Narrated `Abdullah bin `Umar:

`Umar saw a silk suit being sold, so he said, "O Allah's Messenger (ﷺ)! Why don't you buy it so that you may wear it when delegates come to you, and also on Fridays?" The Prophet (ﷺ) said, "This is worn only by him who has no share in the Hereafter." Afterwards the Prophet (ﷺ) sent to `Umar a silk suit suitable for wearing. `Umar said to the Prophet, "You have given it to me to wear, yet I have heard you saying about it what you said?" The Prophet (ﷺ) said, "I sent it to you so that you might either sell it or give it to somebody else to wear."

Sahih al-Bukhari 5841 - Book 77, Hadith 58

Narrated Anas bin Malik:

that he had seen Um Kulthum, the daughter of Allah's Messenger (ﷺ) , wearing a red silk garment.

Sahih al-Bukhari 5842 - Book 77, Hadith 59

Narrated Ibn `Abbas:

For one year I wanted to ask `Umar about the two women who helped each other against the Prophet (ﷺ) but I was afraid of him. One day he dismounted his riding animal and went among the trees of Arak to answer the call of nature, and when he returned, I asked him and he said, "(They were) `Aisha and Hafsa." Then he added, "We never used to give significance to ladies in the days of the Pre-lslamic period of ignorance, but when Islam came and Allah mentioned their rights, we used to give them their rights but did not allow them to interfere in our affairs. Once there was some dispute between me and my wife and she answered me back in a loud voice. I said to her, 'Strange! You can retort in this way?' She said, 'Yes. Do you say this to me while your daughter troubles Allah's Messenger (ﷺ)?' So I went to Hafsa and said to her, 'I warn you not to disobey Allah and His Apostle.' I first went to Hafsa and then to Um Salama and told her the same. She said to me, 'O `Umar! It surprises me that you interfere in our affairs so much that you would poke your nose even into the affairs of Allah's Messenger (ﷺ) and his wives.' So she rejected my advice. There was an Ansari man; whenever he was absent from Allah's Messenger (ﷺ) and I was present there, I used to convey to him what had happened (on that day), and when I was absent and he was present there, he used to convey to me what had happened as regards news from Allah's Messenger (ﷺ) . During that time all the rulers of the nearby lands had surrendered to Allah's Messenger (ﷺ) except the king of Ghassan in Sham, and we were afraid that he might attack us. All of a sudden the Ansari came and said, 'A great event has happened!' I asked him, 'What is it? Has the Ghassani (king) come?' He said, 'Greater than that! Allah's Messenger (ﷺ) has divorced his wives! I went to them and found all of them weeping in their dwellings, and the Prophet (ﷺ) had ascended to an upper room of his. At the door of the room there was a slave to whom I went and said, "Ask the permission for me to enter." He admitted me and I entered to see the Prophet (ﷺ) lying on a mat that had left its imprint on his side. Under his head there was a leather pillow stuffed with palm fires. Behold! There were some hides hanging there and some grass for tanning. Then I mentioned what I had said to Hafsa and Um Salama and what reply Um Salama had given me. Allah's Messenger (ﷺ) smiled and stayed there for twenty nine days and then came down." (See Hadith No. 648, Vol. 3 for details)

Sahih al-Bukhari 5843 - Book 77, Hadith 60

Narrated Um Salama:

One night the Prophet (ﷺ) woke up, saying, "None has the right to be worshipped but Allah! How many afflictions have been sent down tonight, and how many treasures have been sent down (disclosed)! Who will go and wake up (for prayers) the lady dwellers of these rooms? Many well dressed soul (people) in this world, will be naked on the Day of Resurrection."

Sahih al-Bukhari 5844 - Book 77, Hadith 61

Narrated Um Khalid bint Khalid:

Some clothes were presented to Allah's Messenger (ﷺ) as a gift and there was a black Khamisa with it. The Prophet asked (his companions), "To whom do you suggest we give this Khamisa?" The people kept quiet. Then he said, "Bring me Um Khalid," So I was brought to him and he dressed me with it with his own hands and said twice, "May you live so long that you will wear out many garments." He then started looking at the embroidery of that Khamisa and said, "O Um Khalid! This is Sana!" (Sana in Ethiopian language means beautiful.) 'Is-haq, a sub-narrator, said: A woman of my family had told me that she had seen the Khamisa worn by Um Khalid.

Sahih al-Bukhari 5845 - Book 77, Hadith 62

Narrated Anas:

The Prophet (ﷺ) forbade men to use saffron.

Sahih al-Bukhari 5846 - Book 77, Hadith 63

Narrated Ibn `Umar:

The Prophet (ﷺ) forbade Muhrims to wear clothes dyed with Wars or saffron.

Sahih al-Bukhari 5847 - Book 77, Hadith 64

Narrated Al-Bara:

The Prophet (ﷺ) was of a modest height. I saw him wearing a red suit, and I did not see anything better than him.

Sahih al-Bukhari 5848 - Book 77, Hadith 65

Narrated Al-Bara:

The Prophet (ﷺ) ordered us to observe seven things: To visit the sick; follow funeral processions; say 'May Allah bestow His Mercy on you', to the sneezer if he says, 'Praise be to Allah!; He forbade us to wear silk, Dibaj, Qassiy and Istibarq (various kinds of silken clothes); or to use red Mayathir (silkcushions). (See Hadith No. 253 A, Vol. 8).

Sahih al-Bukhari 5849 - Book 77, Hadith 66

Narrated Sa`id Abu Maslama:

I asked Anas (bin Malik), "Did the Prophet (ﷺ) use to offer the prayers with his shoes on?" He said, "Yes."

Sahih al-Bukhari 5850 - Book 77, Hadith 67

Narrated Sa`id Al-Maqburi:

'Ubai bin Juraij said to `Abdullah Ben `Umar, "I see you doing four things which are not done by your friends." Ibn `Umar said, "What are they, O Ibn Juraij?" He said, "I see that you do not touch except the two Yemenite corners of the Ka`ba (while performing the Tawaf): and I see you wearing the Sabtiyya shoes; and I see you dyeing (your hair) with Sufra; and I see that when you are in Mecca, the people assume the state of Ihram on seeing the crescent (on the first day of Dhul-Hijja) while you do not assume the state of Ihram till the Day of Tarwiya (8th Dhul Hijja)." `Abdullah bin `Umar said to him, "As for the corners of the Ka`ba, I have not seen Allah's Messenger (ﷺ) touching except the two Yemenite corners, As for the Sabtiyya shoes, I saw Allah's Messenger (ﷺ) wearing leather shoes that had no hair, and he used to perform the ablution while wearing them. Therefore, I like to wear such shoes. As regards dyeing with Sufra, I saw Allah's Messenger (ﷺ) dyeing his hair with it, so I like to dye (my hair) with it. As regards the crescent (of Dhul-Hijja), I have not seen Allah's Messenger (ﷺ) assuming the state of Ihram till his she-camel set out (on the 8th of Dhul-Hijja).

Sahih al-Bukhari 5851 - Book 77, Hadith 68

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) forbade that a Muhrim should wear clothes dyed with Saffron or Wars, and said, "Whoever has no shoes can put on Khuffs (socks made from thick fabric or leather) after cutting it below the ankles."

Sahih al-Bukhari 5852 - Book 77, Hadith 69

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "Whoever has no Izar (waist sheet), can wear trousers; and whoever has no sandals, can wear Khuffs (socks made from thick fabric or leather, but cut them short below the ankles)."

Sahih al-Bukhari 5853 - Book 77, Hadith 70

Narrated `Aisha:

The Prophet (ﷺ) used to like starting from the right in performing ablution, combing his hair and putting on his shoes.

Sahih al-Bukhari 5854 - Book 77, Hadith 71

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If you want to put on your shoes, put on the right shoe first; and if you want to take them off, take the left one first. Let the right shoe be the first to be put on and the last to be taken off."

Sahih al-Bukhari 5855 - Book 77, Hadith 72

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "None of you should walk, wearing one shoe only; he should either put on both shoes or put on no shoes whatsoever."

Sahih al-Bukhari 5856 - Book 77, Hadith 73

Narrated Anas:

The sandal of the Prophet (ﷺ) had two straps.

Sahih al-Bukhari 5857 - Book 77, Hadith 74

Narrated Isaa bin Tahman:

Anas bin Malik brought out for us, two sandals having two straps. Thabit Al-Banani said, "These were the sandals of the Prophet (ﷺ) ."

Sahih al-Bukhari 5858 - Book 77, Hadith 75

Narrated Abu Juhaifa:

I came to the Prophet (ﷺ) while he was inside a red leather tent, and I saw Bilal taking the remaining water of the ablution of the Prophet, and the people were taking of that water and rubbing it on their faces; and whoever could not get anything of it, would share the moisture of the hand of his companion (and then rub it on his face).

Sahih al-Bukhari 5859 - Book 77, Hadith 76

Narrated Anas bin Malik:

The Prophet (ﷺ) called for the Ansar and gathered them in a leather tent.

Sahih al-Bukhari 5860 - Book 77, Hadith 77

Narrated `Aisha:

The Prophet (ﷺ) used to construct a loom with a Hasir at night m order to pray therein, and during the day he used to spread it out and sit on it. The people started coming to the Prophet (ﷺ) at night to offer the prayer behind him When their number increased, the Prophet (ﷺ) faced them and said. O people! Do only those good deeds which you can do, for Allah does not get tired (of giving reward) till you get tired, and the best deeds to Allah are the incessant ones though they were few.

Sahih al-Bukhari 5861 - Book 77, Hadith 78

Narrated Al-Miswar bin Makhrama:

My father, Makhrama said to me, "I have come to know that some cloaks have come to the Prophet (ﷺ) and he is distributing them. So O my son! take me to him." We went to the Prophet (ﷺ) and found him in the house. My father said to me, "O my son! Call the Prophet (ﷺ) for me." I found it hard to do so, so I said surprisingly, "Shall I call Allah's Messenger (ﷺ) for you ?" My father said, "O mu son! He is not a tyrant." So I called him and he came out wearing a Dibaj cloak having gold buttons, and said: "O Makhrama, I kept this for you." The Prophet (ﷺ) then gave it to him.

Sahih al-Bukhari 5862 - Book 77, Hadith 79

Narrated Al-Bara' bin `Azib:

The Prophet (ﷺ) forbade us to use seven things: He forbade using gold rings, silk, Istabraq, Dibaj, red Mayathir, Al-Qassiy, and silver utensils. He ordered us to do seven other things. To pay a visit to the sick; to follow funeral processions; to say, "May Allah be merciful to you" to a sneezer if he says "Praise be to Allah"; to return greetings, to accept invitations; to help others to fulfil their oaths and to help the oppressed ones.

Sahih al-Bukhari 5863 - Book 77, Hadith 80

Narrated Abu Huraira:

The Prophet (ﷺ) forbade the wearing of a gold ring.

Sahih al-Bukhari 5864 - Book 77, Hadith 81

Narrated `Abdullah:

Allah's Messenger (ﷺ) wore a gold or silver .. ring and placed its stone towards the palm of his hand. The people also started wearing gold rings like it, but when the Prophet (ﷺ) saw them wearing such rings, he threw away that golden ring and then wore a silver ring.

Sahih al-Bukhari 5865 - Book 77, Hadith 82

Narrated Ibn. `Umar:

Allah's Messenger (ﷺ) wore a gold ring or a silver ring and placed its stone towards the palm of his hand and had the name 'Muhammad, the Messenger of Allah' engraved on it. The people also started wearing gold rings like it, but when the Prophet (ﷺ) saw them wearing such rings, he threw away his own ring and said. "I will never wear it," and then wore a silver ring, whereupon the people too started wearing silver rings. Ibn `Umar added: After the Prophet (ﷺ) Abu Bakr wore the ring, and then `Umar and then `Uthman wore it till it fell in the Aris well from `Uthman.

Sahih al-Bukhari 5866 - Book 77, Hadith 83

Narrated Abdullah bin `Umar:

Allah's Messenger (ﷺ) wore a gold ring, then he threw it and said, "I will never wear it." The people also threw their (gold) rings.

Sahih al-Bukhari 5867 - Book 77, Hadith 84

Narrated Anas bin Malik:

that he saw a silver ring on the hand of Allah's Messenger (ﷺ) for one day only. Then the people had silver rings made for themselves and wore it. On that, Allah's Messenger (ﷺ) threw away their rings as well. (For the details of this Hadith, see Fath-ul-Bari, Vol. 12, page 438).

Sahih al-Bukhari 5868 - Book 77, Hadith 85

Narrated Humaid:

Anas was asked, "Did the Prophet (ﷺ) wear a ring?" Anas said, "Once he delayed the: `Isha' prayer till midnight. Then he came, facing us ..... as if l am now Looking at the glitter of his ring ..... and said, "The people have offered their prayers and slept but you have been in prayer as you have been waiting for it."

Sahih al-Bukhari 5869 - Book 77, Hadith 86

Narrated Anas:

The ring of the Prophet (ﷺ) was of silver, and its stone was of silver too.

Sahih al-Bukhari 5870 - Book 77, Hadith 87

Narrated Sahl:

A woman came to the Prophet (ﷺ) and said, "I have come to present myself to you (for marriage)." She kept standing for a long period during which period the Prophet (ﷺ) looked at her carefully. When she stayed for a Long period, a man said to the Prophet (ﷺ) "If you are not in need of her, then marry her to me." The Prophet (ﷺ) said, "Have you got anything to give her (as Mahr)?" The man said, "No." The Prophet said, "Go (to your house) and search for something." The man went and came back to say, "By Allah, I could not find anything." The Prophet (ﷺ) said, "Go again and search for something, even if it be an iron ring." He went again and came back saying, "No, by Allah, I could not get even an iron ring." The man had only an Izar and had no Rida' (upper garment). He said, "I will give her my Izar as Mahr." On that the Prophet (ﷺ) said, "Your Izar? If she wears it, nothing of it will remain on you, and if you wear it nothing of it will be on her" The man went aside and sat down When the Prophet (ﷺ) saw him leaving (after a while), he called back and asked. "How much Qur'an do you know (by heart)? He said, 'I know such and such Suras," naming some Suras. The Prophet (ﷺ) said, "I marry her to you for the amount of Qur'an you know (by heart).

Sahih al-Bukhari 5871 - Book 77, Hadith 88

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) wanted to write a letter to a group of people or some non-Arabs. It was said to him, "They do not accept any letter unless it is stamped." So the Prophet (ﷺ) had a silver ring made for himself, and on it was engraved: 'Muhammad, the Messenger of Allah'. .. as if I am now looking at the glitter of the ring on the finger (or in the palm) of the Prophet (ﷺ) .

Sahih al-Bukhari 5872 - Book 77, Hadith 89

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) had a silver ring made for himself and it was worn by him on his hand. Afterwards it was worn by Abu Bakr, and then by `Umar, and then by `Uthman till it fell in the Aris well. (On that ring) was engraved: 'Muhammad, the Messenger of Allah."

Sahih al-Bukhari 5873 - Book 77, Hadith 90

Narrated Anas:

The Prophet (ﷺ) got a ring made for himself and said, "I have got a ring made (for myself) and engraved a certain engraving on it so none of you should get such an engraving on his ring." I saw the glitter of the ring on his little finger.

Sahih al-Bukhari 5874 - Book 77, Hadith 91

Narrated Anas bin Malik:

When the Prophet (ﷺ) intended to write to the Byzantines, it was said to him, "Those people do not read your letter unless it is stamped." So the Prophet (ﷺ) took a silver ring and got 'Muhammad, the Apostle of Allah' engraved on it .... as if I am now looking at its glitter in his hand.

Sahih al-Bukhari 5875 - Book 77, Hadith 92

Narrated `Abdullah:

The Prophet (ﷺ) had a golden ring made for himself, and when he wore it. he used to turn its stone toward the palm of his! hand. So the people too had gold made for themselves. The Prophet (ﷺ) then ascended the pulpit, and after glorifying and praising Allah, he said, "I had it made for me, but now I will never wear it again." He threw it away, and then the people threw away their rings too. (Juwairiya, a subnarrator, said: I think Anas said that the Prophet (ﷺ) was wearing the ring in his right hand.)

Sahih al-Bukhari 5876 - Book 77, Hadith 93

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) took a silver ring and had 'Muhammad, the Apostle' of Allah' engraved on it. The Prophet then said (to us), 'I have a silver ring with 'Muhammad, the Messenger of Allah engraved on it, so none of you should have the same engraving on his ring."

Sahih al-Bukhari 5877 - Book 77, Hadith 94

Narrated Anas:

that when Abu Bakr became the Caliph, he wrote a letter to him (and stamped it with the Prophet's ring) and the engraving of the ring was in three lines: Muhammad in one line, 'Apostle' in another line, and 'Allah' in a third line.

Sahih al-Bukhari 5878 - Book 77, Hadith 95

Anas added:

The ring of the Prophet (ﷺ) was in his hand, and after him, in Abu Bakr's hand, and then in `Umar's hand after Abu Bakr. When `Uthman was the Caliph, once he was sitting at the well of Aris. He removed the ring from his hand and while he was trifling with it, dropped into the well. We kept on going to the well with `Uthman for three days looking for the ring, and finally the well was drained, but the ring was not found.

Sahih al-Bukhari 5879 - Book 77, Hadith 96

Narrated Ibn `Abbas:

I offered the `Id prayer with the Prophet (ﷺ) and he offered prayer before the Khutba (sermon). ibn `Abbas added: After the prayer the Prophet (ﷺ) came towards (the rows of) the women and ordered them to give alms, and the women started putting their big and small rings in the garment of Bilal.

Sahih al-Bukhari 5880 - Book 77, Hadith 97

Narrated ibn `Abbas:

The Prophet (ﷺ) came out on the day of `Id and offered a two-rak`at prayer, and he did not pray any rak`a before it, nor after it. Then he went towards the women and ordered them to give alms. The women started donating their earring and necklaces.

Sahih al-Bukhari 5881 - Book 77, Hadith 98

Narrated `Aisha:

A necklace belonging to Asma' was lost, and the Prophet (ﷺ) sent men in its search. The time for the prayer became due and they were without ablution and they could not find water; therefore they prayed without ablution, They mentioned that to the Prophet (ﷺ) . Then Allah revealed the Verse of Tayammum. (`Aisha added: that she had borrowed (the necklace) from Asma').

Sahih al-Bukhari 5882 - Book 77, Hadith 99

Narrated Ibn `Abbas:

"The Prophet (ﷺ) offered a two-rak`at prayer on `Id day and he did not offer any (Nawafil prayer) before or after it. He then went towards the women, and Bilal was accompanying him, and ordered them to give alms. And so the women started giving their earrings (etc .).

Sahih al-Bukhari 5883 - Book 77, Hadith 100

Narrated Abu Huraira:

I was with Allah's Messenger (ﷺ) in one of the Markets of Medina. He left (the market) and so did I. Then he asked thrice, "Where is the small (child)?" Then he said, "Call Al-Hasan bin `Ali." So Al-Hasan bin `Ali got up and started walking with a necklace (of beads) around his neck. The Prophet (ﷺ) stretched his hand out like this, and Al-Hasan did the same. The Prophet (ﷺ) embraced him and said, "0 Allah! l love him, so please love him and love those who love him." Since Allah's Messenger (ﷺ) said that. nothing has been dearer to me than Al-Hasan.

Sahih al-Bukhari 5884 - Book 77, Hadith 101

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) cursed those men who are in the similitude (assume the manners) of women and those women who are in the similitude (assume the manners) of men.

Sahih al-Bukhari 5885 - Book 77, Hadith 102

Narrated Ibn `Abbas:

The Prophet (ﷺ) cursed effeminate men (those men who are in the similitude (assume the manners of women) and those women who assume the manners of men, and he said, "Turn them out of your houses ." The Prophet (ﷺ) turned out such-and-such man, and `Umar turned out such-and-such woman.

Sahih al-Bukhari 5886 - Book 77, Hadith 103

Narrated Um Salama:

that once the Prophet (ﷺ) was in her house, and an effeminate man was there too. The effeminate man said to `Abdullah, (Um Salama's brother) "0 `Abdullah! If Ta'if should be conquered tomorrow, I recommend you the daughter of Ghailan, for she is so fat that she has four curves in the front (of her belly) and eight at the back." So the Prophet (ﷺ) said (to his wives) "These effeminate (men) should not enter upon you (your houses).

Sahih al-Bukhari 5887 - Book 77, Hadith 104

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "To get the moustaches cut 'short is characteristic of the Fitra."

Sahih al-Bukhari 5888 - Book 77, Hadith 105

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Five practices are characteristics of the Fitra: circumcision, shaving the pubic region, clipping the nails and cutting the moustaches short."

Sahih al-Bukhari 5889 - Book 77, Hadith 106

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "To shave the pubic hair. to clip the nails and to cut the moustaches short, are characteristics of the Fitra."

Sahih al-Bukhari 5890 - Book 77, Hadith 107

Narrated Abu Huraira:

I heard the Prophet (ﷺ) saying. "Five practices are characteristics of the Fitra: circumcision, shaving the pubic hair, cutting the moustaches short, clipping the nails, and depilating the hair of the armpits."

Sahih al-Bukhari 5891 - Book 77, Hadith 108

Narrated Nafi`:

Ibn `Umar said, The Prophet (ﷺ) said, 'Do the opposite of what the pagans do. Keep the beards and cut the moustaches short.' Whenever Ibn `Umar performed the Hajj or `Umra, he used to hold his beard with his hand and cut whatever moustaches. Ibn `Umar used to cut his moustache so short that the whiteness of his skin (above the upper lip) was visible, and he used to cut (the hair) between his moustaches and his beard.

Sahih al-Bukhari 5892 - Book 77, Hadith 109

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "Cut the moustaches short and leave the beard (as it is).

Sahih al-Bukhari 5893 - Book 77, Hadith 110

Narrated Muhammad bin Seereen:

I asked Anas, "Did the Prophet (ﷺ) dye his hair?" Anas replied, "The Prophet (ﷺ) did not have except a few grey hairs."

Sahih al-Bukhari 5894 - Book 77, Hadith 111

Narrated Thabit:

Anas was asked whether the Prophet (ﷺ) used a a hair dye or not. He replied, "The Prophet (ﷺ) did not have enough grey hair to dye, (such that) if I wanted to count the fading hairs in his beard (I could have)."

Sahih al-Bukhari 5895 - Book 77, Hadith 112

Narrated IsraiI:

`Uthman bin `Abdullah bin Mauhab said, "My people sent me with a bowl of water to Um Salama." Isra'il approximated three fingers ('indicating the small size of the container in which there was some hair of the Prophet. `Uthman added, "If any person suffered from evil eye or some other disease, he would send a vessel (containing water) to Um Salama. I looked into the container (that held the hair of the Prophet) and saw a few red hairs in it,"

Sahih al-Bukhari 5896 - Book 77, Hadith 113

Narrated `Uthman bin `Abdullah bin Mauhab:

I went to Um Salama and she brought out for us some of the dyed hair of the Prophet.

Sahih al-Bukhari 5897 - Book 77, Hadith 114

Ibn Mauhab also said that Um Salama had shown him the red hair of the Prophet.

Sahih al-Bukhari 5898 - Book 77, Hadith 115

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Jews and Christians do not dye their hair so you should do the opposite of what they do.

Sahih al-Bukhari 5899 - Book 77, Hadith 116

Narrated Anas bin Malik:

The Prophet (ﷺ) was neither conspicuously tall, nor short; neither, very white, nor tawny. His hair was neither much curled, nor very straight. Allah sent him (as an Apostle) at the age of forty (and after that) he stayed for ten years in Mecca, and for ten more years in Medina. Allah took him unto Him at the age of sixty, and he scarcely had ten white hairs on his head and in his beard.

Sahih al-Bukhari 5900 - Book 77, Hadith 117

Narrated Al-Bara':

I did not see anybody in a red cloak looking more handsome than the Prophet. Narrated Malik: The hair of the Prophet (ﷺ) used to hang near his shoulders. Abu Ishaq said, "I heard him relate it more than once. He always laughed when he related it." Narrated Shu`ba: The hair of the Prophet (ﷺ) used to hang down to the earlobes.

Sahih al-Bukhari 5901 - Book 77, Hadith 118

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "Today I saw myself in a dream near the Ka`ba. I saw a whitish brown man, the handsomest of all brown men you might ever see. He had the most beautiful Limma (hair hanging down to the earlobes) you might ever see. He had combed it and it was dripping water; and he was performing the Tawaf around the Ka`ba leaning on two men or on the shoulders of two men. l asked, "Who is this?" It was said. "Messiah, the son of Mary." Suddenly I saw a curly-haired man, blind in the right eye which looked like a protruding out grape. I asked, "Who is this?" It was said, "He is Masiah Ad-Dajjal."

Sahih al-Bukhari 5902 - Book 77, Hadith 119

Narrated Anas :

The hair of the Prophet (ﷺ) used to hang down up to his shoulders.

Sahih al-Bukhari 5903 - Book 77, Hadith 120

Narrated Anas:

The head-hair of the Prophet (ﷺ) used to hang down to his shoulders.

Sahih al-Bukhari 5904 - Book 77, Hadith 121

Narrated Qatada:

l asked Anas bin Malik about the hair of Allah's Messenger (ﷺ). He said, "The hair of Allah's Messenger (ﷺ) was neither much straight, nor much curly, and it used to hang down till between his shoulders and his earlobes.

Sahih al-Bukhari 5905 - Book 77, Hadith 122

Narrated Anas:

The Prophet (ﷺ) had big hands, and I have never seen anybody like him after him. The hair of the Prophet was wavy, neither curly nor straight.

Sahih al-Bukhari 5906 - Book 77, Hadith 123

Narrated Anas:

The Prophet (ﷺ) had big hands and feet, and I have not seen anybody like him, neither before nor after him, and his palms were soft.

Sahih al-Bukhari 5907 - Book 77, Hadith 124

Narrated Abu Huraira:

The Prophet (ﷺ) had big feet and a good-looking face and l have not seen anybody like him after him.

Sahih al-Bukhari 5908, 5909 - Book 77, Hadith 125

Narrated Anas:

The Prophet (ﷺ) had big feet and hands.

Sahih al-Bukhari 5910 - Book 77, Hadith 126

Narrated Anas or Jabir bin `Abdullah:

The Prophet (ﷺ) had big hands and feet and I have not seen anybody like him after him.

Sahih al-Bukhari 5911, 5912 - Book 77, Hadith 127

Narrated Mujahid:

We were with Ibn `Abbas and the people mentioned Ad-Dajjal. Someone said, "The word 'Kafir' (unbeliever) is written in between his (Ad-Dajjal's) eyes." Ibn `Abbas said, "I have not heard the Prophet saying this, but he said, 'As regards Abraham, he looks like your companion (i.e. the Prophet, Muhammad), and as regards Moses, he is a brown curly haired man riding a camel and reigned with a strong jute rope, as if I am now looking at him getting down in the valley and saying, "Labbaik".'"

Sahih al-Bukhari 5913 - Book 77, Hadith 128

Narrated `Abdullah bin `Umar:

I heard `Umar saying, "Whoever braids his hair should shave it (on finishing lhram). You'd better not do, something like Talbid." Ibn `Umar used to say: "I saw Allah's Messenger (ﷺ) with his hair stuck together with gum."

Sahih al-Bukhari 5914 - Book 77, Hadith 129

Narrated Ibn `Umar:

I heard Allah's Messenger (ﷺ), while he was in the state of lhram and his hair was stuck together with gum, saying, "Labbaik, Allahumma Labbaik, Labbaik La Sharika laka Labbaik. Inn-al-Hamda Wan-Ni'mata Laka wal-Mulk, La Sharika Lak." He did not add anything to those words.

Sahih al-Bukhari 5915 - Book 77, Hadith 130

Narrated Hafsa:

(the wife of the Prophet) I said, "O Allah's Messenger (ﷺ)! Why have the people finished their Ihram after performing the `Umra while you have not finished your lhram after your `Umra?" He said, "I have done Talbid (of my hair) and have decorated my Hadis with garlands, so I shall not finish my lhram till l have slaughtered my Hadi (animal for sacrifice).

Sahih al-Bukhari 5916 - Book 77, Hadith 131

Narrated Ibn `Abbas:

The Prophet (ﷺ) used to copy the people of the Scriptures in matters in which there was no order from Allah. The people of the Scripture used to let their hair hang down while the pagans used to part their hair. So the Prophet (ﷺ) let his hair hang down first, but later on he parted it.

Sahih al-Bukhari 5917 - Book 77, Hadith 132

Narrated `Aisha:

As if I am now looking at the shine of the hair parting of the Prophet (ﷺ) while he was in the state of lhram.

Sahih al-Bukhari 5918 - Book 77, Hadith 133

Narrated Ibn `Abbas:

Once I stayed overnight in the house of my aunt Maimuna bint Al-Harith and Allah's Messenger (ﷺ) was with her as it was her turn. Allah's Messenger (ﷺ) got up to offer the night prayer. I stood on his left but he took hold of my two locks of hair and made me stand on his right. Narrated Abu Bishr: (the above Hadith) but he quoted: Ibn `Abbas said, (took hold of) my two braids on my head."

Sahih al-Bukhari 5919 - Book 77, Hadith 134

Narrated Ubaidullah bin Hafs:

that `Umar bin Nafi` told him that Nafi`, Maula `Abdullah had heard `Umar saying, "I heard Allah's Apostle forbidding Al-Qaza'." 'Ubaidullah added: I said, "What is Al-Qaza'?" 'Ubaidullah pointed (towards his head) to show us and added, "Nafi` said, 'It is when a boy has his head shaved leaving a tuft of hair here and a tuft of hair there." Ubaidullah pointed towards his forehead and the sides of his head. 'Ubaidullah was asked, "Does this apply to both girls and boys?" He said, "I don't know, but Nafi` said, 'The boy.'" 'Ubaidullah added, "I asked Nafi` again, and he said, 'As for leaving hair on the temples and the back part of the boy's head, there is no harm, but Al-Qaza' is to leave a tuft of hair on his forehead unshaved while there is no hair on the rest of his head, and also to leave hair on either side of his head.'"

Sahih al-Bukhari 5920 - Book 77, Hadith 135

Narrated (Abdullah) bin `Umar:

Allah's Messenger (ﷺ) forbade Al-Qaza' (leaving a tuft of hair here and there after shaving one's head.)

Sahih al-Bukhari 5921 - Book 77, Hadith 136

Narrated `Aisha:

I applied perfume to the Prophet (ﷺ) with my own hands when he wanted to assume the state of Ihram, and I also perfumed him at Mina before he departed from there (to perform Tawaf-al-Ifada).

Sahih al-Bukhari 5922 - Book 77, Hadith 137

Narrated `Aisha:

I used to perfume Allah's Messenger (ﷺ) with the best scent available till I saw the shine of the scent on his head and shine beard.

Sahih al-Bukhari 5923 - Book 77, Hadith 138

Narrated Sa`d:

A man peeped into the house of the Prophet (ﷺ) through a hole while the Prophet (ﷺ) was scratching his head with a Midrai (a certain kind of comb). On that the Prophet (ﷺ) said (to him), "If I had known you had been looking, then I would have pierced your eye with that instrument, because the asking of permission has been ordained so that one would not see things unlawfully."

Sahih al-Bukhari 5924 - Book 77, Hadith 139

Narrated `Aisha:

I used to comb the hair of Allah's Messenger (ﷺ) during my periods. This hadith also reaches us through another chain

Sahih al-Bukhari 5925 - Book 77, Hadith 140

'Narrated `Aisha:

The Prophet (ﷺ) used to like to start from the right side as far as possible in combing and in performing ablution.

Sahih al-Bukhari 5926 - Book 77, Hadith 141

Narrated Abu Huraira:

The Prophet (ﷺ) said, "(Allah said), 'Every good deed of Adam's son is for him except fasting; it is for Me. and I shall reward (the fasting person) for it.' Verily, the smell of the mouth of a fasting person is better to Allah than the smell of musk."

Sahih al-Bukhari 5927 - Book 77, Hadith 142

Narrated `Aisha:

used to perfume the Prophet (ﷺ) before his assuming the state of with the best scent available.

Sahih al-Bukhari 5928 - Book 77, Hadith 143

Narrated Thumama bin `Abdullah;:

Anas never used to refuse (a gift of) scent and used to say that the Prophet (ﷺ) never used to refuse (a gift of) scent.

Sahih al-Bukhari 5929 - Book 77, Hadith 144

Narrated `Aisha:

During Hajjat-al-Wada`, I perfumed Allah's Messenger (ﷺ) with Dharira with my own hands, both on his assuming Ihram and on finishing it.

Sahih al-Bukhari 5930 - Book 77, Hadith 145

Narrated `Abdullah:

Allah has cursed those women who practise tattooing and those who get themselves tattooed, and those who remove their face hairs, and those who create a space between their teeth artificially to look beautiful, and such women as change the features created by Allah. Why then should I not curse those whom the Prophet (ﷺ) has cursed? And that is in Allah's Book. i.e. His Saying: 'And what the Apostle gives you take it and what he forbids you abstain (from it).' (59.7)

Sahih al-Bukhari 5931 - Book 77, Hadith 146

Narrated Humaid bin `Abdur-Rahman bin `Auf:

that in the year he performed Hajj. he heard Mu'awiya bin Abi Sufyan, who was on the pulpit and was taking a tuft of hair from one of his guards, saying, "Where are your religious learned men? I heard Allah's Messenger (ﷺ) forbidding this (false hair) and saying, 'The children of Israel were destroyed when their women started using this.'"

Sahih al-Bukhari 5932 - Book 77, Hadith 147

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah has cursed the lady who artificially lengthens (her or someone else's) hair and the one who gets her hair lengthened and the One who tattoos (herself or someone else) and the one who gets herself tattooed"

Sahih al-Bukhari 5933 - Book 77, Hadith 148

Narrated `Aisha:

An Ansari girl was married and she became sick and all her hair fell out intending to provide her with false hair. They asked the Prophet (ﷺ) who said, "Allah has cursed the lady who artificially lengthens (her or someone else's) hair and also the one who gets her hair lengthened."

Sahih al-Bukhari 5934 - Book 77, Hadith 149

Narrated Asma:

(the daughter of Abu' Bakr) A woman came to Allah's Messenger (ﷺ) and said, "I married my daughter to someone, but she became sick and all her hair fell out, and (because of that) her husband does not like her. May I let her use false hair?" On that the Prophet (ﷺ) cursed such a lady as artificially lengthening (her or someone else's) hair or got her hair lengthened artificially.

Sahih al-Bukhari 5935 - Book 77, Hadith 150

Narrated Asma':

(the daughter of Abu Bakr) Allah's Messenger (ﷺ) has cursed such a lady as artificially lengthening (her or someone else's) hair or gets her hair lengthened.

Sahih al-Bukhari 5936 - Book 77, Hadith 151

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "Allah has cursed such a lady as lengthens (her or someone else's) hair artificially or gets it lengthened, and also a lady who tattoos (herself or someone else) or gets herself tattooed.

Sahih al-Bukhari 5937 - Book 77, Hadith 152

Narrated Sa`id bin Al-Musaiyab:

Mu'awiya came to Medina for the last time and delivered a sermon. He took out a tuft of hair and said, "I thought that none used to do this (i.e. use false hair) except Jews. The Prophet (ﷺ) labelled such practice, (i.e. the use of false hair), as cheating.

Sahih al-Bukhari 5938 - Book 77, Hadith 153

Narrated 'Alqama:

`Abdullah cursed those women who practiced tattooing and those who removed hair from their faces and those who created spaces between their teeth artificially to look beautiful, such ladies as changed what Allah has created. Um Ya'qub said, "What is that?" `Abdullah said, "Why should I not curse those who were cursed by Allah's Messenger (ﷺ) and are referred to in Allah's Book?" She said to him "By Allah, I have read the whole Qur'an but I have not found such a thing. `Abdullah said, "By Allah, if you had read it (carefully) you would have found it. (Allah says:) 'And what the Apostle gives you take it and what he forbids you abstain (from it).' (59.7)

Sahih al-Bukhari 5939 - Book 77, Hadith 154

Narrated Ibn `Umar:

The Prophet (ﷺ) has cursed the lady who lengthens her hair artificially and the one who gets her hair lengthened, and also the lady who tattoos (herself or others) and the one who gets herself tattooed.

Sahih al-Bukhari 5940 - Book 77, Hadith 155

Narrated Asma':

A woman asked the Prophet (ﷺ) saying, "0 Allah's Messenger (ﷺ)! My daughter got measles and her hair fell out. Now that I got her married, may I let her use false hair?" He said (to her), "Allah has cursed the lady who lengthens hair artificially and the one who gets her hair lengthened artificially."

Sahih al-Bukhari 5941 - Book 77, Hadith 156

Narrated Ibn `Umar:

I heard the Prophet (ﷺ) saying, (or the Prophet (ﷺ) said), "Allah has cursed the lady who practices tattooing and that who gets it done for herself, and also the lady who lengthens hair artificially and that who gets her hair lengthened artificially." The Prophet (ﷺ) has cursed such ladies.

Sahih al-Bukhari 5942 - Book 77, Hadith 157

Narrated Ibn Mas`ud:

Allah has cursed those women who practise tattooing or get it done for themselves, and those who remove hair from their faces, and those who create spaces between their teeth artificially to look beautiful, such ladies as change the features created by Allah. Why then shall I not curse those whom Allah's Messenger (ﷺ) has cursed and who are cursed in Allah's Book too?

Sahih al-Bukhari 5943 - Book 77, Hadith 158

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The evil eye is a fact," and he forbade tattooing.

Sahih al-Bukhari 5944 - Book 77, Hadith 159

Narrated `Abdullah:

(As above 827).

Sahih al-Bukhari 5944b - Book 77, Hadith 160

Narrated Abu Juhaifa:

The Prophet (ﷺ) forbade the use of the price of blood and the price of a dog, the one who takes (eats) usury the one who gives usury, the woman who practises tattooing and the woman who gets herself tattooed.

Sahih al-Bukhari 5945 - Book 77, Hadith 161

Narrated Abu Huraira:

A woman who used to practise tattooing was brought to `Umar. `Umar got up and said, "I beseech you by Allah, which of you heard the Prophet (ﷺ) saying something about tattooing?" l got up and said, "0 chief of the Believers! l heard something." He said, "What did you hear?" I said, "I heard the Prophet (addressing the ladies), saying, 'Do not practise tattooing and do not get yourselves tattooed.'"

Sahih al-Bukhari 5946 - Book 77, Hadith 162

Narrated Ibn `Umar:

The Prophet (ﷺ) has cursed the lady who lengthens hair artificially and that who gets her hair lengthened in such away, and the lady who practises tattooing and that who gets it done for herself.

Sahih al-Bukhari 5947 - Book 77, Hadith 163

Narrated `Abdullah:

Allah has cursed those women who practise tattooing and those who get it done for themselves, and those who remove hair from their faces, and those who artificially create spaces between their teeth to look beautiful, such women as alter the features created by Allah. Why should I not then curse those whom Allah's Messenger (ﷺ) has cursed and that is in Allah's Book?

Sahih al-Bukhari 5948 - Book 77, Hadith 164

Narrated Abu Talha:

The Prophet (ﷺ) said, "Angels do not enter a house in which there is a dog or there are pictures."

Sahih al-Bukhari 5949 - Book 77, Hadith 165

Narrated Muslim:

We were with Masruq at the house of Yasar bin Numair. Masruq saw pictures on his terrace and said, "I heard `Abdullah saying that he heard the Prophet (ﷺ) saying, "The people who will receive the severest punishment from Allah will be the picture makers.'"

Sahih al-Bukhari 5950 - Book 77, Hadith 166

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "Those who make these pictures will be punished on the Day of Resurrection, and it will be said to them. 'Make alive what you have created.'"

Sahih al-Bukhari 5951 - Book 77, Hadith 167

Narrated `Aisha:

I never used to leave in the Prophet (ﷺ) house anything carrying images or crosses but he obliterated it.

Sahih al-Bukhari 5952 - Book 77, Hadith 168

Narrated Abu Zur'a:

l entered a house in Medina with Abu Huraira, and he saw a man making pictures at the top of the house. Abu Huraira said, "I heard Allah's Messenger (ﷺ) saying that Allah said, 'Who would be more unjust than the one who tries to create the like of My creatures? Let them create a grain: let them create a gnat.' "Abu Huraira then asked for a water container and washed his arms up to his armpits. I said, "0 Abu i Huraira! Is this something you have heard I from Allah's Messenger (ﷺ)?" He said, "The limit for ablution is up to the place where the ornaments will reach on the Day of Resurrection.'

Sahih al-Bukhari 5953 - Book 77, Hadith 169

Narrated `Aisha:

Allah's Messenger (ﷺ) returned from a journey when I had placed a curtain of mine having pictures over (the door of) a chamber of mine. When Allah's Messenger (ﷺ) saw it, he tore it and said, "The people who will receive the severest punishment on the Day of Resurrection will be those who try to make the like of Allah's creations." So we turned it (i.e., the curtain) into one or two cushions.

Sahih al-Bukhari 5954 - Book 77, Hadith 170

Narrated Aisha:

The Prophet (ﷺ) returned from a journey when I had hung a thick curtain having pictures (in front of a door). He ordered me to remove it and I removed it.

Sahih al-Bukhari 5955 - Book 77, Hadith 171

Aisha added:

The Prophet (ﷺ) and I used to take a bath from one container (of water).

Sahih al-Bukhari 5956 - Book 77, Hadith 172

Narrated `Aisha:

I purchased a cushion with pictures on it. The Prophet (came and) stood at the door but did not enter. I said (to him), "I repent to Allah for what (the guilt) I have done." He said, "What is this cushion?" I said, "It is for you to sit on and recline on." He said, "The makers of these pictures will be punished on the Day of Resurrection and it will be said to them, 'Make alive what you have created.' Moreover, the angels do not enter a house where there are pictures.'"

Sahih al-Bukhari 5957 - Book 77, Hadith 173

Narrated Abu Talha:

Allah's Messenger (ﷺ) said, "Angels (of mercy) do not enter a house where there are pictures.'" The subnarrator Busr added: "Then Zaid fell ill and we paid him a visit. Behold! There was, hanging at his door, a curtain decorated with a picture. I said to 'Ubaidullah Al-Khaulani, the step son of Maimuna, the wife of the Prophet (ﷺ) , "Didn't Zaid tell us about the picture the day before yesterday?" 'Ubaidullah said, "Didn't you hear him saying: 'except a design in a garment'?"

Sahih al-Bukhari 5958 - Book 77, Hadith 174

Narrated Anas:

Aisha had a thick curtain (having pictures on it) and she screened the side of her i house with it. The Prophet (ﷺ) said to her, "Remove it from my sight, for its pictures are still coming to my mind in my prayers."

Sahih al-Bukhari 5959 - Book 77, Hadith 175

Narrated Salim's father:

Once Gabriel promised to visit the Prophet (ﷺ) but he delayed and the Prophet (ﷺ) got worried about that. At last he came out and found Gabriel and complained to him of his grief (for his delay). Gabriel said to him, "We do not enter a place in which there is a picture or a dog."

Sahih al-Bukhari 5960 - Book 77, Hadith 176

Narrated `Aisha:

(the wife of the Prophet) I bought a cushion having pictures on it. When Allah's Messenger (ﷺ) saw it, he stopped at the gate and did not enter. I noticed the signs of hatred (for that) on his face! I said, "O Allah's Messenger (ﷺ)! I turn to Allah and His Apostle in repentance! What sin have I committed?" He said, "What about this cushion?" I said, 'I bought it for you to sit on and recline on." Allah's Messenger (ﷺ) said, "The makers of these pictures will be punished (severely) on the Day of Resurrection and it will be said to them, 'Make alive what you have created.'" He added, "Angels do not enter a house in which there are pictures."

Sahih al-Bukhari 5961 - Book 77, Hadith 177

Narrated Abu Juhaifa:

that he had bought a slave whose profession was cupping. The Prophet (ﷺ) forbade taking the price of blood and the price of a dog and the earnings of a prostitute, and cursed the one who took or gave (Riba') usury, and the lady who tattooed others or got herself tattooed, and the picture-maker.

Sahih al-Bukhari 5962 - Book 77, Hadith 178

Narrated Ibn `Abbas:

I heard Muhammad saying, "Whoever makes a picture in this world will be asked to put life into it on the Day of Resurrection, but he will not be able to do so."

Sahih al-Bukhari 5963 - Book 77, Hadith 179

Narrated Usama bin Zaid:

Allah's Messenger (ﷺ) rode a donkey saddled with a saddle covered with a Fadakiyya velvet sheet, and he made me ride behind him.

Sahih al-Bukhari 5964 - Book 77, Hadith 180

Narrated Ibn `Abbas:

When the Prophet (ﷺ) arrived at Mecca, the children of Bani `Abdul Muttalib received him. He then mounted one of them in front of him and the other behind him.

Sahih al-Bukhari 5965 - Book 77, Hadith 181

Narrated Aiyub:

The worst of three (persons riding one, animal) was mentioned in `Ikrima's presence `Ikrima said, "Ibn `Abbas said, '(In the year of the conquest of Mecca) the Prophet (ﷺ) came and mounted Qutham in front of him and Al-Fadl behind him, or Qutham behind him and Al-Fadl in front of him.' Now which of them was the worst off and which was the best?"

Sahih al-Bukhari 5966 - Book 77, Hadith 182

Narrated Mu`adh bin Jabal:

While I was riding behind the Prophet (ﷺ) and between me and him and between me and him there was only the back of the saddle, he said, "0 Mu`adh!" I replied, "Labbaik, 0 Allah's Messenger (ﷺ), and Sa`daik!" he said, "Do you know what is Allah's right upon his slave?" I said, "Allah and His Apostle know best" He said "Allah's right upon his slaves is that they should worship Him alone and not worship anything else besides Him." Then he proceeded for a while and then said, "O Mu`adh bin Jabal!" I replied, "Labbaik, O Allah's Messenger (ﷺ):, Sa`daik!' He said, "Do you know what is the right of the slaves upon Allah if they do that?" I replied, "Allah and His Apostle know best." He said, "The right of the slaves upon Allah is that He will not punish them (if they do that).

Sahih al-Bukhari 5967 - Book 77, Hadith 183

Narrated Anas bin Malik:

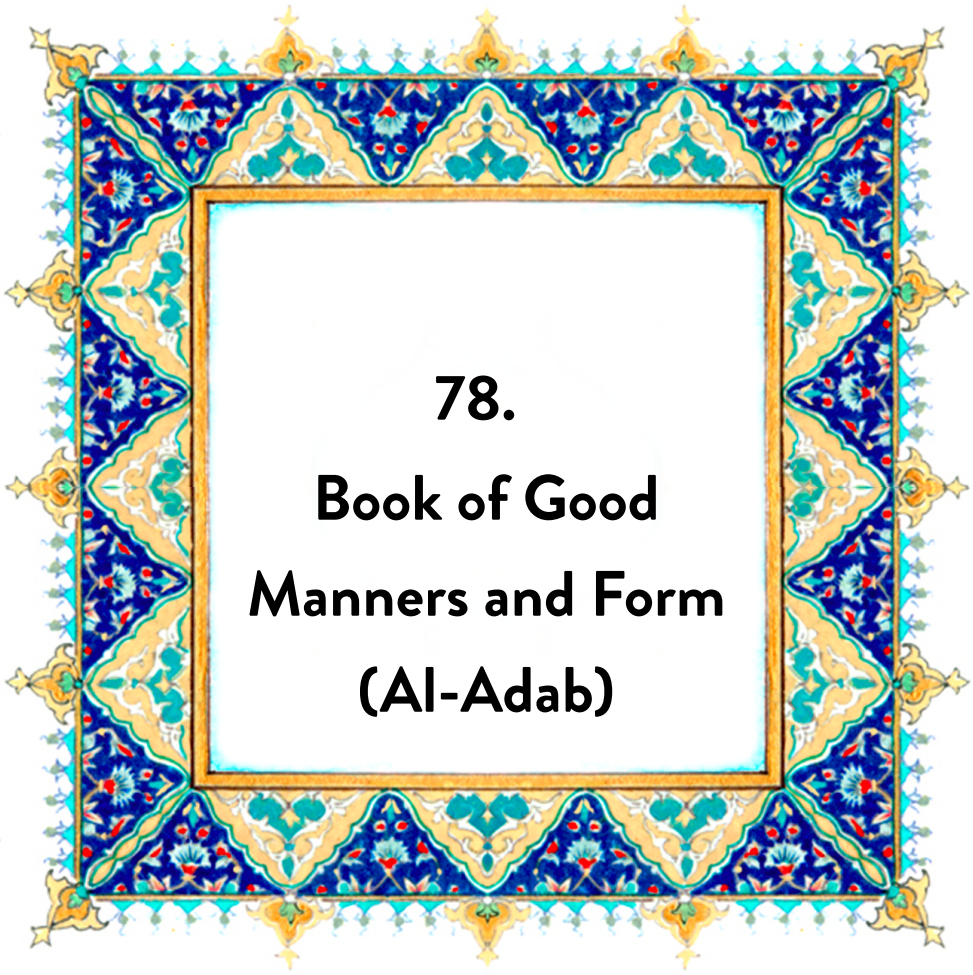
We were coming from Khaibar along with Allah's Messenger (ﷺ) while l was riding behind Abu Talha and he was proceeding. While one of the wives of Allah's Messenger (ﷺ) was riding behind Allah's Messenger (ﷺ), suddenly the foot of the camel Slipped and I said, "The woman!" and alighted (hurriedly). Allah's Apostle said, "She is your mother." Sol resaddled the she-camel and Allah's Messenger (ﷺ) mounted it. When he approached or saw Medina, he said, "Ayibun, ta'ibun, 'abidun, li-Rabbina hami-dun."

Sahih al-Bukhari 5968 - Book 77, Hadith 184

Narrated `Abbad bin Tamim's uncle:

I saw the Prophet (ﷺ) lying-down in the mosque and placing one leg on the other.

Sahih al-Bukhari 5969 - Book 77, Hadith 185



78.
Book of Good Manners and Form (Al-Adab)

Narrated Al-Walid bin 'Aizar:

I heard Abi `Amr 'Ash-Shaibani saying, "The owner of this house." he pointed to `Abdullah's house, "said, 'I asked the Prophet (ﷺ) 'Which deed is loved most by Allah?" He replied, 'To offer prayers at their early (very first) stated times.' " `Abdullah asked, "What is the next (in goodness)?" The Prophet (ﷺ) said, "To be good and dutiful to one's parents," `Abdullah asked, "What is the next (in goodness)?" The Prophet said, To participate in Jihad for Allah's Cause." `Abdullah added, "The Prophet (ﷺ) narrated to me these three things, and if I had asked more, he would have told me more."

Sahih al-Bukhari 5970 - Book 78, Hadith 1

Narrated Abu Huraira:

A man came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! Who is more entitled to be treated with the best companionship by me?" The Prophet (ﷺ) said, "Your mother." The man said. "Who is next?" The Prophet said, "Your mother." The man further said, "Who is next?" The Prophet (ﷺ) said, "Your mother." The man asked for the fourth time, "Who is next?" The Prophet (ﷺ) said, "Your father. "

Sahih al-Bukhari 5971 - Book 78, Hadith 2

Narrated `Abdullah bin `Amr:

A man said to the Prophet, "Shall I participate in Jihad?" The Prophet (ﷺ) said, "Are your parents living?" The man said, "Yes." the Prophet (ﷺ) said, "Do Jihad for their benefit."

Sahih al-Bukhari 5972 - Book 78, Hadith 3

Narrated `Abdullah bin `Amr:

Allah's Messenger (ﷺ) said. "It is one of the greatest sins that a man should curse his parents." It was asked (by the people), "O Allah's Messenger (ﷺ)! How does a man curse his parents?" The Prophet (ﷺ) said, "'The man abuses the father of another man and the latter abuses the father of the former and abuses his mother."

Sahih al-Bukhari 5973 - Book 78, Hadith 4

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "While three persons were traveling, they were overtaken by rain and they took shelter in a cave in a mountain. A big rock fell from the mountain over the mouth of the cave and blocked it. They said to each other. 'Think of such good (righteous) deeds which, you did for Allah's sake only, and invoke Allah by giving reference to those deeds so that Allah may relieve you from your difficulty. one of them said, 'O Allah! I had my parents who were very old and I had small children for whose sake I used to work as a shepherd. When I returned to them at night and milked (the sheep), I used to start giving the milk to my parents first before giving to my children. And one day I went far away in search of a grazing place (for my sheep), and didn't return home till late at night and found that my parents had slept. I milked (my livestock) as usual and brought the milk vessel and stood at their heads, and I disliked to wake them up from their sleep, and I also disliked to give the milk to my children before my parents though my children were crying (from hunger) at my feet. So this state of mine and theirs continued till the day dawned. (O Allah!) If you considered that I had done that only for seeking Your pleasure, then please let there be an opening through which we can see the sky.' So Allah made for them an opening through which they could see the sky. Then the second person said, 'O Allah! I had a she-cousin whom I loved as much as a passionate man love a woman. I tried to seduce her but she refused till I paid her one-hundred Dinars So I worked hard till I collected one hundred Dinars and went to her with that But when I sat in between her legs (to have sexual intercourse with her), she said, 'O Allah's slave! Be afraid of Allah ! Do not deflower me except legally (by marriage contract). So I left her O Allah! If you considered that I had done that only for seeking Your pleasure then please let the rock move a little to have a (wider) opening.' So Allah shifted that rock to make the opening wider for them. And the last (third) person said 'O Allah ! I employed a laborer for wages equal to a Faraq (a certain measure: of rice, and when he had finished his job he demanded his wages, but when I presented his due to him, he gave it up and refused to take it. Then I kept on sowing that rice for him (several times) till managed to buy with the price of the yield, some cows and their shepherd Later on the laborer came to me an said. '(O Allah's slave!) Be afraid o Allah, and do not be unjust to me an give me my due.' I said (to him). 'Go and take those cows and their shepherd. So he took them and went away. (So, O Allah!) If You considered that I had done that for seeking Your pleasure, then please remove the remaining part of the rock.' And so Allah released them (from their difficulty).

Sahih al-Bukhari 5974 - Book 78, Hadith 5

Narrated Al-Mughira:

The Prophet (ﷺ) said, "Allah has forbidden you (1) to be undutiful to your mothers (2) to withhold (what you should give) or (3) demand (what you do not deserve), and (4) to bury your daughters alive. And Allah has disliked that (A) you talk too much about others (B), ask too many questions (in religion), or (C) waste your property."

Sahih al-Bukhari 5975 - Book 78, Hadith 6

Narrated Abu Bakra:

Allah's Messenger (ﷺ) said thrice, "Shall I not inform you of the biggest of the great sins?" We said, "Yes, O Allah's Messenger (ﷺ)" He said, "To join partners in worship with Allah: to be undutiful to one's parents." The Prophet (ﷺ) sat up after he had been reclining and added, "And I warn you against giving forged statement and a false witness; I warn you against giving a forged statement and a false witness." The Prophet kept on saying that warning till we thought that he would not stop.

Sahih al-Bukhari 5976 - Book 78, Hadith 7

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) mentioned the greatest sins or he was asked about the greatest sins. He said, "To join partners in worship with Allah; to kill a soul which Allah has forbidden to kill; and to be undutiful or unkind to one's parents." The Prophet (ﷺ) added, "Shall I inform you of the biggest of the great sins? That is the forged statement or the false witness."
Shu`ba (the sub-narrator) states that most probably the Prophet said, "the false witness."

Sahih al-Bukhari 5977 - Book 78, Hadith 8

Narrated Asma' bint Abu Bakr:

My mother came to me, hoping (for my favor) during the lifetime of the Prophet. I asked the Prophet, "May I treat her kindly?" He replied, "Yes." Ibn 'Uyaina said, "Then Allah revealed: 'Allah forbids you not with regards to those who fought not against you because of religion, and drove you not out from your homes, that you should show them kindness and deal justly with them.'.....(60.8)

Sahih al-Bukhari 5978 - Book 78, Hadith 9

Narrated Asma':

"My mother who was a Mushrikah (pagan, etc.), came with her father during the period of peace pact between the Muslims and the Quraish infidels. I went to seek the advice of the Prophet (ﷺ) saying, "My mother has arrived and she is hoping (for my favor)." The Prophet (ﷺ) said, "Yes, be good to your mother."

Sahih al-Bukhari 5979 - Book 78, Hadith 10

Narrated Abu Sufyan:

That Heraclius sent for him and said, "What did he, i.e. the Prophet (ﷺ) order you?" I replied, "He orders us to offer prayers; to give alms; to be chaste; and to keep good relations with our relatives.

Sahih al-Bukhari 5980 - Book 78, Hadith 11

Narrated Ibn `Umar:

My father, seeing a silken cloak being sold, said, "O Allah's Messenger (ﷺ)! Buy this and wear it on Fridays and when the foreign delegates pay a visit to you." He said, "This is worn only by that person who will have no share in the Hereafter." Later a few silken cloaks were given to the Prophet (ﷺ) as a gift, and he sent one of those cloaks to `Umar. `Umar said (to the Prophet), "How can I wear it while you have said about it what you said?" The Prophet (ﷺ) said, "I did not give it to you to wear but to sell or to give to someone else to wear." So `Umar sent it to his (pagan) brother who was from the inhabitants of Mecca before he (`Umar's brother) embraced Islam.

Sahih al-Bukhari 5981 - Book 78, Hadith 12

Narrated Abu Ayyub Al-Ansari:

It was said" "O Allah's Messenger! Inform me of a deed which will make me enter Paradise." (continues through a different chain in the next hadith)

Sahih al-Bukhari 5982 - Book 78, Hadith 13

Narrated Abu Aiyub Al-Ansari:

A man said, "O Allah's Messenger (ﷺ)! Inform me of a deed which will make me enter Paradise." The people said, "What is the matter with him? What is the matter with him?" Allah's Messenger (ﷺ) said, "He has something to ask (what he needs greatly)." The Prophet (ﷺ) said (to him), (In order to enter Paradise) you should worship Allah and join none in worship with Him: You should offer prayers perfectly, give obligatory charity (Zakat), and keep good relations with your Kith and kin." He then said, "Leave it!" (The sub-narrator said, "It seems that the Prophet (ﷺ) was riding his she camel."

Sahih al-Bukhari 5983 - Book 78, Hadith 14

Narrated Jubair bin Mut`im:

That he heard the Prophet (ﷺ) saying, "The person who severs the bond of kinship will not enter Paradise."

Sahih al-Bukhari 5984 - Book 78, Hadith 15

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying, "Who ever is pleased that he be granted more wealth and that his lease of life be pro longed, then he should keep good relations with his Kith and kin."

Sahih al-Bukhari 5985 - Book 78, Hadith 16

Narrated Anas bin Malik:

Allah 's Apostle said, "Whoever loves that he be granted more wealth and that his lease of life be prolonged then he should keep good relations with his Kith and kin."

Sahih al-Bukhari 5986 - Book 78, Hadith 17

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah created the creations, and when He finished from His creations, Ar-Rahm i.e., womb said, "(O Allah) at this place I seek refuge with You from all those who sever me (i.e. sever the ties of Kith and kin). Allah said, 'Yes, won't you be pleased that I will keep good relations with the one who will keep good relations with you, and I will sever the relation with the one who will sever the relations with you.' It said, 'Yes, O my Lord.' Allah said, 'Then that is for you ' " Allah's Messenger (ﷺ) added. "Read (in the Qur'an) if you wish, the Statement of Allah: 'Would you then, if you were given the authority, do mischief in the land and sever your ties of kinship?' (47.22)

Sahih al-Bukhari 5987 - Book 78, Hadith 18

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The word 'Ar-Rahm (womb) derives its name from Ar-Rahman (i.e., one of the names of Allah) and Allah said: 'I will keep good relation with the one who will keep good relation with you, (womb i.e. Kith and Kin) and sever the relation with him who will sever the relation with you, (womb, i.e. Kith and Kin).

Sahih al-Bukhari 5988 - Book 78, Hadith 19

Narrated `Aisha:

(the wife of the Prophet) The Prophet (ﷺ) said, "The word 'Ar-Rahm' (womb) derives its name from 'Ar- Rahman' (i.e. Allah). So whosoever keeps good relations with it (womb i.e. Kith and kin), Allah will keep good relations with him, and whosoever will sever it (i.e. severs his bonds of Kith and kin) Allah too will sever His relations with him.

Sahih al-Bukhari 5989 - Book 78, Hadith 20

Narrated `Amr bin Al-`As:

I heard the Prophet (ﷺ) saying openly not secretly, "The family of Abu so-and-so (i.e. Talib) are not among my protectors." `Amr said that there was a blank space (1) in the Book of Muhammad bin Ja`far. He added, "My Protector is Allah and the righteous believing people." `Amr bin Al-`As added: I heard the Prophet (ﷺ) saying, 'But they (that family) have kinship (Rahm) with me and I will be good and dutiful to them. "

Sahih al-Bukhari 5990 - Book 78, Hadith 21

Narrated `Abdullah bin `Amr:

The Prophet (ﷺ) said, "Al-Wasil is not the one who recompenses the good done to him by his relatives, but Al-Wasil is the one who keeps good relations with those relatives who had severed the bond of kinship with him."

Sahih al-Bukhari 5991 - Book 78, Hadith 22

Narrated Hakim bin Hizam:

That he said, "O Allah's Messenger (ﷺ)! What do you think about my good deeds which I used to do during the period of ignorance (before embracing Islam) like keeping good relations with my Kith and kin, manumitting of slaves and giving alms etc; Shall I receive the reward for that?" Allah's Messenger (ﷺ) said, "You have embraced Islam with all those good deeds which you did.

Sahih al-Bukhari 5992 - Book 78, Hadith 23

Narrated Sa`id:

Um Khalid bint Khalid bin Sa`id said, "I came to Allah's Messenger (ﷺ) along with my father and I was wearing a yellow shirt. Allah's Messenger (ﷺ) said, "Sanah Sanah!" (`Abdullah, the sub-narrator said, "It means, 'Nice, nice!' in the Ethiopian language.") Um Khalid added, "Then I started playing with the seal of Prophethood. My father admonished me. But Allah's Messenger (ﷺ) said (to my father), "Leave her," Allah's Messenger (ﷺ) (then addressing me) said, "May you live so long that your dress gets worn out, and you will mend it many times, and then wear another till it gets worn out (i.e. May Allah prolong your life)." (The sub-narrator, `Abdullah aid, "That garment (which she was wearing remained usable for a long period.").

Sahih al-Bukhari 5993 - Book 78, Hadith 24

Narrated Ibn Abi Na'm:

I was present when a man asked Ibn `Umar about the blood of mosquitoes. Ibn `Umar said, "From where are you?" The man replied. "From Iraq." Ibn `Umar said, "Look at that! he is asking me about the blood of Mosquitoes while they (the Iraqis) have killed the (grand) son of the Prophet. I have heard the Prophet (ﷺ) saying, "They (Hasan and Husain) are my two sweet-smelling flowers in this world."

Sahih al-Bukhari 5994 - Book 78, Hadith 25

Narrated `Aisha:

(the wife of the Prophet) A lady along with her two daughters came to me asking me (for some alms), but she found nothing with me except one date which I gave to her and she divided it between her two daughters, and then she got up and went away. Then the Prophet (ﷺ) came in and I informed him about this story. He said, "Whoever is in charge of (put to test by) these daughters and treats them generously, then they will act as a shield for him from the (Hell) Fire."

Sahih al-Bukhari 5995 - Book 78, Hadith 26

Narrated Abu Qatada:

The Prophet (ﷺ) came out towards us, while carrying Umamah, the daughter of Abi Al-As (his granddaughter) over his shoulder. He prayed, and when he wanted to bow, he put her down, and when he stood up, he lifted her up.

Sahih al-Bukhari 5996 - Book 78, Hadith 27

Narrated Abu Huraira:

Allah's Messenger (ﷺ) kissed Al-Hasan bin `Ali while Al-Aqra' bin H`Abis at-Tamim was sitting beside him. Al-Aqra said, "I have ten children and I have never kissed anyone of them," Allah's Messenger (ﷺ) cast a look at him and said, "Whoever is not merciful to others will not be treated mercifully."

Sahih al-Bukhari 5997 - Book 78, Hadith 28

Narrated `Aisha:

A bedouin came to the Prophet (ﷺ) and said, "You (people) kiss the boys! We don't kiss them." The Prophet said, "I cannot put mercy in your heart after Allah has taken it away from it."

Sahih al-Bukhari 5998 - Book 78, Hadith 29

Narrated `Umar bin Al-Khattab:

Some Sabi (i.e. war prisoners, children and woman only) were brought before the Prophet (ﷺ) and behold, a woman amongst them was milking her breasts to feed and whenever she found a child amongst the captives, she took it over her chest and nursed it (she had lost her child but later she found him) the Prophet said to us, "Do you think that this lady can throw her son in the fire?" We replied, "No, if she has the power not to throw it (in the fire)." The Prophet (ﷺ) then said, "Allah is more merciful to His slaves than this lady to her son."

Sahih al-Bukhari 5999 - Book 78, Hadith 30

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying, Allah divided Mercy into one hundred parts. He kept ninety nine parts with Him and sent down one part to the earth, and because of that, its one single part, His Creations are merciful to each other, so that even the mare lifts up its hoofs away from its baby animal, lest it should trample on it."

Sahih al-Bukhari 6000 - Book 78, Hadith 31

Narrated `Abdullah:

I said 'O Allah's Messenger (ﷺ)! Which sin is the greatest?" He said, "To set up a rival unto Allah, though He Alone created you." I said, "What next?" He said, "To kill your son lest he should share your food with you." I further asked, "What next?" He said, "To commit illegal sexual intercourse with the wife of your neighbor." And then Allah revealed as proof of the statement of the Prophet: 'Those who invoke not with Allah any other god)..... (to end of verse)...' (25.68)

Sahih al-Bukhari 6001 - Book 78, Hadith 32

Narrated `Aisha:

The Prophet (ﷺ) took a child in his lap for Tahnik (i.e. he chewed a date in his mouth and put its juice in the mouth of the child). The child urinated on him, so he asked for water and poured it over the place of the urine.

Sahih al-Bukhari 6002 - Book 78, Hadith 33

Narrated Usama bin Zaid:

Allah's Messenger (ﷺ) used to put me on (one of) his thighs and put Al-Hasan bin `Ali on his other thigh, and then embrace us and say, "O Allah! Please be Merciful to them, as I am merciful to them. "

Sahih al-Bukhari 6003 - Book 78, Hadith 34

Narrated `Aisha:

I never felt so jealous of any woman as I did of Khadija, though she had died three years before the Prophet married me, and that was because I heard him mentioning her too often, and because his Lord had ordered him to give her the glad tidings that she would have a palace in Paradise, made of Qasab and because he used to slaughter a sheep and distribute its meat among her friends.

Sahih al-Bukhari 6004 - Book 78, Hadith 35

Narrated Sahl bin Sa`d:

The Prophet (ﷺ) said, "I and the person who looks after an orphan and provides for him, will be in Paradise like this," putting his index and middle fingers together.

Sahih al-Bukhari 6005 - Book 78, Hadith 36

Narrated Safwan bin Salim:

The Prophet (ﷺ) said "The one who looks after and works for a widow and for a poor person, is like a warrior fighting for Allah's Cause or like a person who fasts during the day and prays all the night." Narrated Abu Huraira that the Prophet (ﷺ) said as above.

Sahih al-Bukhari 6006 - Book 78, Hadith 37

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The one who looks after and works for a widow and for a poor person is like a warrior fighting for Allah's Cause." (The narrator Al-Qa'nabi is not sure whether he also said "Like the one who prays all the night without slackness and fasts continuously and never breaks his fast.")

Sahih al-Bukhari 6007 - Book 78, Hadith 38

Narrated Abu Sulaiman and Malik bin Huwairith:

We came to the Prophet (ﷺ) and we were (a few) young men of approximately equal age and stayed with him for twenty nights. Then he thought that we were anxious for our families, and he asked us whom we had left behind to look after our families, and we told him. He was kindhearted and merciful, so he said, "Return to your families and teach them (religious knowledge) and order them (to do good deeds) and offer your prayers in the way you saw me offering my prayers, and when the stated time for the prayer becomes due, then one of you should pronounce its call (i.e. the Adhan), and the eldest of you should lead you in prayer.

Sahih al-Bukhari 6008 - Book 78, Hadith 39

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "While a man was walking on a road. he became very thirsty. Then he came across a well, got down into it, drank (of its water) and then came out. Meanwhile he saw a dog panting and licking mud because of excessive thirst. The man said to himself "This dog is suffering from the same state of thirst as I did." So he went down the well (again) and filled his shoe (with water) and held it in his mouth and watered the dog. Allah thanked him for that deed and forgave him." The people asked, "O Allah's Messenger (ﷺ)! Is there a reward for us in serving the animals?" He said, "(Yes) There is a reward for serving any animate (living being) ."

Sahih al-Bukhari 6009 - Book 78, Hadith 40

Narrated Abu Huraira:

Allah's Messenger (ﷺ) stood up for the prayer and we too stood up along with him. Then a bedouin shouted while offering prayer. "O Allah! Bestow Your Mercy on me and Muhammad only and do not bestow it on anybody else along with us." When the Prophet (ﷺ) had finished his prayer with Taslim, he said to the Bedouin, "You have limited (narrowed) a very vast (thing)," meaning Allah's Mercy.

Sahih al-Bukhari 6010 - Book 78, Hadith 41

Narrated An-Nu`man bin Bashir:

Allah's Messenger (ﷺ) said, "You see the believers as regards their being merciful among themselves and showing love among themselves and being kind, resembling one body, so that, if any part of the body is not well then the whole body shares the sleeplessness (insomnia) and fever with it."

Sahih al-Bukhari 6011 - Book 78, Hadith 42

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "If any Muslim plants any plant and a human being or an animal eats of it, he will be rewarded as if he had given that much in charity."

Sahih al-Bukhari 6012 - Book 78, Hadith 43

Narrated Jarir bin `Abdullah:

The Prophet (ﷺ) said, "He who is not merciful to others, will not be treated mercifully.

Sahih al-Bukhari 6013 - Book 78, Hadith 44

Narrated `Aisha:

The Prophet (ﷺ) said "Gabriel continued to recommend me about treating the neighbors Kindly and politely so much so that I thought he would order me to make them as my heirs.

Sahih al-Bukhari 6014 - Book 78, Hadith 45

Narrates Ibn `Umar:

Allah' Apostle said, Gabriel kept on recommending me about treating the neighbors in a kind and polite manner, so much so that I thought that he would order (me) to make them (my) heirs."

Sahih al-Bukhari 6015 - Book 78, Hadith 46

Narrated Abu Shuraih:

The Prophet (ﷺ) said, "By Allah, he does not believe! By Allah, he does not believe! By Allah, he does not believe!" It was said, "Who is that, O Allah's Messenger (ﷺ)?" He said, "That person whose neighbor does not feel safe from his evil."

Sahih al-Bukhari 6016 - Book 78, Hadith 47

Narrated Abu Huraira:

The Prophet (ﷺ) used to say, "O Muslim ladies! A neighbouress should not look down upon the present of her neighbouress even it were the hooves of a sheep."

Sahih al-Bukhari 6017 - Book 78, Hadith 48

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Anybody who believes in Allah and the Last Day should not harm his neighbor, and anybody who believes in Allah and the Last Day should entertain his guest generously and anybody who believes in Allah and the Last Day should talk what is good or keep quiet. (i.e. abstain from all kinds of evil and dirty talk).

Sahih al-Bukhari 6018 - Book 78, Hadith 49

Narrated Abu Shuraih Al-Adawi:

My ears heard and my eyes saw the Prophet (ﷺ) when he spoke, "Anybody who believes in Allah and the Last Day, should serve his neighbor generously, and anybody who believes in Allah and the Last Day should serve his guest generously by giving him his reward." It was asked. "What is his reward, O Allah's Messenger (ﷺ)?" He said, "(To be entertained generously) for a day and a night with high quality of food and the guest has the right to be entertained for three days (with ordinary food) and if he stays longer, what he will be provided with will be regarded as Sadaqa (a charitable gift). And anybody who believes in Allah and the Last Day should talk what is good or keep quite (i.e. abstain from all kinds of dirty and evil talks).

Sahih al-Bukhari 6019 - Book 78, Hadith 50

Narrated `Aisha:

I said, "O Allah's Messenger (ﷺ)! I have two neighbors! To whom shall I send my gifts?" He said, "To the one whose gate in nearer to you."

Sahih al-Bukhari 6020 - Book 78, Hadith 51

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) said, Enjoining, all that is good is a Sadaqa."

Sahih al-Bukhari 6021 - Book 78, Hadith 52

Narrated Abu Musa Al-Ash`ari:

The Prophet (ﷺ) said, "On every Muslim there is enjoined (a compulsory) Sadaqa (alms)." They (the people) said, "If one has nothing?' He said, "He should work with his hands so that he may benefit himself and give in charity." They said, "If he cannot work or does not work?" He said, "Then he should help the oppressed unhappy person (by word or action or both)." They said, "If he does not do it?" He said, "Then he should enjoin what is good (or said what is reasonable).' They said, "If he does not do that'" He said, "Then he should refrain from doing evil, for that will be considered for Him as a Sadaqa (charity) . "

Sahih al-Bukhari 6022 - Book 78, Hadith 53

Narrated `Adi bin Hatim:

The Prophet (ﷺ) mentioned the (Hell) Fire and sought refuge (with Allah) from it, and turned his face to the other side. He mentioned the (Hell) Fire again and took refuge (with Allah) from it and turned his face to the other side. (Shu`ba, the sub-narrator, said, "I have no doubt that the Prophet (ﷺ) repeated it twice.") The Prophet (ﷺ) then said, "(O people!) Save yourselves from the (Hell) Fire even if with one half of a date fruit (given in charity), and if this is not available, then (save yourselves) by saying a good pleasant friendly word."

Sahih al-Bukhari 6023 - Book 78, Hadith 54

Narrated `Aisha:

(the wife of the Prophet) A group of Jews entered upon the Prophet (ﷺ) and said, "As-Samu-Alaikum." (i.e. death be upon you). I understood it and said, "Wa-Alaikum As-Samu wal-la'n. (death and the curse of Allah be Upon you)." Allah's Messenger (ﷺ) said "Be calm, O `Aisha! Allah loves that on, should be kind and lenient in all matters." I said, "O Allah's Messenger (ﷺ)! Haven't you heard what they (the Jews) have said?" Allah's Messenger (ﷺ) said "I have (already) said (to them) "And upon you ! "

Sahih al-Bukhari 6024 - Book 78, Hadith 55

Narrated Anas bin Malik:

A bedouin urinated in the mosque and the people ran to (beat) him. Allah's Messenger (ﷺ) said, "Do not interrupt his urination (i.e. let him finish)." Then the Prophet (ﷺ) asked for a tumbler of water and poured the water over the place of urine.

Sahih al-Bukhari 6025 - Book 78, Hadith 56

Narrated Abu Musa:

The Prophet (ﷺ) said, "A believer to another believer is like a building whose different parts enforce each other." The Prophet (ﷺ) then clasped his hands with the fingers interlaced. (At that time) the Prophet (ﷺ) was sitting and a man came and begged or asked for something. The Prophet (ﷺ) faced us and said, "Help and recommend him and you will receive the reward for it, and Allah will bring about what He will through His Prophet's tongue."

Sahih al-Bukhari 6026, 6027 - Book 78, Hadith 57

Narrated Abu Musa:

Whenever a beggar or a person in need came to the Prophet, the Prophet would say "Help and recommend him and you will receive the reward for it, and Allah will bring about what he will through His Prophet's tongue

Sahih al-Bukhari 6028 - Book 78, Hadith 58

Narrated Masruq:

Abdullah bin 'Amr mentioned Allah's Messenger (ﷺ) saying that he was neither a Fahish nor a Mutafahish. Abdullah bin 'Amr added, Allah's Messenger (ﷺ) said, 'The best among you are those who have the best manners and character.'

Sahih al-Bukhari 6029 - Book 78, Hadith 59

Narrated `Abdullah bin Mulaika:

`Aisha said that the Jews came to the Prophet (ﷺ) and said, "As-Samu 'Alaikum" (death be on you). `Aisha said (to them), "(Death) be on you, and may Allah curse you and shower His wrath upon you!" The Prophet (ﷺ) said, "Be calm, O `Aisha ! You should be kind and lenient, and beware of harshness and Fuhsh (i.e. bad words)." She said (to the Prophet), "Haven't you heard what they (Jews) have said?" He said, "Haven't you heard what I have said (to them)? I said the same to them, and my invocation against them will be accepted while theirs against me will be rejected (by Allah). "

Sahih al-Bukhari 6030 - Book 78, Hadith 60

Narrated Anas bin Malik:

The Prophet (ﷺ) was not one who would abuse (others) or say obscene words, or curse (others), and if he wanted to admonish anyone of us, he used to say: "What is wrong with him, his forehead be dusted!"

Sahih al-Bukhari 6031 - Book 78, Hadith 61

Narrated 'Aisha:

A man asked permission to enter upon the Prophet. When the Prophet (ﷺ) saw him, he said, "What an evil brother of his tribe! And what an evil son of his tribe!" When that man sat down, the Prophet (ﷺ) behaved with him in a nice and polite manner and was completely at ease with him. When that person had left, 'Aisha said (to the Prophet). "O Allah's Apostle! When you saw that man, you said so-and-so about him, then you showed him a kind and polite behavior, and you enjoyed his company?" Allah's Messenger (ﷺ) said, "O 'Aisha! Have you ever seen me speaking a bad and dirty language? (Remember that) the worst people in Allah's sight on the Day of Resurrection will be those whom the people leave (undisturbed) to be away from their evil (deeds)."

Sahih al-Bukhari 6032 - Book 78, Hadith 62

Narrated Anas:

The Prophet (ﷺ) was the best among the people (both in shape and character) and was the most generous of them, and was the bravest of them. Once, during the night, the people of Medina got afraid (of a sound). So the people went towards that sound, but the Prophet (ﷺ) having gone to that sound before them, met them while he was saying, "Don't be afraid, don't be afraid." (At that time) he was riding a horse belonging to Abu Talha and it was naked without a saddle, and he was carrying a sword slung at his neck. The Prophet (ﷺ) said, "I found it (the horse) like a sea, or, it is the sea indeed."

Sahih al-Bukhari 6033 - Book 78, Hadith 63

Narrated Jabir:

Never was the Prophet (ﷺ) asked for a thing to be given for which his answer was 'no'.

Sahih al-Bukhari 6034 - Book 78, Hadith 64

Narrated Masruq:

We were sitting with `Abdullah bin `Amr who was narrating to us (Hadith): He said, "Allah's Messenger (ﷺ) was neither a Fahish nor a Mutafahhish, and he used to say, 'The best among you are the best in character (having good manners).'"

Sahih al-Bukhari 6035 - Book 78, Hadith 65

Narrated Abu Hazim:

Sahl bin Sa`d said that a woman brought a Burda (sheet) to the Prophet. Sahl asked the people, "Do you know what is a Burda?" The people replied, "It is a 'Shamla', a sheet with a fringe." That woman said, "O Allah's Messenger (ﷺ)! I have brought it so that you may wear it." So the Prophet (ﷺ) took it because he was in need of it and wore it. A man among his companions, seeing him wearing it, said, "O Allah's Apostle! Please give it to me to wear." The Prophet (ﷺ) said, "Yes." (and gave him that sheet). When the Prophet left, the man was blamed by his companions who said, "It was not nice on your part to ask the Prophet for it while you know that he took it because he was in need of it, and you also know that he (the Prophet) never turns down anybody's request that he might be asked for." That man said, "I just wanted to have its blessings as the Prophet (ﷺ) had put it on, so l hoped that I might be shrouded in it."

Sahih al-Bukhari 6036 - Book 78, Hadith 66

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Time will pass rapidly, good deeds will decrease, and miserliness will be thrown (in the hearts of the people), and the Harj (will increase)." They asked, "What is the Harj?" He replied, "(It is) killing (murdering), (it is) murdering (killing).

Sahih al-Bukhari 6037 - Book 78, Hadith 67

Narrated Anas:

I served the Prophet (ﷺ) for ten years, and he never said to me, "Uf" (a minor harsh word denoting impatience) and never blamed me by saying, "Why did you do so or why didn't you do so?"

Sahih al-Bukhari 6038 - Book 78, Hadith 68

Narrated Al-Aswad:

I asked `Aisha what did the Prophet (ﷺ) use to do at home. She replied. "He used to keep himself busy serving his family and when it was time for the prayer, he would get up for prayer."

Sahih al-Bukhari 6039 - Book 78, Hadith 69

Narrated Abu Huraira:

The Prophet (ﷺ) said, "If Allah loves a person, He calls Gabriel saying: 'Allah loves so and so; O Gabriel, love him.' Gabriel would love him, and then Gabriel would make an announcement among the residents of the Heaven, 'Allah loves so-and-so, therefore, you should love him also.' So, all the residents of the Heavens would love him and then he is granted the pleasure of the people of the earth."

Sahih al-Bukhari 6040 - Book 78, Hadith 70

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "None will have the sweetness (delight) of Faith (a) till he loves a person and loves him only for Allah's sake, (b) and till it becomes dearer to him to be thrown in the fire than to revert to disbelief (Heathenism) after Allah has brought him out of it, (c) and till Allah and His Apostle become dearer to him than anything else."

Sahih al-Bukhari 6041 - Book 78, Hadith 71

Narrated `Abdullah bin Zam`a:

The Prophet (ﷺ) forbade laughing at a person who passes wind, and said, "How does anyone of you beat his wife as he beats the stallion camel and then he may embrace (sleep with) her?" And Hisham said, "As he beats his slave"

Sahih al-Bukhari 6042 - Book 78, Hadith 72

Narrated Ibn `Umar:

The Prophet (ﷺ) said at Mina, "Do you know what day is today?" They (the people) replied, "Allah and His Apostle know better," He said "Today is 10th of Dhul-Hijja, the sacred (forbidden) day. Do you know what town is this town?" They (the people) replied, "Allah and His Apostle know better." He said, "This is the (forbidden) Sacred town (Mecca a sanctuary)." And do you know which month is this month?" They (the People) replied, "Allah and His Apostle know better." He said, "This is the Sacred (forbidden) month ." He added, "Allah has made your blood, your properties and your honor Sacred to one another (i.e. Muslims) like the sanctity of this day of yours in this month of yours, in this town of yours." (See Hadith No. 797, Vol. 2.)

Sahih al-Bukhari 6043 - Book 78, Hadith 73

Narrated `Abdullah:

Allah's Messenger (ﷺ) said, "Abusing a Muslim is Fusuq (i.e., an evil-doing), and killing him is Kufr (disbelief).

Sahih al-Bukhari 6044 - Book 78, Hadith 74

Narrated Abu Dhar:

That he heard the Prophet (ﷺ) saying, "If somebody accuses another of Fusuq (by calling him 'Fasiq' i.e. a wicked person) or accuses him of Kufr, such an accusation will revert to him (i.e. the accuser) if his companion (the accused) is innocent."

Sahih al-Bukhari 6045 - Book 78, Hadith 75

Narrated Anas:

Allah's Messenger (ﷺ) was neither a Fahish (one who had a bad tongue) nor a Sabbaba (one who abuses others) and he used to say while admonishing somebody, "What is wrong with him? May dust be on his forehead!"

Sahih al-Bukhari 6046 - Book 78, Hadith 76

Narrated Thabit bin Ad-Dahhak:

(who was one of the companions who gave the pledge of allegiance to the Prophet (ﷺ) underneath the tree (Al-Hudaibiya)) Allah's Messenger (ﷺ) said, "Whoever swears by a religion other than Islam (i.e. if somebody swears by saying that he is a non-Muslim e.g., a Jew or a Christian, etc.) in case he is telling a lie, he is really so if his oath is false, and a person is not bound to fulfill a vow about a thing which he does not possess. And if somebody commits suicide with anything in this world, he will be tortured with that very thing on the Day of Resurrection; And if somebody curses a believer, then his sin will be as if he murdered him; And whoever accuses a believer of Kufr (disbelief), then it is as if he killed him."

Sahih al-Bukhari 6047 - Book 78, Hadith 77

Narrated Sulaiman bin Surad:

A man from the companions of the Prophet (ﷺ) said, "Two men abused each other in front of the Prophet (ﷺ) and one of them became angry and his anger became so intense that his face became swollen and changed. The Prophet (ﷺ) said, "I know a word the saying of which will cause him to relax if he does say it." Then a man went to him and informed him of the statement of the Prophet (ﷺ) and said, "Seek refuge with Allah from Satan." On that, angry man said, 'Do you find anything wrong with me? Am I insane? Go away!"

Sahih al-Bukhari 6048 - Book 78, Hadith 78

Narrated 'Ubada bin As-Samit:

Allah's Messenger (ﷺ) went out to inform the people about the (date of the Night of decree (Al-Qadr). There happened a quarrel between two Muslim men. The Prophet (ﷺ) said, "I came out to inform you about the Night of Al-Qadr, but as so-and-so and so-and-so quarrelled, so the news about it had been taken away; and may be it was better for you. So look for it in the ninth, the seventh, or the fifth (of the last ten days of Ramadan).

Sahih al-Bukhari 6049 - Book 78, Hadith 79

Narrated Ma'rur:

I saw Abu Dhar wearing a Burd (garment) and his slave too was wearing a Burd, so I said (to Abu Dhar), "If you take this (Burda of your slave) and wear it (along with yours), you will have a nice suit (costume) and you may give him another garment." Abu Dhar said, "There was a quarrel between me and another man whose mother was a non-Arab and I called her bad names. The man mentioned (complained about) me to the Prophet. The Prophet (ﷺ) said, "Did you abuse so-and-so?" I said, "Yes" He said, "Did you call his mother bad names?" I said, "Yes". He said, "You still have the traits of (the Pre-lslamic period of) ignorance." I said. "(Do I still have ignorance) even now in my old age?" He said, "Yes, they (slaves or servants) are your brothers, and Allah has put them under your command. So the one under whose hand Allah has put his brother, should feed him of what he eats, and give him dresses of what he wears, and should not ask him to do a thing beyond his capacity. And if at all he asks him to do a hard task, he should help him therein."

Sahih al-Bukhari 6050 - Book 78, Hadith 80

Narrated Abu Huraira:

The Prophet (ﷺ) led us in the Zuhr prayer, offering only two rak`at and then (finished it) with Taslim, and went to a piece of wood in front of the mosque and put his hand over it. Abu Bakr and `Umar were also present among the people on that day but dared not talk to him (about his unfinished prayer). And the hasty people went away, wondering. "Has the prayer been shortened" Among the people there was a man whom the Prophet (ﷺ) used to call Dhul-Yadain (the longarmed). He said, "O Allah's Prophet! Have you forgotten or has the prayer been shortened?" The Prophet (ﷺ) said, "Neither have I forgotten, nor has it been shortened." They (the people) said, "Surely, you have forgotten, O Allah's Messenger (ﷺ)!" The Prophet (ﷺ) said, Dhul-Yadain has told the truth." So the Prophet (ﷺ) got up and offered other two rak`at and finished his prayer with Taslim. Then he said Takbir, performed a prostration of ordinary duration or longer, then he raised his head and said Takbir and performed another prostration of ordinary duration or longer and then raised his head and said Takbir (i.e. he performed the two prostrations of Sahu, i.e., forgetfulness).

Sahih al-Bukhari 6051 - Book 78, Hadith 81

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) passed by two graves and said, "Both of them (persons in the grave) are being tortured, and they are not being tortured for a major sin. This one used not to save himself from being soiled with his urine, and the other used to go about with calumnies (among the people to rouse hostilities, e.g., one goes to a person and tells him that so-and-so says about him such-and-such evil things). The Prophet (ﷺ) then asked for a green leaf of a date-palm tree, split it into two pieces and planted one on each grave and said, "It is hoped that their punishment may be abated till those two pieces of the leaf get dried." (See Hadith No 215, Vol 1).

Sahih al-Bukhari 6052 - Book 78, Hadith 82

Narrated Abu Usaid As-Sa`idi:

The Prophet (ﷺ) said, "The best family among the Ansar is the Banu An-Najjar. "

Sahih al-Bukhari 6053 - Book 78, Hadith 83

Narrated `Aisha:

A man asked permission to enter upon Allah's Messenger (ﷺ). The Prophet (ﷺ) said, "Admit him. What an evil brother of his people or a son of his people." But when the man entered, the Prophet (ﷺ) spoke to him in a very polite manner. (And when that person left) I said, "O Allah's Messenger (ﷺ)! You had said what you had said, yet you spoke to him in a very polite manner?" The Prophet (ﷺ) said, "O `Aisha! The worst people are those whom the people desert or leave in order to save themselves from their dirty language or from their transgression."

Sahih al-Bukhari 6054 - Book 78, Hadith 84

Narrated Ibn `Abbas:

Once the Prophet (ﷺ) went through the grave-yards of Medina and heard the voices of two humans who were being tortured in their graves. The Prophet (ﷺ) said, "They are being punished, but they are not being punished because of a major sin, yet their sins are great. One of them used not to save himself from (being soiled with) the urine, and the other used to go about with calumnies (Namima)." Then the Prophet asked for a green palm tree leaf and split it into two pieces and placed one piece on each grave, saying, "I hope that their punishment may be abated as long as these pieces of the leaf are not dried."

Sahih al-Bukhari 6055 - Book 78, Hadith 85

Narrated Hudhaifa:

I heard the Prophet (ﷺ) saying, "A Qattat will not enter Paradise."

Sahih al-Bukhari 6056 - Book 78, Hadith 86

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Whoever does not give up false statements (i.e. telling lies), and evil deeds, and speaking bad words to others, Allah is not in need of his (fasting) leaving his food and drink."

Sahih al-Bukhari 6057 - Book 78, Hadith 87

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The worst people in the Sight of Allah on the Day of Resurrection will be the double faced people who appear to some people with one face and to other people with another face."

Sahih al-Bukhari 6058 - Book 78, Hadith 88

Narrated Ibn Mas`ud:

Once Allah's Messenger (ﷺ) divided and distributed (the war booty). An Ansar man said, "By Allah ! Muhammad, by this distribution, did not intend to please Allah." So I came to Allah's Messenger (ﷺ) and informed him about it whereupon his face became changed with anger and he said, "May Allah bestow His Mercy on Moses for he was hurt with more than this, yet he remained patient."

Sahih al-Bukhari 6059 - Book 78, Hadith 89

Narrated Abu Musa:

The Prophet (ﷺ) heard a man praising another man and he was exaggerating in his praise. The Prophet (ﷺ) said (to him). "You have destroyed (or cut) the back of the man."

Sahih al-Bukhari 6060 - Book 78, Hadith 90

Narrated Abu Bakra:

A man was mentioned before the Prophet (ﷺ) and another man praised him greatly The Prophet (ﷺ) said, "May Allah's Mercy be on you ! You have cut the neck of your friend." The Prophet (ﷺ) repeated this sentence many times and said, "If it is indispensable for anyone of you to praise someone, then he should say, 'I think that he is so-and-so," if he really thinks that he is such. Allah is the One Who will take his accounts (as He knows his reality) and no-one can sanctify anybody before Allah." (Khalid said, "Woe to you," instead of "Allah's Mercy be on you.")

Sahih al-Bukhari 6061 - Book 78, Hadith 91

Narrated Salim:

that his father said; "When Allah's Messenger (ﷺ) mentioned what he mentioned about (the hanging of) the Izar (waist sheet), Abu Bakr said, "O Allah's Messenger (ﷺ)! My Izar slackens on one side (without my intention)." The Prophet (ﷺ) said, "You are not among those (who, out of pride) drag their Izars behind them."

Sahih al-Bukhari 6062 - Book 78, Hadith 92

Narrated `Aisha:

The Prophet (ﷺ) continued for such-and-such period imagining that he has slept (had sexual relations) with his wives, and in fact he did not. One day he said, to me, "O `Aisha! Allah has instructed me regarding a matter about which I had asked Him. There came to me two men, one of them sat near my feet and the other near my head. The one near my feet, asked the one near my head (pointing at me), 'What is wrong with this man? The latter replied, 'He is under the effect of magic.' The first one asked, 'Who had worked magic on him?' The other replied, 'Lubaid bin Asam.' The first one asked, 'What material (did he use)?' The other replied, 'The skin of the pollen of a male date tree with a comb and the hair stuck to it, kept under a stone in the well of Dharwan."' Then the Prophet (ﷺ) went to that well and said, "This is the same well which was shown to me in the dream. The tops of its date-palm trees look like the heads of the devils, and its water looks like the Henna infusion." Then the Prophet (ﷺ) ordered that those things be taken out. I said, "O Allah's Messenger (ﷺ)! Won't you disclose (the magic object)?" The Prophet (ﷺ) said, "Allah has cured me and I hate to circulate the evil among the people." `Aisha added, "(The magician) Lubaid bin Asam was a man from Bani Zuraiq, an ally of the Jews."

Sahih al-Bukhari 6063 - Book 78, Hadith 93

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Beware of suspicion, for suspicion is the worst of false tales; and do not look for the others' faults and do not spy, and do not be jealous of one another, and do not desert (cut your relation with) one another, and do not hate one another; and O Allah's worshipers! Be brothers (as Allah has ordered you!")

Sahih al-Bukhari 6064 - Book 78, Hadith 94

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said, "Do not hate one another, and do not be jealous of one another, and do not desert each other, and O, Allah's worshipers! Be brothers. Lo! It is not permissible for any Muslim to desert (not talk to) his brother (Muslim) for more than three days."

Sahih al-Bukhari 6065 - Book 78, Hadith 95

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Beware of suspicion, for suspicion is the worst of false tales. and do not look for the others' faults, and do not do spying on one another, and do not practice Najsh, and do not be jealous of one another and do not hate one another, and do not desert (stop talking to) one another. And O, Allah's worshipers! Be brothers!"

Sahih al-Bukhari 6066 - Book 78, Hadith 96

Narrated `Aisha:

The Prophet (ﷺ) said, "I do not think that so-and-so and so-and-so know anything of our religion." (And Al-Laith said, "These two persons were among the hypocrites.")

Sahih al-Bukhari 6067 - Book 78, Hadith 97

Narrated Al-Laith:

`Aisha said "The Prophet (ﷺ) entered upon me one day and said, 'O `Aisha! I do not think that so-and-so and so-and-so know anything of our religion which we follow.'"

Sahih al-Bukhari 6068 - Book 78, Hadith 98

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying. "All the sins of my followers will be forgiven except those of the Mujahirin (those who commit a sin openly or disclose their sins to the people). An example of such disclosure is that a person commits a sin at night and though Allah screens it from the public, then he comes in the morning, and says, 'O so-and-so, I did such-and-such (evil) deed yesterday,' though he spent his night screened by his Lord (none knowing about his sin) and in the morning he removes Allah's screen from himself."

Sahih al-Bukhari 6069 - Book 78, Hadith 99

Narrated Safwan bin Muhriz:

A man asked Ibn `Umar, "What did you hear Allah's Messenger (ﷺ) saying regarding An-Najwa (secret talk between Allah and His believing worshipper on the Day of Judgment)?" He said, "(The Prophet (ﷺ) said), "One of you will come close to his Lord till He will shelter him in His screen and say: Did you commit such-and-such sin? He will say, 'Yes.' Then Allah will say: Did you commit such and such sin? He will say, 'Yes.' So Allah will make him confess (all his sins) and He will say, 'I screened them (your sins) for you in the world, and today I forgive them for you.'"

Sahih al-Bukhari 6070 - Book 78, Hadith 100

Narrated Haritha bin Wahb:

Al-Khuzai: The Prophet (ﷺ) said, "Shall I inform you about the people of Paradise? They comprise every obscure unimportant humble person, and if he takes Allah's Oath that he will do that thing, Allah will fulfill his oath (by doing that). Shall I inform you about the people of the Fire? They comprise every cruel, violent, proud and conceited person."

Sahih al-Bukhari 6071 - Book 78, Hadith 101

Anas bin Malik said, "Any of the female slaves of Medina could take hold of the hand of Allah's Messenger (ﷺ) and take him wherever she wished."

Sahih al-Bukhari 6072 - Book 78, Hadith 102

Narrated `Aisha:

(the wife of the Prophet) that she was told that `Abdullah bin Az-Zubair (on hearing that she was selling or giving something as a gift) said, "By Allah, if `Aisha does not give up this, I will declare her incompetent to dispose of her wealth." I said, "Did he (`Abdullah bin Az-Zubair) say so?" They (people) said, "Yes." `Aisha said, "I vow to Allah that I will never speak to Ibn Az-Zubair." When this desertion lasted long, `Abdullah bin Az-Zubair sought intercession with her, but she said, "By Allah, I will not accept the intercession of anyone for him, and will not commit a sin by breaking my vow." When this state of affairs was prolonged on Ibn Az-Zubair (he felt it hard on him), he said to Al- Miswar bin Makhrama and `Abdur-Rahman bin Al-Aswad bin 'Abu Yaghuth, who were from the tribe of Bani Zahra, "I beseech you, by Allah, to let me enter upon `Aisha, for it is unlawful for her to vow to cut the relation with me." So Al-Miswar and `Abdur-Rahman, wrapping their sheets around themselves, asked `Aisha's permission saying, "Peace and Allah's Mercy and Blessings be upon you! Shall we come in?" `Aisha said, "Come in." They said, "All of us?" She said, "Yes, come in all of you," not knowing that Ibn Az- Zubair was also with them. So when they entered, Ibn Az-Zubair entered the screened place and got hold of `Aisha and started requesting her to excuse him, and wept. Al-Miswar and `Abdur Rahman also started requesting her to speak to him and to accept his repentance. They said (to her), "The Prophet (ﷺ) forbade what you know of deserting (not speaking to your Muslim Brethren), for it is unlawful for any Muslim not to talk to his brother for more than three nights (days)." So when they increased their reminding her (of the superiority of having good relation with Kith and kin, and of excusing others' sins), and brought her down to a critical situation, she started reminding them, and wept, saying, "I have made a vow, and (the question of) vow is a difficult one." They (Al-Miswar and `Abdur-Rahman) persisted in their appeal till she spoke with `Abdullah bin Az- Zubair and she manumitted forty slaves as an expiation for her vow. Later on, whenever she remembered her vow, she used to weep so much that her veil used to become wet with her tears.

Sahih al-Bukhari 6073-6075 - Book 78, Hadith 103

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said, "Do not hate one another, nor be jealous of one another; and do not desert one another, but O Allah's worshipers! Be Brothers! And it is unlawful for a Muslim to desert his brother Muslim (and not to talk to him) for more than three nights."

Sahih al-Bukhari 6076 - Book 78, Hadith 104

Narrated Abu Aiyub Al-Ansari:

Allah's Messenger (ﷺ) said, "It is not lawful for a man to desert his brother Muslim for more than three nights. (It is unlawful for them that) when they meet, one of them turns his face away from the other, and the other turns his face from the former, and the better of the two will be the one who greets the other first."

Sahih al-Bukhari 6077 - Book 78, Hadith 105

Narrated `Aisha:

Allah's Messenger (ﷺ) said, " I know whether you are angry or pleased." I said, "How do you know that, Allah's Messenger (ﷺ)?" He said, "When you are pleased, you say, "Yes, by the Lord of Muhammad,' but when you are angry, you say, 'No, by the Lord of Abraham!' " I said, "Yes, I do not leave, except your name."

Sahih al-Bukhari 6078 - Book 78, Hadith 106

Narrated `Aisha:

(the wife of the Prophet) "I do not remember my parents believing in any religion other than the Religion (of Islam), and our being visited by Allah's Messenger (ﷺ) in the morning and in the evening. One day, while we were sitting in the house of Abu Bakr (my father) at noon, someone said, 'This is Allah's Messenger (ﷺ) coming at an hour at which he never used to visit us.' Abu Bakr said, 'There must be something very urgent that has brought him at this hour.' The Prophet (ﷺ) said, 'I have been allowed to go out (of Mecca) to migrate.' "

Sahih al-Bukhari 6079 - Book 78, Hadith 107

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) visited a household among the Ansars, and he took a meal with them. When he intended to leave, he asked for a place in that house for him, to pray so a mat sprinkled with water was put and he offered prayer over it, and invoked for Allah's Blessing upon them (his hosts).

Sahih al-Bukhari 6080 - Book 78, Hadith 108

Narrated `Abdullah:

`Umar saw a silken cloak over a man (for sale) so he took it to the Prophet (ﷺ) and said, 'O Allah's Apostle! Buy this and wear it when the delegate come to you.' He said, 'The silk is worn by one who will have no share (in the Here-after).' Some time passed after this event, and then the Prophet (ﷺ) sent a (similar) cloak to him. `Umar brought that cloak back to the Prophet (ﷺ) and said, 'You have sent this to me, and you said about a similar one what you said?' The Prophet (ﷺ) said, 'I have sent it to you so that you may get money by selling it.' Because of this, Ibn `Umar used to hate the silken markings on the garments.

Sahih al-Bukhari 6081 - Book 78, Hadith 109

Narrated Anas:

When `Abdur-Rahman came to us, the Prophet (ﷺ) established a bond of brotherhood between him and Sa`d bin Ar-Rabi`. Once the Prophet (ﷺ) said, "As you (O `Abdur-Rahman) have married, give a wedding banquet even if with one sheep."

Sahih al-Bukhari 6082 - Book 78, Hadith 110

Narrated `Asim:

I said to Anas bin Malik, "Did it reach you that the Prophet (ﷺ) said, "There is no treaty of brotherhood in Islam'?" Anas said, "The Prophet (ﷺ) made a treaty (of brotherhood) between the Ansar and the Quraish in my home."

Sahih al-Bukhari 6083 - Book 78, Hadith 111

Narrated `Aisha:

Rifa`a Al-Qurazi divorced his wife irrevocably (i.e. that divorce was the final). Later on `Abdur- Rahman bin Az-Zubair married her after him. She came to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! I was Rifa`a's wife and he divorced me thrice, and then I was married to `Abdur-Rahman bin AzZubair, who, by Allah has nothing with him except something like this fringe, O Allah's Messenger (ﷺ)," showing a fringe she had taken from her covering sheet. Abu Bakr was sitting with the Prophet (ﷺ) while Khalid Ibn Sa`id bin Al-As was sitting at the gate of the room waiting for admission. Khalid started calling Abu Bakr, "O Abu Bakr! Why don't you reprove this lady from what she is openly saying before Allah's Apostle?" Allah's Messenger (ﷺ) did nothing except smiling, and then said (to the lady), "Perhaps you want to go back to Rifa`a? No, (it is not possible), unless and until you enjoy the sexual relation with him (`Abdur Rahman), and he enjoys the sexual relation with you."

Sahih al-Bukhari 6084 - Book 78, Hadith 112

Narrated Sa`d:

`Umar bin Al-Khattab asked permission of Allah's Messenger (ﷺ) to see him while some Quraishi women were sitting with him and they were asking him to give them more financial support while raising their voices over the voice of the Prophet. When `Umar asked permission to enter, all of them hurried to screen themselves the Prophet (ﷺ) admitted `Umar and he entered, while the Prophet (ﷺ) was smiling. `Umar said, "May Allah always keep you smiling, O Allah's Messenger (ﷺ)! Let my father and mother be sacrificed for you !" The Prophet (ﷺ) said, "I am astonished at these women who were with me. As soon as they heard your voice, they hastened to screen themselves." `Umar said, "You have more right, that they should be afraid of you, O Allah's Messenger (ﷺ)!" And then he (`Umar) turned towards them and said, "O enemies of your souls! You are afraid of me and not of Allah's Messenger (ﷺ)?" The women replied, "Yes, for you are sterner and harsher than Allah's Messenger (ﷺ)." Allah's Messenger (ﷺ) said, "O Ibn Al-Khattab! By Him in Whose Hands my life is, whenever Satan sees you taking a way, he follows a way other than yours!"

Sahih al-Bukhari 6085 - Book 78, Hadith 113

Narrated `Abdullah bin `Umar:

When Allah Apostle was in Ta'if (trying to conquer it), he said to his companions, "Tomorrow we will return (to Medina), if Allah wills." Some of the companions of Allah's Messenger (ﷺ) said, "We will not leave till we conquer it." The Prophet (ﷺ) said, "Therefore, be ready to fight tomorrow." On the following day, they (Muslims) fought fiercely (with the people of Ta'if) and suffered many wounds. Then Allah's Messenger (ﷺ) said, "Tomorrow we will return (to Medina), if Allah wills." His companions kept quiet this time. Allah's Messenger (ﷺ) then smiled.

Sahih al-Bukhari 6086 - Book 78, Hadith 114

Narrated Abu Huraira:

A man came to the Prophet (ﷺ) and said, "I have been ruined for I have had sexual relation with my wife in Ramadan (while I was fasting)" The Prophet (ﷺ) said (to him), "Manumit a slave." The man said, " I cannot afford that." The Prophet (ﷺ) said, "(Then) fast for two successive months continuously". The man said, "I cannot do that." The Prophet (ﷺ) said, "(Then) feed sixty poor persons." The man said, "I have nothing (to feed them with)." Then a big basket full of dates was brought to the Prophet. The Prophet (ﷺ) said, "Where is the questioner? Go and give this in charity." The man said, "(Shall I give this in charity) to a poorer person than l? By Allah, there is no family in between these two mountains (of Medina) who are poorer than we." The Prophet (ﷺ) then smiled till his premolar teeth became visible, and said, "Then (feed) your (family with it).

Sahih al-Bukhari 6087 - Book 78, Hadith 115

Narrated Anas bin Malik:

While I was going along with Allah's Messenger (ﷺ) who was wearing a Najrani Burd (sheet) with a thick border, a bedouin overtook the Prophet (ﷺ) and pulled his Rida' (sheet) forcibly. I looked at the side of the shoulder of the Prophet (ﷺ) and noticed that the edge of the Rida' had left a mark on it because of the violence of his pull. The bedouin said, "O Muhammad! Order for me some of Allah's property which you have." The Prophet (ﷺ) turned towards him, (smiled) and ordered that he be given something.

Sahih al-Bukhari 6088 - Book 78, Hadith 116

Narrated Jarir:

The Prophet (ﷺ) did not screen himself from me (had never prevented me from entering upon him) since I embraced Islam, and whenever he saw me, he would receive me with a smile. Once I told him that I could not sit firm on horses. He stroked me on the chest with his hand, and said, "O Allah! Make him firm and make him a guiding and a rightly guided man.

Sahih al-Bukhari 6089-6090 - Book 78, Hadith 117

Narrated Zainab bint Um Salama:

Um Sulaim said, "O Allah's Messenger (ﷺ)! Verily Allah is not shy of (telling you) the truth. Is it essential for a woman to take a bath after she had a wet dream (nocturnal sexual discharge)?" He said, "Yes, if she notices discharge. On that Um Salama laughed and said, "Does a woman get a (nocturnal sexual) discharge?" He said, "How then does (her) son resemble her (his mother)?"

Sahih al-Bukhari 6091 - Book 78, Hadith 118

Narrated `Aisha:

I never saw the Prophet (ﷺ) laughing to an extent that one could see his palate, but he always used to smile only.

Sahih al-Bukhari 6092 - Book 78, Hadith 119

Narrated Anas:

A man came to the Prophet (ﷺ) on a Friday while he (the Prophet) was delivering a sermon at Medina, and said, "There is lack of rain, so please invoke your Lord to bless us with the rain." The Prophet (ﷺ) looked at the sky when no cloud could be detected. Then he invoked Allah for rain. Clouds started gathering together and it rained till the Medina valleys started flowing with water. It continued raining till the next Friday. Then that man (or some other man) stood up while the Prophet (ﷺ) was delivering the Friday sermon, and said, "We are drowned; Please invoke your Lord to withhold it (rain) from us" The Prophet smiled and said twice or thrice, "O Allah! Please let it rain round about us and not upon us." The clouds started dispersing over Medina to the right and to the left, and it rained round about Medina and not upon Medina. Allah showed them (the people) the miracle of His Prophet and His response to his invocation.

Sahih al-Bukhari 6093 - Book 78, Hadith 120

Narrated `Abdullah:

The Prophet (ﷺ) said, "Truthfulness leads to righteousness, and righteousness leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to Al-Fajur (i.e. wickedness, evil-doing), and Al-Fajur (wickedness) leads to the (Hell) Fire, and a man may keep on telling lies till he is written before Allah, a liar."

Sahih al-Bukhari 6094 - Book 78, Hadith 121

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The signs of a hypocrite are three: Whenever he speaks, he tells a lie; and whenever he promises, he breaks his promise; and whenever he is entrusted, he betrays (proves to be dishonest)".

Sahih al-Bukhari 6095 - Book 78, Hadith 122

Narrated Samura bin Jundub:

The Prophet (ﷺ) said, "I saw (in a dream), two men came to me." Then the Prophet (ﷺ) narrated the story (saying), "They said, 'The person, the one whose cheek you saw being torn away (from the mouth to the ear) was a liar and used to tell lies and the people would report those lies on his authority till they spread all over the world. So he will be punished like that till the Day of Resurrection.'"

Sahih al-Bukhari 6096 - Book 78, Hadith 123

Narrated Hudhaifa:

From among the people, Ibn Um `Abd greatly resembled Allah's Messenger (ﷺ)s in solemn gate and good appearance of piety and in calmness and sobriety from the time he goes out of his house till he returns to it. But we do not know how he behaves with his family when he is alone with them.

Sahih al-Bukhari 6097 - Book 78, Hadith 124

Narrated Tariq:

`Abdullah said, "The best talk is Allah's Book (Qur'an), and the best guidance is the guidance of Muhammad."

Sahih al-Bukhari 6098 - Book 78, Hadith 125

Narrated Abu Musa:

The Prophet (ﷺ) said: None is more patient than Allah against the harmful saying. He hears from the people they ascribe children to Him, yet He gives them health and (supplies them with) provision."

Sahih al-Bukhari 6099 - Book 78, Hadith 126

Narrated `Abdullah:

The Prophet (ﷺ) divided and distributed something as he used to do for some of his distributions. A man from the Ansar said, "By Allah, in this division the pleasure of Allah has not been intended." I said, "I will definitely tell this to the Prophet (ﷺ) ." So I went to him while he was sitting with his companions and told him of it secretly. That was hard upon the Prophet (ﷺ) and the color of his face changed, and he became so angry that I wished I had not told him. The Prophet (ﷺ) then said, "Moses was harmed with more than this, yet he remained patient."

Sahih al-Bukhari 6100 - Book 78, Hadith 127

Narrated `Aisha:

The Prophet (ﷺ) did something and allowed his people to do it, but some people refrained from doing it. When the Prophet (ﷺ) learned of that, he delivered a sermon, and after having sent Praises to Allah, he said, "What is wrong with such people as refrain from doing a thing that I do? By Allah, I know Allah better than they, and I am more afraid of Him than they."

Sahih al-Bukhari 6101 - Book 78, Hadith 128

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) was more shy than a virgin in her separate room. And if he saw a thing which he disliked, we would recognize that (feeling) in his face.

Sahih al-Bukhari 6102 - Book 78, Hadith 129

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If a man says to his brother, O Kafir (disbeliever)!' Then surely one of them is such (i.e., a Kafir). "

Sahih al-Bukhari 6103 - Book 78, Hadith 130

Narrated 'Abdullah bin 'Umar:

Allah's Messenger (ﷺ) said, 'If anyone says to his brother, 'O misbeliever! Then surely, one of them such."

Sahih al-Bukhari 6104 - Book 78, Hadith 131

Narrated Thabit bin Ad-Dahhak:

The Prophet (ﷺ) said, "Whoever swears by a religion other than Islam (i.e. if he swears by saying that he is a non-Muslim in case he is telling a lie), then he is as he says if his oath is false and whoever commits suicide with something, will be punished with the same thing in the (Hell) fire, and cursing a believer is like murdering him, and whoever accuses a believer of disbelief, then it is as if he had killed him."

Sahih al-Bukhari 6105 - Book 78, Hadith 132

Narrated Jabir bin `Abdullah:

Mu`adh bin Jabal used to pray with the Prophet (ﷺ) and then go to lead his people in prayer. Once he led the people in prayer and recited Surat-al-Baqara. A man left (the row of the praying people) and offered (light) prayer (separately) and went away. When Mu`adh came to know about it, he said. "He (that man) is a hypocrite." Later that man heard what Mu`adh said about him, so he came to the Prophet and said, "O Allah's Messenger (ﷺ)! We are people who work with our own hands and irrigate (our farms) with our camels. Last night Mu`adh led us in the (night) prayer and he recited Sura-al-Baqara, so I offered my prayer separately, and because of that, he accused me of being a hypocrite." The Prophet called Mu`adh and said thrice, "O Mu`adh! You are putting the people to trials? Recite 'Washshamsi wad-uhaha' (91) or'Sabbih isma Rabbi ka-l-A'la' (87) or the like."

Sahih al-Bukhari 6106 - Book 78, Hadith 133

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said: "Whoever amongst you swears, (saying by error) in his oath 'By Al-Lat and Al- Uzza', then he should say, 'None has the right to be worshipped but Allah.' And whoever says to his companions, 'Come let me gamble' with you, then he must give something in charity (as an expiation for such a sin)." (See Hadith No. 645)

Sahih al-Bukhari 6107 - Book 78, Hadith 134

Narrated Ibn `Umar:

that he found `Umar bin Al-Khattab in a group of people and he was swearing by his father. So Allah's Messenger (ﷺ) called them, saying, "Verily! Allah forbids you to swear by your fathers. If one has to take an oath, he should swear by Allah or otherwise keep quiet."

Sahih al-Bukhari 6108 - Book 78, Hadith 135

Narrated `Aisha:

The Prophet (ﷺ) entered upon me while there was a curtain having pictures (of animals) in the house. His face got red with anger, and then he got hold of the curtain and tore it into pieces. The Prophet (ﷺ) said, "Such people as paint these pictures will receive the severest punishment on the Day of Resurrection ."

Sahih al-Bukhari 6109 - Book 78, Hadith 136

Narrated Abu Mas`ud:

A man came to the Prophet (ﷺ) and said "I keep away from the morning prayer only because such and such person prolongs the prayer when he leads us in it. The narrator added: I had never seen Allah's Apostle more furious in giving advice than he was on that day. He said, "O people! There are some among you who make others dislike good deeds) cause the others to have aversion (to congregational prayers). Beware! Whoever among you leads the people in prayer should not prolong it, because among them there are the sick, the old, and the needy." (See Hadith No. 670, Vol 1)

Sahih al-Bukhari 6110 - Book 78, Hadith 137

Narrated `Abdullah bin `Umar:

While the Prophet (ﷺ) was praying, he saw sputum (on the wall) of the mosque, in the direction of the Qibla, and so he scraped it off with his hand, and the sign of disgust (was apparent from his face) and then said, "Whenever anyone of you is in prayer, he should not spit in front of him (in prayer) because Allah is in front of him."

Sahih al-Bukhari 6111 - Book 78, Hadith 138

Narrated Zaid bin Khalid Al-Juhani:

A man asked Allah's Messenger (ﷺ) about "Al-Luqata" (a lost fallen purse or a thing picked up by somebody). The Prophet (ﷺ) said, "You should announce it publicly for one year, and then remember and recognize the tying material of its container, and then you can spend it. If its owner came to you, then you should pay him its equivalent." The man said, "O Allah's Messenger (ﷺ)! What about a lost sheep?" The Prophet said, "Take it because it is for you, for your brother, or for the wolf." The man again said, "O Allah's Messenger (ﷺ)! What about a lost camel?" Allah's Messenger (ﷺ) became very angry and furious and his cheeks became red (or his face became red), and he said, "You have nothing to do with it (the camel) for it has its food and its water container with it till it meets its owner."

Sahih al-Bukhari 6112 - Book 78, Hadith 139

Narrated Zaid bin Thabit:

Allah's Messenger (ﷺ) made a small room (with a palm leaf mat). Allah's Messenger (ﷺ) came out (of his house) and prayed in it. Some men came and joined him in his prayer. Then again the next night they came for the prayer, but Allah's Messenger (ﷺ) delayed and did not come out to them. So they raised their voices and knocked the door with small stones (to draw his attention). He came out to them in a state of anger, saying, "You are still insisting (on your deed, i.e. Tarawih prayer in the mosque) that I thought that this prayer (Tarawih) might become obligatory on you. So you people, offer this prayer at your homes, for the best prayer of a person is the one which he offers at home, except the compulsory (congregational) prayer."

Sahih al-Bukhari 6113 - Book 78, Hadith 140

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger."

Sahih al-Bukhari 6114 - Book 78, Hadith 141

Narrated Sulaiman bin Sarad:

Two men abused each other in front of the Prophet (ﷺ) while we were sitting with him. One of the two abused his companion furiously and his face became red. The Prophet (ﷺ) said, "I know a word (sentence) the saying of which will cause him to relax if this man says it. Only if he said, "I seek refuge with Allah from Satan, the outcast.' " So they said to that (furious) man, 'Don't you hear what the Prophet (ﷺ) is saying?" He said, "I am not mad."

Sahih al-Bukhari 6115 - Book 78, Hadith 142

Narrated Abu Huraira:

A man said to the Prophet (ﷺ) , "Advise me! "The Prophet (ﷺ) said, "Do not become angry and furious." The man asked (the same) again and again, and the Prophet (ﷺ) said in each case, "Do not become angry and furious."

Sahih al-Bukhari 6116 - Book 78, Hadith 143

Narrated Abu As-Sawar Al-Adawi:

`Imran bin Husain said: The Prophet (ﷺ) said, "Haya' (pious shyness from committing religeous indiscretions) does not bring anything except good." Thereupon Bashir bin Ka`b said, 'It is written in the wisdom paper: Haya' leads to solemnity; Haya' leads to tranquility (peace of mind)." `Imran said to him, "I am narrating to you the saying of Allah's Messenger (ﷺ) and you are speaking about your paper (wisdom book)?"

Sahih al-Bukhari 6117 - Book 78, Hadith 144

Narrated `Abdullah bin `Umar:

The Prophet (ﷺ) passed by a man who was admonishing his brother regarding Haya' (pious shyness from committing religeous indiscretions) and was saying, "You are very shy, and I am afraid that might harm you." On that, Allah's Messenger (ﷺ) said, "Leave him, for Haya' is (a part) of Faith."

Sahih al-Bukhari 6118 - Book 78, Hadith 145

Narrated Abu Sa`id:

The Prophet (ﷺ) was more shy (from Haya': pious shyness from committing religeous indiscretions) than a veiled virgin girl. (See Hadith No. 762, Vol. 4)

Sahih al-Bukhari 6119 - Book 78, Hadith 146

Narrated Abu Mas`ud:

The Prophet (ﷺ) said, 'One of the sayings of the early Prophets which the people have got is: If you don't feel ashamed (from Haya': pious shyness from committing religeous indiscretions) do whatever you like." (See Hadith No 690, 691, Vol 4)

Sahih al-Bukhari 6120 - Book 78, Hadith 147

Narrated Um Salama:

Um Sulaim came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! Verily, Allah does not feel shy to tell the truth. If a woman gets a nocturnal sexual discharge (has a wet dream), is it essential for her to take a bath? He replied, "Yes if she notices a discharge."

Sahih al-Bukhari 6121 - Book 78, Hadith 148

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "The example of a believer is like a green tree, the leaves of which do not fall." The people said. "It is such-and-such tree: It is such-and-such tree." I intended to say that it was the datepalm tree, but I was a young boy and felt shy (to answer). The Prophet (ﷺ) said, "It is the date-palm tree." Ibn `Umar added, " I told that to `Umar who said, 'Had you said it, I would have preferred it to such-and such a thing."

Sahih al-Bukhari 6122 - Book 78, Hadith 149

Narrated Thabit:

that he heard Anas saying, "A woman came to the Prophet (ﷺ) offering herself to him in marriage, saying, "Have you got any interest in me (i.e. would you like to marry me?)" Anas's daughter said, "How shameless that woman was!" On that Anas said, "She is better than you, for she presented herself to Allah's Messenger (ﷺ) (for marriage).

Sahih al-Bukhari 6123 - Book 78, Hadith 150

Narrated Abu Musa:

that when Allah's Messenger (ﷺ) sent him and Mu`adh bin Jabal to Yemen, he said to them, "Facilitate things for the people (treat the people in the most agreeable way), and do not make things difficult for them, and give them glad tidings, and let them not have aversion (i.e. to make the people hate good deeds) and you should both work in cooperation and mutual understanding, obey each other." Abu Musa said, "O Allah's Messenger (ﷺ)! We are in a land in which a drink named Al Bit' is prepared from honey, and another drink named Al-Mizr is prepared from barley." On that, Allah's Messenger (ﷺ) said, "All intoxicants (i.e. all alcoholic drinks) are prohibited."

Sahih al-Bukhari 6124 - Book 78, Hadith 151

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "Make things easy for the people, and do not make it difficult for them, and make them calm (with glad tidings) and do not repulse (them).

Sahih al-Bukhari 6125 - Book 78, Hadith 152

Narrated `Aisha:

Whenever Allah's Messenger (ﷺ) was given the choice of one of two matters he would choose the easier of the two as long as it was not sinful to do so, but if it was sinful, he would not approach it. Allah's Apostle never took revenge over anybody for his own sake but (he did) only when Allah's legal bindings were outraged, in which case he would take revenge for Allah's sake." (See Hadith No. 760. Vol. 4)

Sahih al-Bukhari 6126 - Book 78, Hadith 153

Narrated Al-Azraq bin Qais:

We were in the city of Al-Ahwaz on the bank of a river which had dried up. Then Abu Barza Al- Aslami came riding a horse and he started praying and let his horse loose. The horse ran away, so Abu Barza interrupted his prayer and went after the horse till he caught it and brought it, and then he offered his prayer. There was a man amongst us who was (from the Khawari) having a different opinion. He came saying. "Look at this old man! He left his prayer because of a horse." On that Abu Barza came to us and said, "Since the time I left Allah's Messenger (ﷺ), nobody has admonished me; My house is very far from this place, and if I had carried on praying and left my horse, I could not have reached my house till night." Then Abu Barza mentioned that he had been in the company of the Prophet, and that he had seen his leniency.

Sahih al-Bukhari 6127 - Book 78, Hadith 154

Narrated Abu Huraira:

A bedouin urinated in the mosque, and the people rushed to beat him. Allah's Messenger (ﷺ) ordered them to leave him and pour a bucket or a tumbler (full) of water over the place where he has passed urine. The Prophet then said, " You have been sent to make things easy (for the people) and you have not been sent to make things difficult for them."

Sahih al-Bukhari 6128 - Book 78, Hadith 155

Narrated Anas bin Malik:

The Prophet (ﷺ) used to mix with us to the extent that he would say to a younger brother of mine, 'O Aba `Umair! What did the Nughair (a kind of bird) do?"

Sahih al-Bukhari 6129 - Book 78, Hadith 156

Narrated `Aisha:

I used to play with the dolls in the presence of the Prophet, and my girl friends also used to play with me. When Allah's Messenger (ﷺ) used to enter (my dwelling place) they used to hide themselves, but the Prophet would call them to join and play with me. (The playing with the dolls and similar images is forbidden, but it was allowed for `Aisha at that time, as she was a little girl, not yet reached the age of puberty.) (Fath-ul-Bari page 143, Vol.13)

Sahih al-Bukhari 6130 - Book 78, Hadith 157

Narrated Aisha:

A man asked permission to see the Prophet. He said, "Let Him come in; What an evil man of the tribe he is! (Or, What an evil brother of the tribe he is). But when he entered, the Prophet (ﷺ) spoke to him gently in a polite manner. I said to him, "O Allah's Apostle! You have said what you have said, then you spoke to him in a very gentle and polite manner? The Prophet (ﷺ) said, "The worse people, in the sight of Allah are those whom the people leave (undisturbed) to save themselves from their dirty language."

Sahih al-Bukhari 6131 - Book 78, Hadith 158

Narrated `Abdullah bin Abu Mulaika:

The Prophet (ﷺ) was given a gift of a few silken cloaks with gold buttons. He distributed them amongst some of his companions and put aside one of them for Makhrama. When Makhrama came, the Prophet said, "I kept this for you." (Aiyub, the sub-narrator held his garment to show how the Prophet (ﷺ) showed the cloak to Makhrama who had something unfavorable about his temper.)

Sahih al-Bukhari 6132 - Book 78, Hadith 159

Narrated Abu Huraira:

The Prophet (ﷺ) said, "A believer is not stung twice (by something) out of one and the same hole."

Sahih al-Bukhari 6133 - Book 78, Hadith 160

Narrated `Abdullah bin `Amr:

Allah's Messenger (ﷺ) entered upon me and said, "Have I not been informed that you offer prayer all the night and fast the whole day?" I said, "Yes." He said, "Do not do so; Offer prayer at night and also sleep; Fast for a few days and give up fasting for a few days because your body has a right on you, and your eye has a right on you, and your guest has a right on you, and your wife has a right on you. I hope that you will have a long life, and it is sufficient for you to fast for three days a month as the reward of a good deed, is multiplied ten times, that means, as if you fasted the whole year." I insisted (on fasting more) so I was given a hard instruction. I said, "I can do more than that (fasting)" The Prophet said, "Fast three days every week." But as I insisted (on fasting more) so I was burdened. I said, "I can fast more than that." The Prophet (ﷺ) said, "Fast as Allah's prophet David used to fast." I said, "How was the fasting of the prophet David?" The Prophet (ﷺ) said, "One half of a year (i.e. he used to fast on alternate days). '

Sahih al-Bukhari 6134 - Book 78, Hadith 161

Narrated Abu Shuraih Al-Ka`bi:

Allah's Messenger (ﷺ) said, Whoever believes in Allah and the Last Day, should serve his guest generously. The guest's reward is: To provide him with a superior type of food for a night and a day and a guest is to be entertained with food for three days, and whatever is offered beyond that, is regarded as something given in charity. And it is not lawful for a guest to stay with his host for such a long period so as to put him in a critical position." Narrated Malik: Similarly as above (156) adding, "Who believes in Allah and the Last Day should talk what is good or keep quiet." (i.e. abstain from dirty and evil talk, and should think before uttering).

Sahih al-Bukhari 6135 - Book 78, Hadith 162

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Whoever believes in Allah and the Last Day, should not hurt his neighbor and whoever believes in Allah and the Last Day, should serve his guest generously and whoever believes in Allah and the Last Day, should speak what is good or keep silent."

Sahih al-Bukhari 6136 - Book 78, Hadith 163

Narrated `Uqba bin 'Amir:

We said, "O Allah's Messenger (ﷺ)! You send us out and it happens that we have to stay with such people as do not entertain us. What do you think about it?" Allah's Messenger (ﷺ) said to us, "If you stay with some people and they entertain you as they should for a guest, accept is; but if they do not do then you should take from them the right of the guest, which they ought to give."

Sahih al-Bukhari 6137 - Book 78, Hadith 164

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Whoever believes in Allah and the Last Day, should serve his guest generously; and whoever believes in Allah and the Last Day, should unite the bond of kinship (i.e. keep good relation with his Kith and kin); and whoever believes in Allah and the Last Day, should talk what is good or keep quit. "

Sahih al-Bukhari 6138 - Book 78, Hadith 165

Narrated Abu Juhaifa:

The Prophet (ﷺ) established a bond of brotherhood between Salman and Abu Darda'. Salman paid a visit to Abu ad-Darda and found Um Ad-Darda' dressed in shabby clothes and asked her why she was in that state.?" She replied, "Your brother, Abu Ad-Darda is not interested in the luxuries of this world." In the meantime Abu Ad-Darda came and prepared a meal for him (Salman), and said to him, "(Please) eat for I am fasting." Salman said, "I am not going to eat, unless you eat." So Abu Ad-Darda' ate. When it was night, Abu Ad-Darda' got up (for the night prayer). Salman said (to him), "Sleep," and he slept. Again Abu- Ad-Darda' got up (for the prayer), and Salman said (to him), "Sleep." When it was the last part of the night, Salman said to him, "Get up now (for the prayer)." So both of them offered their prayers and Salman said to Abu Ad-Darda',"Your Lord has a right on you; and your soul has a right on you; and your family has a right on you; so you should give the rights of all those who have a right on you). Later on Abu Ad-Darda' visited the Prophet (ﷺ) and mentioned that to him. The Prophet, said, "Salman has spoken the truth."

Sahih al-Bukhari 6139 - Book 78, Hadith 166

Narrated `Abdur-Rahman bin Abu Bakr:

Abu Bakr invited a group of people and told me, "Look after your guests." Abu Bakr added, I am going to visit the Prophet (ﷺ) and you should finish serving them before I return." `Abdur-Rahman said, So I went at once and served them with what was available at that time in the house and requested them to eat." They said, "Where is the owner of the house (i.e., Abu Bakr)?" `Abdur-Rahman said, "Take your meal." They said, "We will not eat till the owner of the house comes." `Abdur-Rahman said, "Accept your meal from us, for if my father comes and finds you not having taken your meal yet, we will be blamed severely by him, but they refused to take their meals . So I was sure that my father would be angry with me. When he came, I went away (to hide myself) from him. He asked, "What have you done (about the guests)?" They informed him the whole story. Abu Bakr called, "O `Abdur Rahman!" I kept quiet. He then called again. "O `Abdur-Rahman!" I kept quiet and he called again, "O ignorant (boy)! I beseech you by Allah, if you hear my voice, then come out!" I came out and said, "Please ask your guests (and do not be angry with me)." They said, "He has told the truth; he brought the meal to us." He said, "As you have been waiting for me, by Allah, I will not eat of it tonight." They said, "By Allah, we will not eat of it till you eat of it." He said, I have never seen a night like this night in evil. What is wrong with you? Why don't you accept your meals of hospitality from us?" (He said to me), "Bring your meal." I brought it to him, and he put his hand in it, saying, "In the name of Allah. The first (state of fury) was because of Satan." So Abu Bakr ate and so did his guests.

Sahih al-Bukhari 6140 - Book 78, Hadith 167

Narrated `Abdur-Rahman bin Abu Bakr:

Abu Bakr came with a guest or some guests, but he stayed late at night with the Prophet (ﷺ) and when he came, my mother said (to him), "Have you been detained from your guest or guests tonight?" He said, "Haven't you served the supper to them?" She replied, "We presented the meal to him (or to them), but he (or they) refused to eat." Abu Bakr became angry, rebuked me and invoked Allah to cause (my) ears to be cut and swore not to eat of it!" I hid myself, and he called me, "O ignorant (boy)!" Abu Bakr's wife swore that she would not eat of it and so the guests or the guest swore that they would not eat of it till he ate of it. Abu Bakr said, "All that happened was from Satan." So he asked for the meals and ate of it, and so did they. Whenever they took a handful of the meal, the meal grew (increased) from underneath more than that mouthful. He said (to his wife), "O, sister of Bani Firas! What is this?" She said, "O, pleasure of my eyes! The meal is now more than it had been before we started eating" So they ate of it and sent the rest of that meal to the Prophet. It is said that the Prophet (ﷺ) also ate of it.

Sahih al-Bukhari 6141 - Book 78, Hadith 168

Narrated Rafi` bin Khadij and Sahl bin Abu Hathma:

`Abdullah bin Sahl and Muhaiyisa bin Mas`ud went to Khaibar and they dispersed in the gardens of the date-palm trees. `Abdullah bin Sahl was murdered. Then `Abdur-Rahman bin Sahl, Huwaiyisa and Muhaiyisa, the two sons of Mas`ud, came to the Prophet (ﷺ) and spoke about the case of their (murdered) friend. `Abdur-Rahman who was the youngest of them all, started talking. The Prophet (ﷺ) said, "Let the older (among you) speak first." So they spoke about the case of their (murdered) friend. The Prophet (ﷺ) said, "Will fifty of you take an oath whereby you will have the right to receive the blood money of your murdered man," (or said, "..your companion"). They said, "O Allah's Messenger (ﷺ)! The murder was a thing we did not witness." The Prophet (ﷺ) said, "Then the Jews will release you from the oath, if fifty of them (the Jews) should take an oath to contradict your claim." They said, "O Allah's Messenger (ﷺ)! They are disbelievers (and they will take a false oath)." Then Allah's Messenger (ﷺ) himself paid the blood money to them.

Sahih al-Bukhari 6142, 6143 - Book 78, Hadith 169

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "Inform me of a tree which resembles a Muslim, giving its fruits at every season by the permission of its Lord, and the leaves of which do not fall." I thought of the date-palm tree, but I disliked to speak because Abu Bakr and `Umar were present there. When nobody spoke, the Prophet (ﷺ) said, "It is the date-palm tree" When I came out with my father, I said, "O father! It came to my mind that it was the date-palm tree." He said, "What prevented you from saying it?" Had you said it, it would have been more dearer to me than such-and-such a thing (fortune)." I said, "Nothing prevented me but the fact that neither you nor Abu Bakr spoke, so I disliked to speak (in your presence).

Sahih al-Bukhari 6144 - Book 78, Hadith 170

Narrated Ubai bin Ka`b:

Allah's Messenger (ﷺ) said, "Some poetry contains wisdom."

Sahih al-Bukhari 6145 - Book 78, Hadith 171

Narrated Jundub:

While the Prophet (ﷺ) was walking, a stone hit his foot and stumbled and his toe was injured. He then (quoting a poetic verse) said, "You are not more than a toe which has been bathed in blood in Allah's Cause."

Sahih al-Bukhari 6146 - Book 78, Hadith 172

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The most true words said by a poet were the words of Labid. He said, i.e. 'Verily, everything except Allah is perishable and Umaiya bin Abi As-Salt was about to embrace Islam .

Sahih al-Bukhari 6147 - Book 78, Hadith 173

Narrated Salama bin Al-Aqwa:

We went out with Allah's Messenger (ﷺ) to Khaibar and we travelled during the night. A man amongst the people said to 'Amir bin Al-Aqwa', "Won't you let us hear your poetry?" 'Amir was a poet, and so he got down and started (chanting Huda) reciting for the people, poetry that keep pace with the camel's foot steps, saying, "O Allah! Without You we would not have been guided on the right path, neither would we have given in charity, nor would we have prayed. So please forgive us what we have committed. Let all of us be sacrificed for Your cause and when we meet our enemy, make our feet firm and bestow peace and calmness on us and if they (our enemy) will call us towards an unjust thing we will refuse. The infidels have made a hue and cry to ask others help against us. Allah's Messenger (ﷺ) said, "Who is that driver (of the camels)?" They said, "He is 'Amir bin Al-Aqwa."' He said, "May Allah bestow His mercy on him." A man among the people said, Has Martyrdom been granted to him, O Allah's Prophet! Would that you let us enjoy his company longer." We reached (the people of) Khaibar and besieged them till we were stricken with severe hunger but Allah helped the Muslims conquer Khaibar. In the evening of its conquest the people made many fires. Allah's Messenger (ﷺ) asked, "What are those fires? For what are you making fires?" They said, "For cooking meat." He asked, "What kind of meat?" They said, "Donkeys' meat." Allah's Messenger (ﷺ) said, "Throw away the meat and break the cooking pots." A man said, O Allah's Messenger (ﷺ)! Shall we throw away the meat and wash the cooking pots?" He said, "You can do that too." When the army files aligned in rows (for the battle), 'Amir's sword was a short one, and while attacking a Jew with it in order to hit him, the sharp edge of the sword turned back and hit 'Amir's knee and caused him to die. When the Muslims returned (from the battle), Salama said, Allah's Messenger (ﷺ) saw me pale and said, 'What is wrong with you?"' I said, "Let my parents be sacrificed for you! The people claim that all the deeds of Amir have been annulled." The Prophet (ﷺ) asked, "Who said so?" I replied, "So-and-so and soand- so and Usaid bin Al-Hudair Al-Ansari said, 'Whoever says so is telling a lie. Verily, 'Amir will have double reward."' (While speaking) the Prophet (ﷺ) put two of his fingers together to indicate that, and added, "He was really a hard-working man and a Mujahid (devout fighter in Allah's Cause) and rarely have there lived in it (i.e., Medina or the battle-field) an "Arab like him."

Sahih al-Bukhari 6148 - Book 78, Hadith 174

Narrated Anas bin Malik:

The Prophet (ﷺ) came to some of his wives among whom there was Um Sulaim, and said, "May Allah be merciful to you, O Anjasha! Drive the camels slowly, as they are carrying glass vessels!" Abu Qalaba said, "The Prophet (ﷺ) said a sentence (i.e. the above metaphor) which, had anyone of you said it, you would have admonished him for it".

Sahih al-Bukhari 6149 - Book 78, Hadith 175

Narrated `Aisha:

Hassan bin Thabit asked the permission of Allah's Messenger (ﷺ) to lampoon the pagans (in verse). Allah's Apostle said, "What about my fore-fathers (ancestry)?' Hassan said (to the Prophet) "I will take you out of them as a hair is taken out of dough." Narrated Hisham bin `Urwa that his father said, "I called Hassan with bad names in front of `Aisha." She said, "Don't call him with bad names because he used to defend Allah's Messenger (ﷺ) (against the pagans).

Sahih al-Bukhari 6150 - Book 78, Hadith 176

Narrated Al-Haitham bin Abu Sinan:

that he heard Abu Huraira in his narration, mentioning that the Prophet (ﷺ) said, "A Muslim brother of yours who does not say dirty words." and by that he meant Ibn Rawaha, "said (in verse): 'We have Allah's Messenger (ﷺ) with us who recites the Holy Qur'an in the early morning time. He gave us guidance and light while we were blind and astray, so our hearts are sure that whatever he says, will certainly happen. He does not touch his bed at night, being busy in worshipping Allah while the pagans are sound asleep in their beds.' "

Sahih al-Bukhari 6151 - Book 78, Hadith 177

Narrated Abu Salama bin `Abdur-Rahman bin `Auf:

that he heard Hassan bin Thabit Al-Ansari asking the witness of Abu Huraira, saying, "O Abu- Huraira! I beseech you by Allah (to tell me). Did you hear Allah's Messenger (ﷺ) saying' 'O Hassan ! Reply on behalf of Allah's Messenger (ﷺ). O Allah ! Support him (Hassan) with the Holy Spirit (Gabriel).'?" Abu Huraira said, "Yes."

Sahih al-Bukhari 6152 - Book 78, Hadith 178

Narrated Al-Bara:

The Prophet (ﷺ) said to Hassan, "Lampoon them (the pagans) in verse, and Gabriel is with you."

Sahih al-Bukhari 6153 - Book 78, Hadith 179

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "It is better for a man to fill the inside of his body with pus than to fill it with poetry."

Sahih al-Bukhari 6154 - Book 78, Hadith 180

Narrated Abu Huraira:

Allah's Messenger (ﷺ); said, "It is better for anyone of you that the inside of his body be filled with pus which may consume his body, than it be filled with poetry."

Sahih al-Bukhari 6155 - Book 78, Hadith 181

Narrated `Aisha:

Allah, the brother of Abu Al-Qu'ais asked my permission to enter after the verses of Al-Hijab (veiling the ladies) was revealed, and I said, "By Allah, I will not admit him unless I take permission of Allah's Apostle for it was not the brother of Al-Qu'ais who had suckled me, but it was the wife of Al-Qu'ais, who had suckled me." Then Allah's Messenger (ﷺ) entered upon me, and I said, "O Allah's Messenger (ﷺ)! The man has not nursed me but his wife has nursed me." He said, "Admit him because he is your uncle (not from blood relation, but because you have been nursed by his wife), Taribat Yaminuki." `Urwa said, "Because of this reason, ' Aisha used to say: Foster suckling relations render all those things (marriages etc.) illegal which are illegal because of the corresponding blood relations." (See Hadith No. 36, Vol. 7)

Sahih al-Bukhari 6156 - Book 78, Hadith 182

Narrated `Aisha:

The Prophet (ﷺ) intended to return home after the performance of the Hajj, and he saw Safiya standing at the entrance of her tent, depressed and sad because she got her menses. The Prophet (ﷺ) said, "Aqra Halqa! --An expression used in the Quraish dialect--"You will detain us." The Prophet (ﷺ) then asked (her), "Did you perform the Tawaf Al-Ifada on the Day of Sacrifice (10th of Dhul-Hijja)?" She said, "Yes." The Prophet (ﷺ) said, "Then you can leave (with us).

Sahih al-Bukhari 6157 - Book 78, Hadith 183

Narrated Um Hani:

(the daughter of Abu Talib) I visited Allah's Messenger (ﷺ) in the year of the Conquest of Mecca and found him taking a bath, and his daughter, Fatima was screening him. When I greeted him, he said, "Who is it?" I replied, "I am Um Hani, the daughter of Abu Talib." He said, "Welcome, O Um Hani ! " When the Prophet (ﷺ) had finished his bath, he stood up and offered eight rak`at of prayer while he was wrapped in a single garment. When he had finished his prayer, I said, "O Allah's Messenger (ﷺ)! My maternal brother assumes (or claims) that he will murder some man whom I have given shelter, i.e., so-and-so bin Hubaira." Allah's Messenger (ﷺ) said, "O Um Hani! We shelter him whom you have sheltered." Um Hani added, "That happened in the forenoon."

Sahih al-Bukhari 6158 - Book 78, Hadith 184

Narrated Anas:

The Prophet (ﷺ) saw a man driving a Badana (a camel for sacrifice) and said (to him). "Ride it." The man said, "It is a Bandana." The Prophet (ﷺ) said, "Ride on it." The man said, "It is a Bandana." The Prophet (ﷺ) said, Ride on it, woe to you!"

Sahih al-Bukhari 6159 - Book 78, Hadith 185

Narrated Abu Huraira:

Allah's Messenger (ﷺ) saw a man driving a Badana (a camel for sacrifice) and said to him, "Ride on it." The man said, "O Allah's Messenger (ﷺ)! It is a Bandana." The Prophet (ﷺ) said, "Ride on it, woe to you!" on the second or third time.

Sahih al-Bukhari 6160 - Book 78, Hadith 186

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) was on a journey and he had a black slave called Anjasha, and he was driving the camels (very fast, and there were women riding on those camels). Allah's Messenger (ﷺ) said, "Waihaka (May Allah be merciful to you), O Anjasha! Drive slowly (the camels) with the glass vessels (women)!"

Sahih al-Bukhari 6161 - Book 78, Hadith 187

Narrated Abu Bakra:

A man praised another man in front of the Prophet. The Prophet (ﷺ) said thrice, "Wailaka (Woe on you) ! You have cut the neck of your brother!" The Prophet (ﷺ) added, "If it is indispensable for anyone of you to praise a person, then he should say, "I think that such-and-such person (is so-and-so), and Allah is the one who will take his accounts (as he knows his reality) and none can sanctify anybody before Allah (and that only if he knows well about that person.)".

Sahih al-Bukhari 6162 - Book 78, Hadith 188

Narrated Abu Sa`id Al-Khudri:

While the Prophet (ﷺ) was distributing (war booty etc.) one day, Dhul Khawaisira, a man from the tribe of Bani Tamim, said, "O Allah's Messenger (ﷺ)! Act justly." The Prophets said, "Woe to you! Who else would act justly if I did not act justly?" `Umar said (to the Prophet (ﷺ)), "Allow me to chop his neck off." The Prophet said, "No, for he has companions (who are apparently so pious that) if anyone of (you compares his prayer with) their prayer, he will consider his prayer inferior to theirs, and similarly his fasting inferior to theirs, but they will desert Islam (go out of religion) as an arrow goes through the victim's body (games etc.) in which case if its Nasl is examined nothing will be seen thereon, and if its Nady is examined, nothing will be seen thereon, and if its Qudhadh is examined, nothing will be seen thereon, for the arrow has gone out too fast even for the excretions and blood to smear over it. Such people will come out at the time of difference among the (Muslim) people and the sign by which they will be recognized, will be a man whose one of the two hands will look like the breast of a woman or a lump of flesh moving loosely." Abu Sa`id added, "I testify that I heard that from the Prophet (ﷺ) and also testify that I was with `Ali when `Ali fought against those people. The man described by the Prophet was searched for among the killed, and was found, and he was exactly as the Prophet (ﷺ) had described him." (See Hadith No. 807, Vol. 4)

Sahih al-Bukhari 6163 - Book 78, Hadith 189

Narrated Abu Huraira:

A man came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! I am ruined!" The Prophet (ﷺ) said, "Waihaka (May Allah be merciful to you) !" The man said, "I have done sexual intercourse with my wife while fasting in Ramadan." The Prophet (ﷺ) said, "Manumit a slave." The man said, " I cannot afford that. " The Prophet (ﷺ) said; "Then fast for two successive months." The man said, " I have no power to do so." The Prophet (ﷺ) said, "Then feed sixty poor persons." The man said, "I have nothing (to feed sixty persons). Later a basket full of dates were brought to the Prophet (ﷺ) and he said (to the man), "Take it and give it in charity." The man said, "O Allah's Messenger (ﷺ)! Shall I give it to people other than my family? By Him in Whose Hand my life is, there is nobody poorer than me in the whole city of Medina." The Prophet (ﷺ) smiled till his premolar teeth became visible, and said, "Take it." Az-Zuhri said (that the Prophet (ﷺ) said). "Wailaka."

Sahih al-Bukhari 6164 - Book 78, Hadith 190

Narrated Abu Sa`id Al-Khudri:

A bedouin said, "O Allah's Messenger (ﷺ)! Inform me about the emigration." The Prophet (ﷺ) said, "Waihaka (May Allah be merciful to you)! The question of emigration is a difficult one. Have you got some camels?" The bedouin said, "Yes." The Prophet (ﷺ) said, "Do you pay their Zakat?" He said, "Yes." The Prophet said, "Go on doing like this from beyond the seas, for Allah will not let your deeds go in vain."

Sahih al-Bukhari 6165 - Book 78, Hadith 191

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "Wailakum" (woe to you) or "waihakum" (May Allah be merciful to you)." Shu`ba is not sure as to which was the right word. "Do not become disbelievers after me by cutting the necks of one another."

Sahih al-Bukhari 6166 - Book 78, Hadith 192

Narrated Anas:

A bedouin came to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! When will The Hour be established?" The Prophet (ﷺ) said, "Wailaka (Woe to you), What have you prepared for it?" The bedouin said, "I have not prepared anything for it, except that I love Allah and H is Apostle." The Prophet (ﷺ) said, "You will be with those whom you love." We (the companions of the Prophet (ﷺ)) said, "And will we too be so? The Prophet (ﷺ) said, "Yes." So we became very glad on that day. In the meantime, a slave of Al-Mughira passed by, and he was of the same age as I was. The Prophet (ﷺ) said. "If this (slave) should live long, he will not reach the geriatric old age, but the Hour will be established."

Sahih al-Bukhari 6167 - Book 78, Hadith 193

Narrated `Abdullah:

The Prophet (ﷺ) said, "Everyone will be with those whom he loves."

Sahih al-Bukhari 6168 - Book 78, Hadith 194

Narrated `Abdullah bin Mas`ud:

A man came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! What do you say about a man who loves some people but cannot catch up with their good deeds?" Allah's Messenger (ﷺ) said, "Everyone will be with those whom he loves."

Sahih al-Bukhari 6169 - Book 78, Hadith 195

Narrated Abu Musa:

It was said to the Prophet; , "A man may love some people but he cannot catch up with their good deeds?" The Prophet (ﷺ) said, "Everyone will be with those whom he loves."

Sahih al-Bukhari 6170 - Book 78, Hadith 196

Narrated Anas bin Malik:

A man asked the Prophet (ﷺ) "When will the Hour be established O Allah's Messenger (ﷺ)?" The Prophet (ﷺ) . said, "What have you prepared for it?" The man said, " I haven't prepared for it much of prayers or fast or alms, but I love Allah and His Apostle." The Prophet (ﷺ) said, "You will be with those whom you love."

Sahih al-Bukhari 6171 - Book 78, Hadith 197

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) said to Ibn Saiyad "I have hidden something for you in my mind; What is it?" He said, "Ad-Dukh." The Prophet (ﷺ) said, "Ikhsa."

Sahih al-Bukhari 6172 - Book 78, Hadith 198

Narrated `Abdullah bin `Umar:

`Umar bin Al-Khattab set out with Allah's Messenger (ﷺ), and a group of his companions to Ibn Saiyad. They found him playing with the boys in the fort or near the Hillocks of Bani Maghala. Ibn Saiyad was nearing his puberty at that time, and he did not notice the arrival of the Prophet (ﷺ) till Allah's Apostle stroked him on the back with his hand and said, "Do you testify that I am Allah's Messenger (ﷺ)?" Ibn Saiyad looked at him and said, "I testify that you are the Apostle of the unlettered ones (illiterates)". Then Ibn Saiyad said to the Prophets . "Do you testify that I am Allah's Messenger (ﷺ)?" The Prophet denied that, saying, "I believe in Allah and all His Apostles," and then said to Ibn Saiyad, "What do you see?" Ibn Saiyad said, "True people and liars visit me." The Prophet (ﷺ) said, "You have been confused as to this matter." Allah's Messenger (ﷺ) added, "I have kept something for you (in my mind)." Ibn Saiyad said, "Ad-Dukh." The Prophet (ﷺ) said, "Ikhsa (you should be ashamed) for you can not cross your limits." `Umar said, "O Allah's Messenger (ﷺ)! Allow me to chop off h is neck." Allah's Apostle said (to `Umar). "Should this person be him (i.e. Ad-Dajjal) then you cannot over-power him; and should he be someone else, then it will be no use your killing him." `Abdullah bin `Umar added: Later on Allah's Messenger (ﷺ) and Ubai bin Ka`b Al-Ansari (once again) went to the garden in which Ibn Saiyad was present. When Allah's Messenger (ﷺ) entered the garden, he started hiding behind the trunks of the date-palms intending to hear something from Ibn Saiyad before the latter could see him. Ibn Saiyad was Lying on his bed, covered with a velvet sheet from where his mumur were heard. Ibn Saiyad's mother saw the Prophet and said, "O Saf (the nickname of Ibn Saiyad)! Here is Muhammad!" Ibn Saiyad stopped his murmuring. The Prophet (ﷺ) said, "If his mother had kept quiet, then I would have learnt more about him." `Abdullah added: Allah's Messenger (ﷺ) stood up before the people (delivering a sermon), and after praising and glorifying Allah as He deserved, he mentioned the Ad-Dajjal saying, "I warn you against him, and there has been no prophet but warned his followers against him. Noah warned his followers against him but I am telling you about him, something which no prophet has told his people of, and that is: Know that he is blind in one eye where as Allah is not so."

Sahih al-Bukhari 6173-6175 - Book 78, Hadith 199

Narrated Ibn `Abbas:

When the delegation of `Abdul Qais came to the Prophet, he said, "Welcome, O the delegation who have come! Neither you will have disgrace, nor you will regret." They said, "O Allah's Messenger (ﷺ)! We are a group from the tribe of Ar-Rabi`a, and between you and us there is the tribe of Mudar and we cannot come to you except in the sacred months. So please order us to do something good (religious deeds) so that we may enter Paradise by doing that, and also that we may order our people who are behind us (whom we have left behind at home) to follow it." He said, "Four and four:" offer prayers perfectly , pay the Zakat, (obligatory charity), fast the month of Ramadan, and give one-fifth of the war booty (in Allah's cause), and do not drink in (containers called) Ad-Duba,' Al-Hantam, An-Naqir and Al-Muzaffat."

Sahih al-Bukhari 6176 - Book 78, Hadith 200

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "For every betrayer (perfidious person), a flag will be raised on the Day of Resurrection, and it will be announced (publicly) 'This is the betrayal (perfidy) of so-and-so, the son of so-and-so.' "

Sahih al-Bukhari 6177 - Book 78, Hadith 201

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "A flag will be fixed on the Day of Resurrection for every betrayer, and it will be announced (publicly in front of everybody), 'This is the betrayal (perfidy) so-and-so, the son of soand- so."

Sahih al-Bukhari 6178 - Book 78, Hadith 202

Narrated `Aisha:

The Prophet (ﷺ) said, "None of you should say Khabuthat Nafsi, but he is recommended to say 'Laqisat Nafsi."

Sahih al-Bukhari 6179 - Book 78, Hadith 203

Narrated Sal:

The Prophet (ﷺ) said, "None of you should say Khabuthat Nafsi but he is recommended to say 'Laqisat Nafsi (See Hadith No. 202)

Sahih al-Bukhari 6180 - Book 78, Hadith 204

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Allah said, "The offspring of Adam abuse the Dahr (Time), and I am the Dahr; in My Hands are the night and the day." !

Sahih al-Bukhari 6181 - Book 78, Hadith 205

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Don't call the grapes Al-Karm, and don't say 'Khaibat-ad-Dahri, for Allah is the Dahr. (See Hadith No. 202.)

Sahih al-Bukhari 6182 - Book 78, Hadith 206

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "They say Al-Karm (the generous), and in fact Al-Karm is the heart of a believer."

Sahih al-Bukhari 6183 - Book 78, Hadith 207

Narrated `Ali:

I never heard Allah's Messenger (ﷺ) saying, "Let my father and mother be sacrificed for you," except for Sa`d (bin Abi Waqqas). I heard him saying, "Throw! (arrows), Let my father and mother be sacrificed for you !" (The sub-narrator added, "I think that was in the battle of Uhud.")

Sahih al-Bukhari 6184 - Book 78, Hadith 208

Narrated Anas bin Malik:

That he and Abu Talha were coming in the company of the Prophet (ﷺ) towards Medina), while Safiya (the Prophet's wife) was riding behind him on his she-camel. After they had covered a portion of the way suddenly the foot of the she-camel slipped and both the Prophet (ﷺ) and the woman (i.e., his wife, Safiya) fell down. Abu Talha jumped quickly off his camel and came to the Prophet (saying.) "O Allah's Messenger (ﷺ)! Let Allah sacrifice me for you! Have you received any injury?" The Prophet (ﷺ) said, "No, but take care of the woman (my wife)." Abu Talha covered his face with his garment and went towards her and threw his garment over her. Then the woman got up and Abu Talha prepared their she camel (by tightening its saddle, etc.) and both of them (the Prophet (ﷺ) and Safiya) mounted it. Then all of them proceeded and when they approached near Medina, or saw Medina, the Prophet (ﷺ) said, "Ayibun,' abidun, taibun, liRabbina hamidun (We are coming back (to Medina) with repentance, worshipping (our Lord) and celebrating His (our Lord's) praises". The Prophet (ﷺ) continued repeating these words till he entered the city of Medina.

Sahih al-Bukhari 6185 - Book 78, Hadith 209

Narrated Jabir:

A boy was born for a man among us, and the man named him Al-Qasim. We said to him, "We will not call you Abu-l-Qasim, nor will we respect you for that." The Prophet (ﷺ) was informed about that, and he said, "Name your son `Abdur-Rahman."

Sahih al-Bukhari 6186 - Book 78, Hadith 210

Narrated Jabi:

A man among us begot a boy whom he named Al-Qasim. The people said, "We will not call him (i.e., the father) by that Kuniya (Abu-l-Qasim) till we ask the Prophet (ﷺ) about it. The Prophet (ﷺ) said. "Name yourselves by my name, but do not call (yourselves) by my Kuniya."

Sahih al-Bukhari 6187 - Book 78, Hadith 211

Narrated Abu Huraira:

Abu-l-Qasim (The Prophet) said, "Name yourselves by my name, but do not call yourselves by my Kuniya."

Sahih al-Bukhari 6188 - Book 78, Hadith 212

Narrated Jabir bin `Abdullah:

A man among us begot a boy whom he named Al-Qasim. The people said (to him), "We will not call you Abul-l-Qasim, nor will we please you by calling you so." The man came to the Prophet (ﷺ) and mentioned that to him. The Prophet (ﷺ) said to him, "Name your son `Abdur-Rahman."

Sahih al-Bukhari 6189 - Book 78, Hadith 213

Narrated Al-Musaiyab:

That his father (Hazn bin Wahb) went to the Prophet (ﷺ) and the Prophet (ﷺ) asked (him), "What is your name?" He replied, "My name is Hazn." The Prophet (ﷺ) said, "You are Sahl." Hazn said, "I will not change the name with which my father has named me." Ibn Al-Musaiyab added: We have had roughness (in character) ever since. Narrated Al-Musaiyab: on the authority of his father similarly as above (i.e., 209).

Sahih al-Bukhari 6190 - Book 78, Hadith 214

Narrated Sahl:

When Al-Mundhir bin Abu Usaid was born, he was brought to the Prophet (ﷺ) who placed him on his thigh. While Abu Usaid was sitting there, the Prophet (ﷺ) was busy with something in his hands so Abu Usaid told someone to take his son from the thigh of the Prophet (ﷺ) . When the Prophet (ﷺ) finished his job (with which he was busy), he said, "Where is the boy?" Abu Usaid replied, "We have sent him home." The Prophet (ﷺ) said, "What is his name?" Abu Usaid said, "(His name is) so-and-so. " The Prophet (ﷺ) said, "No, his name is Al-Mundhir." So he called him Al-Mundhir from that day.

Sahih al-Bukhari 6191 - Book 78, Hadith 215

Narrated Abu Huraira:

Zainab's original name was "Barrah," but it was said' "By that she is giving herself the prestige of piety." So the Prophet (ﷺ) changed her name to Zainab.

Sahih al-Bukhari 6192 - Book 78, Hadith 216

Narrated Sa`id bin Al-Musaiyab:

That when his grandfather, Hazn visited the Prophet (ﷺ) the Prophet (ﷺ) said (to him), "What is your name?" He said, "My name is Hazn." The Prophet (ﷺ) said, " But you are Sahl." He said, "I will not change my name with which my father named me." Ibn Al-Musaiyab added: So we have had roughness (in character) ever since.

Sahih al-Bukhari 6193 - Book 78, Hadith 217

Narrated Isma`il:

I asked Abi `Aufa, "Did you see Ibrahim, the son of the Prophet (ﷺ) ?" He said, "Yes, but he died in his early childhood. Had there been a Prophet after Muhammad then his son would have lived, but there is no Prophet after him."

Sahih al-Bukhari 6194 - Book 78, Hadith 218

Narrated Al-Bara:

When Ibrahim (the son of the Prophet) died, Allah's Messenger (ﷺ) said, "There is a wet nurse for him in Paradise."

Sahih al-Bukhari 6195 - Book 78, Hadith 219

Narrated Jabir bin `Abdullah Al-Ansari:

Allah's Messenger (ﷺ) said, "Name yourselves after me (by my name) but do not call (yourselves) by my Kuniya (1), for I am Al-Qasim (distributor), and I distribute among you Allah's blessings." This narration has also come on the authority of Anas that the ! Prophet said so."

Sahih al-Bukhari 6196 - Book 78, Hadith 220

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Name yourselves after me (by my name), but do not call yourselves by my Kuniya, and whoever sees me in a dream, he surely sees me, for Satan cannot impersonate me (appear in my figure). And whoever intentionally ascribes something to me falsely, he will surely take his place in the (Hell) Fire.

Sahih al-Bukhari 6197 - Book 78, Hadith 221

Narrated Abu Musa:

I got a son and I took him to the Prophet (ﷺ) who named him Ibrahim, and put in his mouth the juice of a date fruit (which be himself had chewed?, and invoked for Allah's blessing upon him, and then gave him back to me. He was the eldest son of Abii Musa.

Sahih al-Bukhari 6198 - Book 78, Hadith 222

Narrated Al-Mughira bin Shuba:

Solar eclipse occurred on the day of Ibrahim's death (the Prophet's son).

Sahih al-Bukhari 6199 - Book 78, Hadith 223

Narrated Abu Hurairah (ra):

When the Prophet (ﷺ) (once) raised his head after bowing [in the Salat (prayer)] he said, "O Allah, save Al-Walid bin Al-Walid and Salama bin Hisham and 'Aiyyash bin Abu Rabi'a and the helpless weak believers of Makkah. O Allah, be hard on the tribe of Mudar. O Allah, send on them (famine-drought) years like the (famine-drought) years of (the Prophet) Yusuf (Joseph)."

Sahih al-Bukhari 6200 - Book 78, Hadith 224

Narrated `Aisha:

(the wife the Prophet) Allah's Messenger (ﷺ) said, "O Aisha! This is Gabriel sending his greetings to you." I said, "Peace, and Allah's Mercy be on him." `Aisha added: The Prophet (ﷺ) used to see things which we used not to see.

Sahih al-Bukhari 6201 - Book 78, Hadith 225

Narrated Anas:

Once Um Sulaim was (with the women who were) in charge of the luggage on a journey, and Anjashah, the slave of the Prophet, was driving their camels (very fast). The Prophet (ﷺ) said, "O Anjash! Drive slowly (the camels) with the glass vessels (i.e., ladies).

Sahih al-Bukhari 6202 - Book 78, Hadith 226

Narrated Anas:

The Prophet (ﷺ) was the best of all the people in character. I had a brother called Abu `Umar, who, I think, had been newly weaned. Whenever he (that child) was brought to the Prophet (ﷺ) the Prophet (ﷺ) used to say, "O Abu `Umar! What did Al-Nughair (nightingale) (do)?" It was a nightingale with which he used to play. Sometimes the time of the Prayer became due while he (the Prophet) was in our house. He would order that the carpet underneath him be swept and sprayed with water, and then he would stand up (for the prayer) and we would line up behind him, and he would lead us in prayer.

Sahih al-Bukhari 6203 - Book 78, Hadith 227

Narrated Sahl bin Sa`d:

The most beloved names to `Ali was Abu Turab, and he used to be pleased when we called him by it, for none named him Abu Turab (for the first time), but the Prophet. Once `Ali got angry with (his wife) Fatima, and went out (of his house) and slept near a wall in the mosque. The Prophet (ﷺ) came searching for him, and someone said, "He is there, Lying near the wall." The Prophet (ﷺ) came to him while his (`Ali's) back was covered with dust. The Prophet (ﷺ) started removing the dust from his back, saying, "Get up, O Abu Turab!"

Sahih al-Bukhari 6204 - Book 78, Hadith 228

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The most awful name in Allah's sight on the Day of Resurrection, will be (that of) a man calling himself Malik Al-Amlak (the king of kings).

Sahih al-Bukhari 6205 - Book 78, Hadith 229

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The most awful (meanest) name in Allah's sight." Sufyan said more than once, "The most awful (meanest) name in Allah's sight is (that of) a man calling himself king of kings." Sufyan said, "Somebody else (i.e. other than Abu Az-Zinad, a sub-narrator) says: What is meant by 'The king of kings' is 'Shahan Shah.,"

Sahih al-Bukhari 6206 - Book 78, Hadith 230

Narrated Usama bin Zaid:

That Allah's Messenger (ﷺ) rode over a donkey covered with a Fadakiya (velvet sheet) and Usama was riding behind him. He was visiting Sa`d bin 'Ubada (who was sick) in the dwelling place of Bani Al-Harith bin Al-Khazraj and this incident happened before the battle of Badr. They proceeded till they passed by a gathering in which `Abdullah bin Ubai bin Salul was present., and that was before `Abdullah bin Ubat embraced Islam. In that gathering there were Muslims, pagan idolators and Jews, and among the Muslims there was `Abdullah bin Rawaha. When a cloud of dust raised by (the movement of) the animal covered that gathering, `Abdullah bin Ubai covered his nose with his garment and said, "Do not cover us with dust." Allah's Messenger (ﷺ) greeted them, stopped, dismounted and invited them to Allah (i.e. to embrace Islam) and recited to them the Holy Qur'an. On that `Abdullah bin Ubai bin Salul said to him, "O man! There is nothing better than what you say, if it is the truth. So do not trouble us with it in our gatherings, but if somebody comes to you, you can preach to him." On that `Abdullah bin Rawaha said "Yes, O Allah's Messenger (ﷺ)! Call on us in our gathering, for we love that." So the Muslims, the pagans and the Jews started abusing one another till they were about to fight with one another. Allah's Messenger (ﷺ) kept on quietening them till all of them became quiet, and then Allah's Messenger (ﷺ) rode his animal and proceeded till he entered upon Sa`d bin 'Ubada. Allah's Messenger (ﷺ) said, "O Sa`d! Didn't you hear what Abu Habab said?" (meaning `Abdullah bin Unbar). "He said so-and-so." Sa`d bin Ubada said, "O Allah's Messenger (ﷺ)! Let my father be sacrificed for you ! Excuse and forgive him for, by Him Who revealed to you the Book, Allah sent the Truth which was revealed to you at the time when the people of this town had decided to crown him (`Abdullah bin Ubai) as their ruler. So when Allah had prevented that with the Truth He had given you, he was choked by that, and that caused him to behave in such an impolite manner which you had noticed." So Allah's Messenger (ﷺ) excused him. (It was the custom of) Allah's Messenger (ﷺ) and his companions to excuse the pagans and the people of the scripture (Christians and Jews) as Allah ordered them, and they used to be patient when annoyed (by them). Allah said: 'You shall certainly hear much that will grieve you from those who received the Scripture before you.....and from the pagans (3.186) He also said: 'Many of the people of the scripture wish that if they could turn you away as disbelievers after you have believed. .... (2.109) So Allah's Messenger (ﷺ) used to apply what Allah had ordered him by excusing them till he was allowed to fight against them. When Allah's Messenger (ﷺ) had fought the battle of Badr and Allah killed whomever He killed

among the chiefs of the infidels and the nobles of Quraish, and Allah's Messenger (ﷺ) and his companions had returned with victory and booty, bringing with them some of the chiefs of the infidels and the nobles of the Quraish as captives. `Abdullah bin Ubai bin Salul and the pagan idolators who were with him, said, "This matter (Islam) has now brought out its face (triumphed), so give Allah's Messenger (ﷺ) the pledge of allegiance (for embracing Islam.)". Then they became Muslims.

Sahih al-Bukhari 6207 - Book 78, Hadith 231

Narrated `Abdullah bin Al-Harith bin Naufal:

`Abbas bin `Abdul Muttalib said, "O Allah's Messenger (ﷺ)! Did you benefit Abu Talib with anything as he used to protect and take care of you, and used to become angry for you?" The Prophet (ﷺ) said, "Yes, he is in a shallow place of Fire. But for me he would have been in the lowest part of the Fire."

Sahih al-Bukhari 6208 - Book 78, Hadith 232

Narrated Anas bin Malik:

Once the Prophet (ﷺ) was on one of his journeys, and the driver of the camels started chanting (to let the camels go fast). The Prophet (ﷺ) said to him. "(Take care) Drive slowly with the glass vessels, O Anjasha! Waihaka (May Allah be Merciful to you).

Sahih al-Bukhari 6209 - Book 78, Hadith 233

Narrated Anas:

The Prophet (ﷺ) was on a journey and a slave named Anjasha was chanting (singing) for the camels to let them go fast (while driving). The Prophet (ﷺ) said, "O Anjasha, drive slowly (the camels) with the glass vessels!" Abu Qilaba said, "By the glass vessels' he meant the women (riding the camels).

Sahih al-Bukhari 6210 - Book 78, Hadith 234

Narrated Anas bin Malik:

The Prophet (ﷺ) had a Had (a camel driver) called Anjasha, and he had a nice voice. The Prophet (ﷺ) said to him, "(Drive) slowly, O Anjasha! Do not break the glass vessels!" And Qatada said, "(By vessels') he meant the weak women."

Sahih al-Bukhari 6211 - Book 78, Hadith 235

Narrated Anas bin Malik:

There was a state of fear in Medina. Allah's Messenger (ﷺ) rode a horse belonging to Abu Talha (in order to see the matter). The Prophet (ﷺ) said, "We could not see anything, and we found that horse like a sea (fast in speed).

Sahih al-Bukhari 6212 - Book 78, Hadith 236

Narrated `Aisha:

Some people asked Allah's Messenger (ﷺ) about the fore-tellers. Allah's Messenger (ﷺ) said to them, "They are nothing (i.e., liars)." The people said, 'O Allah's Messenger (ﷺ) ! Sometimes they tell something which comes out to be true." Allah's Messenger (ﷺ) said, "That word which comes to be true is what a jinx snatches away by stealing and then pours it in the ear of his fore-teller with a sound similar to the cackle of a hen, and then they add to it one-hundred lies."

Sahih al-Bukhari 6213 - Book 78, Hadith 237

Narrated Jabir bin `Abdullah:

That he heard Allah's Messenger (ﷺ) saying. "Then there was a pause in the revelation of the Divine Inspiration to me. Then while I was walking all of a sudden I heard a voice from the sky, and I raised my sight towards the sky and saw the same angel who had visited me in the cave of Hira,' sitting on a chair between the sky and the earth."

Sahih al-Bukhari 6214 - Book 78, Hadith 238

Narrated Ibn `Abbas:

Once I stayed overnight at the house of Maimuna and the Prophet (ﷺ) was there with her. When it was the last third of the night, or some part of the night, the Prophet (ﷺ) got up looking towards the sky and recited: 'Verily! In the creation of the heavens and the earth, and in the alternation of Night and Day, there are indeed signs for men of u understanding.' (3.190)

Sahih al-Bukhari 6215 - Book 78, Hadith 239

Narrated Abu Musa:

That he was in the company of the Prophet (ﷺ) in one of the gardens of Medina and in the hand of the Prophet there was a stick, and he was striking (slowly) the water and the mud with it. A man came (at the gate of the garden) and asked permission to enter. The Prophet (ﷺ) said, "Open the gate for him and give him the glad tidings of entering Paradise. "I went, and behold! It was Abu Bakr. So I opened the gate for him and informed him of the glad tidings of entering Paradise. Then another man came and asked permission to enter. The Prophet (ﷺ) said, "Open the gate for him and give him the glad tidings of entering Paradise." Behold! It was `Umar. So I opened the gate for him and gave him the glad tidings of entering Paradise. Then another man came and asked permission to enter. The Prophet (ﷺ) was sitting in a leaning posture, so he sat up and said, "Open the gate for him and give him the glad tidings of entering Paradise with a calamity which will befall him or which will take place." I went, and behold ! It was `Uthman. So I opened the gate for him and gave him the glad tidings of entering Paradise and also informed him of what the Prophet (ﷺ) had said (about a calamity). `Uthman said, "Allah Alone Whose Help I seek (against that calamity).

Sahih al-Bukhari 6216 - Book 78, Hadith 240

Narrated `Ali:

We were with the Prophet (ﷺ) in a funeral procession, and he started scraping the ground with a small stick and said, "There is none amongst you but has been assigned a place (either) in Paradise and (or) in the Hell-Fire." The people said (to him), "Should we not depend upon it?" He said: carry on doing (good) deeds, for everybody will find easy such deeds as will lead him to his destined place. He then recited: "As for him who gives (in charity) and keeps his duty to Allah.." (92.5)

Sahih al-Bukhari 6217 - Book 78, Hadith 241

Narrated Um Salama:

(One night) the Prophet (ﷺ) woke up and said, "Subhan Allah ! How many treasures have been (disclosed) sent down! And how many afflictions have been descended! Who will go and wake the sleeping ladyoccupants up of these dwellings (for praying)?" (He meant by this his wives.) The Prophet (ﷺ) added, "A well-dressed soul (person) in this world may be naked in the "Hereafter." `Umar said, "I asked the Prophet, 'Have you divorced your wives?' He said, 'No.' I said, 'Allahu Akbar.' "

Sahih al-Bukhari 6218 - Book 78, Hadith 242

Narrated Safiya bint Huyai:

The wife of the Prophet (ﷺ) that she went to Allah's Messenger (ﷺ) while he was in I`tikaf (staying in the mosque) during the last ten nights of the month of Ramadan. She spoke to him for an hour (a while) at night and then she got up to return home. The Prophet (ﷺ) got up to accompany her, and when they reached the gate of the mosque opposite the dwelling place of Um Salama, the wife of the Prophet, two Ansari men passed by, and greeting Allah's Messenger (ﷺ) , they quickly went ahead. Allah's Messenger (ﷺ) said to them, "Do not be in a hurry She is Safiya, the daughter of Huyai." They said, "Subhan Allah! O Allah's Messenger (ﷺ) (how dare we suspect you)." That was a great thing for both of them. The Prophet (ﷺ) then said, "Satan runs in the body of Adam's son (i.e. man) as his blood circulates in it, and I was afraid that he (Satan) might insert an evil thought in your hearts."

Sahih al-Bukhari 6219 - Book 78, Hadith 243

Narrated `Abdullah bin Mughaffal Al-Muzani:

The Prophet (ﷺ) forbade the throwing of stones (with the thumb and the index or middle finger), and said "It neither hunts a game nor kills (or hurts) an enemy, but it gouges out an eye or breaks a tooth."

Sahih al-Bukhari 6220 - Book 78, Hadith 244

Narrated Anas bin Malik:

Two men sneezed before the Prophet. The Prophet (ﷺ) said to one of them, "May Allah bestow His Mercy on you," but he did not say that to the other. On being asked (why), the Prophet (ﷺ) said, "That one praised Allah (at the time of sneezing), while the other did not praise Allah."

Sahih al-Bukhari 6221 - Book 78, Hadith 245

Narrated Al-Bara:

The Prophet (ﷺ) ordered us to do seven (things) and forbade us from seven (other things): He ordered us to pay a visit to the sick, to follow funeral possessions, to say: May Allah be merciful to you to a sneezer, - if he says: Praise be to Allah, to accept invitation (invitation to a wedding banquet), to return greetings, to help the oppressed, and to help others to fulfill their oaths (provided it was not sinful). And he forbade us from seven (things): to wear golden rings or golden bangles, to wear silk (cloth), Dibaj, Sundus and Mayathir.

Sahih al-Bukhari 6222 - Book 78, Hadith 246

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah likes sneezing and dislikes yawning, so if someone sneezes and then praises Allah, then it is obligatory on every Muslim who heard him, to say: May Allah be merciful to you (Yar-hamuka-l-lah). But as regards yawning, it is from Satan, so one must try one's best to stop it, if one says 'Ha' when yawning, Satan will laugh at him."

Sahih al-Bukhari 6223 - Book 78, Hadith 247

Narrated Abu Huraira:

The Prophet (ﷺ) said, " If anyone of you sneezes, he should say 'Al-Hamduli l-lah' (Praise be to Allah), and his (Muslim) brother or companion should say to him, 'Yar-hamuka-l-lah' (May Allah bestow his Mercy on you). When the latter says 'Yar-hamuka-llah", the former should say, 'Yahdikumul-lah wa Yuslih balakum' (May Allah give you guidance and improve your condition).

Sahih al-Bukhari 6224 - Book 78, Hadith 248

Narrated Anas:

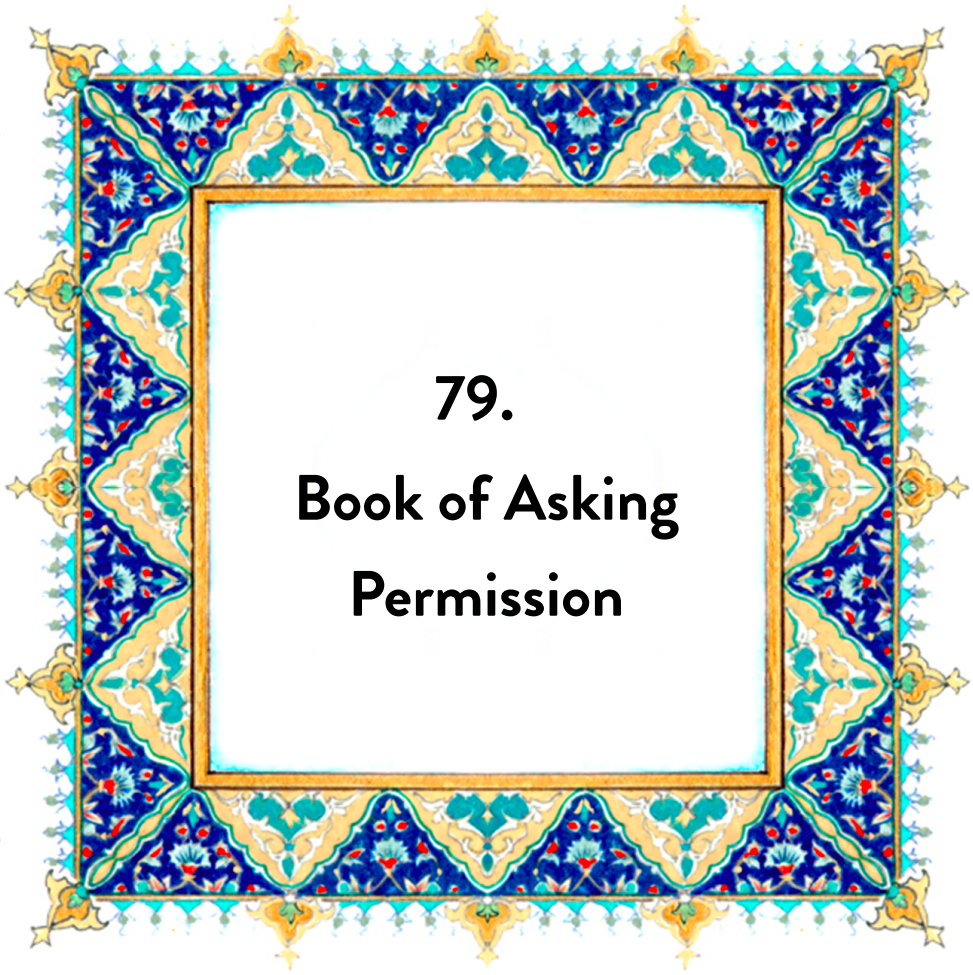
Two men sneezed before the Prophet (ﷺ) and he said Tashmit to one of them, while he did not say Tashmit to the other. So that man said, "O Allah's Messenger (ﷺ)! You said Tashmit to that fellow but you did not say Tashmit to me. "The Prophet (ﷺ) said, "That man praised Allah, but you did not praise Allah."

Sahih al-Bukhari 6225 - Book 78, Hadith 249

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah loves sneezing but dislikes yawning; so if anyone of you sneezes and then praises Allah, every Muslim who hears him (praising Allah) has to say Tashmit to him. But as regards yawning, it is from Satan, so if one of you yawns, he should try his best to stop it, for when anyone of you yawns, Satan laughs at him."

Sahih al-Bukhari 6226 - Book 78, Hadith 250



79.
Book of Asking Permission

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah created Adam in His picture, sixty cubits (about 30 meters) in height. When He created him, He said (to him), "Go and greet that group of angels sitting there, and listen what they will say in reply to you, for that will be your greeting and the greeting of your offspring." Adam (went and) said, 'As-Salamu alaikum (Peace be upon you).' They replied, 'AsSalamu-'Alaika wa Rahmatullah (Peace and Allah's Mercy be on you) So they increased 'Wa Rahmatullah' The Prophet (ﷺ) added 'So whoever will enter Paradise, will be of the shape and picture of Adam Since then the creation of Adam's (offspring) (i.e. stature of human beings is being diminished continuously) to the present time."

Sahih al-Bukhari 6227 - Book 79, Hadith 1

Narrated `Abdullah bin `Abbas:

Al-Fadl bin `Abbas rode behind the Prophet (ﷺ) as his companion rider on the back portion of his she camel on the Day of Nahr (slaughtering of sacrifice, 10th Dhul-Hijja) and Al-Fadl was a handsome man. The Prophet (ﷺ) stopped to give the people verdicts. In the meantime, a beautiful woman From the tribe of Khath'am came, asking the verdict of Allah's Messenger (ﷺ). Al-Fadl started looking at her as her beauty attracted him. The Prophet (ﷺ) looked behind while Al-Fadl was looking at her; so the Prophet (ﷺ) held out his hand backwards and caught the chin of Al-Fadl and turned his face (to the owner sides in order that he should not gaze at her. She said, "O Allah's Messenger (ﷺ)! The obligation of Performing Hajj enjoined by Allah on His worshipers, has become due (compulsory) on my father who is an old man and who cannot sit firmly on the riding animal. Will it be sufficient that I perform Hajj on his behalf?" He said, "Yes."

Sahih al-Bukhari 6228 - Book 79, Hadith 2

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said, 'Beware! Avoid sitting on the roads." They (the people) said, "O Allah s Apostle! We can't help sitting (on the roads) as these are (our places) here we have talks." The Prophet (ﷺ) said, ' l f you refuse but to sit, then pay the road its right ' They said, "What is the right of the road, O Allah's Apostle?" He said, 'Lowering your gaze, refraining from harming others, returning greeting, and enjoining what is good, and forbidding what is evil."

Sahih al-Bukhari 6229 - Book 79, Hadith 3

Narrated `Abdullah:

When we prayed with the Prophet (ﷺ) we used to say: As-Salam be on Allah from His worshipers, As- Salam be on Gabriel, As-Salam be on Michael, As-Salam be on so-and-so. When the Prophet (ﷺ) finished his prayer, he faced us and said, "Allah Himself is As-Salam (Peace), so when one sits in the prayer, one should say, 'at-Tahiyatu-li l-lahi Was-Salawatu, Wat-Taiyibatu, As-Salamu 'Alaika aiyuhan- Nabiyyu wa Rah-matul-iahi wa Barakatuhu, As-Salamu 'Alaina wa 'ala 'Ibadillahi assalihin, for if he says so, then it will be for all the pious slave of Allah in the Heavens and the Earth. (Then he should say), 'Ash-hadu an la ilaha illalllahu wa ash-hadu anna Muhammadan `Abduhu wa rasulu-hu,' and then he can choose whatever speech (i.e. invocation) he wishes " (See Hadith No. 797, Vol. 1).

Sahih al-Bukhari 6230 - Book 79, Hadith 4

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The young should greet the old, the passer by should greet the sitting one, and the small group of persons should greet the large group of persons. "

Sahih al-Bukhari 6231 - Book 79, Hadith 5

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The riding one should greet the walking one, and the walking one should greet the sitting one, and the small number of persons should greet the large number of persons."

Sahih al-Bukhari 6232 - Book 79, Hadith 6

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The riding person should greet the walking one, and the walking one should greet the sitting one, and the small number of persons should greet the large number of persons."

Sahih al-Bukhari 6233 - Book 79, Hadith 7

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The younger person should greet the older one, and the walking person should greet the sitting one, and the small number of persons should greet the large number of persons."

Sahih al-Bukhari 6234 - Book 79, Hadith 8

Narrated Al-Bara' bin 'Azib:

Allah's Messenger (ﷺ) ordered us to do seven (things): to visit the sick, to follow the funeral processions, to say Tashmit to a sneezer, to help the weak, to help the oppressed ones, to propagate As-Salam (greeting), and to help others to fulfill their oaths (if it is not sinful). He forbade us to drink from silver utensils, to wear gold rings, to ride on silken saddles, to wear silk clothes, Dibaj (thick silk cloth), Qassiy and Istabraq (two kinds of silk). (See Hadith No. 539, Vol. 7)

Sahih al-Bukhari 6235 - Book 79, Hadith 9

Narrated 'Abdullah bin 'Amr:

A man asked the Prophet, "What Islamic traits are the best?" The Prophet said, "Feed the people, and greet those whom you know and those whom you do not know."

Sahih al-Bukhari 6236 - Book 79, Hadith 10

Narrated Abu Aiyub:

The Prophet (ﷺ) said, "It is not lawful for a Muslim to desert (not to speak to) his brother Muslim for more than three days while meeting, one turns his face to one side and the other turns his face to the other side. Lo! The better of the two is the one who starts greeting the other."

Sahih al-Bukhari 6237 - Book 79, Hadith 11

Narrated Anas bin Malik:

that he was a boy of ten at the time when the Prophet (ﷺ) emigrated to Medina. He added: I served Allah's Apostle for ten years (the last part of his life time) and I know more than the people about the occasion whereupon the order of Al-Hijab was revealed (to the Prophet). Ubai b n Ka`b used to ask me about it. It was revealed (for the first time) during the marriage of Allah's Messenger (ﷺ) with Zainab bint Jahsh. In the morning, the Prophet (ﷺ) was a bride-groom of her and he Invited the people, who took their meals and went away, but a group of them remained with Allah's Messenger (ﷺ) and they prolonged their stay. Allah's Messenger (ﷺ) got up and went out, and I too, went out along with him till he came to the lintel of `Aisha's dwelling place. Allah's Messenger (ﷺ) thought that those people had left by then, so he returned, and I too, returned with him till he entered upon Zainab and found that they were still sitting there and had not yet gone. The Prophet (ﷺ) went out again, and so did I with him till he reached the lintel of `Aisha's dwelling place, and then he thought that those people must have left by then, so he returned, and so did I with him, and found those people had gone. At that time the Divine Verse of Al-Hijab was revealed, and the Prophet (ﷺ) set a screen between me and him (his family).

Sahih al-Bukhari 6238 - Book 79, Hadith 12

Narrated Anas:

When the Prophet (ﷺ) married Zainab, the people came and were offered a meal, and then they sat down (after finishing their meals) and started chatting. The Prophet (ﷺ) showed as if he wanted to get up, but they did not get up. When he noticed that, he got up, and some of the people also got up and went away, while some others kept on sitting. When the Prophet (ﷺ) returned to enter, he found the people still sitting, but then they got up and left. So I told the Prophet (ﷺ) of their departure and he came and went in. I intended to go in but the Prophet (ﷺ) put a screen between me and him, for Allah revealed:-- 'O you who believe! Enter not the Prophet's houses..' (33.53)

Sahih al-Bukhari 6239 - Book 79, Hadith 13

Narrated `Aisha:

(the wife of the Prophet) `Umar bin Al-Khattab used to say to Allah's Messenger (ﷺ) "Let your wives be veiled" But he did not do so. The wives of the Prophet (ﷺ) used to go out to answer the call of nature at night only at Al-Manasi.' Once Sauda, the daughter of Zam`a went out and she was a tall woman. `Umar bin Al-Khattab saw her while he was in a gathering, and said, "I have recognized you, O Sauda!" He (`Umar) said so as he was anxious for some Divine orders regarding the veil (the veiling of women.) So Allah revealed the Verse of veiling. (Al-Hijab; a complete body cover excluding the eyes). (See Hadith No. 148, Vol. 1)

Sahih al-Bukhari 6240 - Book 79, Hadith 14

Narrated Sahl bin Sa`d:

A man peeped through a round hole into the dwelling place of the Prophet, while the Prophet (ﷺ) had a Midray (an iron comb) with which he was scratching his head. the Prophet (ﷺ) said, " Had known you were looking (through the hole), I would have pierced your eye with it (i.e., the comb)." Verily! The order of taking permission to enter has been enjoined because of that sight, (that one should not look unlawfully at the state of others). (See Hadith No. 807, Vol. 7)

Sahih al-Bukhari 6241 - Book 79, Hadith 15

Narrated Anas bin Malik:

A man peeped into a room of the Prophet. The Prophet (ﷺ) stood up, holding an arrow head. It is as if I am just looking at him, trying to stab the man.

Sahih al-Bukhari 6242 - Book 79, Hadith 16

Narrated Ibn `Abbas:

I have not seen a thing resembling 'lamam' (minor sins) than what Abu Huraira 'narrated from the Prophet who said "Allah has written for Adam's son his share of adultery which he commits inevitably. The adultery of the eyes is the sight (to gaze at a forbidden thing), the adultery of the tongue is the talk, and the inner self wishes and desires and the private parts testify all this or deny it."

Sahih al-Bukhari 6243 - Book 79, Hadith 17

Narrated Anas:

Whenever Allah's Messenger (ﷺ) greeted somebody, he used to greet him three times, and if he spoke a sentence, he used to repeat it thrice.

Sahih al-Bukhari 6244 - Book 79, Hadith 18

Narrated Abu Sa`id Al-Khudri:

While I was present in one of the gatherings of the Ansar, Abu Musa came as if he was scared, and said, "I asked permission to enter upon `Umar three times, but I was not given the permission, so I returned." (When `Umar came to know about it) he said to Abu Musa, "Why did you not enter?'. Abu Musa replied, "I asked permission three times, and I was not given it, so I returned, for Allah's Messenger (ﷺ) said, "If anyone of you asks the permission to enter thrice, and the permission is not given, then he should return.' " `Umar said, "By Allah! We will ask Abu Musa to bring witnesses for it." (Abu Musa went to a gathering of the Ansar and said). "Did anyone of you hear this from the Prophet (ﷺ) ?" Ubai bin Ka`b said, "By Allah, none will go with you but the youngest of the people (as a witness)." (Abu Sa`id) was the youngest of them, so I went with Abu Musa and informed `Umar that the Prophet (ﷺ) had said so. (See Hadith No. 277, Vol. 3)

Sahih al-Bukhari 6245 - Book 79, Hadith 19

Narrated Abu Huraira:

I entered (the house) along with Allah's Messenger (ﷺ) . There he found milk in a basin. He said, "O Abu Hirr! Go and call the people of Suffa to me." I went to them and invited them. They came and asked permission to enter, and when it was given, they entered. (See Hadith No. 459 for details)

Sahih al-Bukhari 6246 - Book 79, Hadith 20

Narrated Anas bin Malik:

that he passed by a group of boys and greeted them and said, "The Prophet (ﷺ) used to do so."

Sahih al-Bukhari 6247 - Book 79, Hadith 21

Narrated Abu Hazim:

Sahl said, "We used to feel happy on Fridays." I asked Sahl, "Why?" He said, "There was an old woman of our acquaintance who used to send somebody to Buda'a (Ibn Maslama said, "Buda'a was a garden of date-palms at Medina). She used to pull out the silq (a kind of vegetable) from its roots and put it in a cooking pot, adding some powdered barley over it (and cook it). After finishing the Jumua (Friday) prayer we used to (pass by her and) greet her, whereupon she would present us with that meal, so we used to feel happy because of that. We used to have neither a midday nap, nor meals, except after the Friday prayer." (See Hadith No. 60, Vol.2)

Sahih al-Bukhari 6248 - Book 79, Hadith 22

Narrated `Aisha:

Allah's Messenger (ﷺ) said, "O `Aisha! This is Gabriel sending his greetings to you." I said, "Peace, and Allah's Mercy be on him (Gabriel). You see what we do not see." (She was addressing Allah's Apostle).

Sahih al-Bukhari 6249 - Book 79, Hadith 23

Narrated Jabir:

I came to the Prophet (ﷺ) in order to consult him regarding my father's debt. When I knocked on the door, he asked, "Who is that?" I replied, "I" He said, "I, I?" He repeated it as if he disliked it.

Sahih al-Bukhari 6250 - Book 79, Hadith 24

Narrated Abu Huraira:

A man entered the mosque while Allah's Messenger (ﷺ) was sitting in one side of the mosque. The man prayed, came, and greeted the Prophet. Allah's Messenger (ﷺ) said to him, "Wa 'Alaikas Salam (returned his greeting). Go back and pray as you have not prayed (properly)." The man returned, repeated his prayer, came back and greeted the Prophet. The Prophet (ﷺ) said, "Wa alaika-s-Salam (returned his greeting). Go back and pray again as you have not prayed (properly)." The man said at the second or third time, "O Allah's Messenger (ﷺ)! Kindly teach me how to pray". The Prophet (ﷺ) said, "When you stand for prayer, perform ablution properly and then face the Qibla and say Takbir (Allahu-Akbar), and then recite what you know from the Qur'an, and then bow with calmness till you feel at ease then rise from bowing, till you stand straight, and then prostrate calmly (and remain in prostration) till you feel at ease, and then raise (your head) and sit with calmness till you feel at ease and then prostrate with calmness (and remain in prostration) till you feel at ease, and then raise (your head) and sit with calmness till you feel at ease in the sitting position, and do likewise in whole of your prayer." And Abu Usama added, "Till you stand straight." (See Hadith No. 759, Vol.1)

Sahih al-Bukhari 6251 - Book 79, Hadith 25

Narrated Abu Huraira:

The Prophet (ﷺ) said (in the above narration No. 268), "And then raise your head till you feel at ease while sitting. "

Sahih al-Bukhari 6252 - Book 79, Hadith 26

Narrated `Aisha:

That the Prophet (ﷺ) said to her, "Gabriel sends Salam (greetings) to you." She replied, "Wa 'alaihi-s- Salam Wa Rahmatu-l-lah." (Peace and Allah's Mercy be on him).

Sahih al-Bukhari 6253 - Book 79, Hadith 27

Narrated `Urwa-bin Az-Zubair:

Usama bin Zaid said, "The Prophet (ﷺ) rode over a donkey with a saddle underneath which there was a thick soft Fadakiya velvet sheet. Usama bin Zaid was his companion rider, and he was going to pay a visit to Sa`d bin Ubada (who was sick) at the dwelling place of Bani Al-Harith bin Al-Khazraj, and this incident happened before the battle of Badr. The Prophet (ﷺ) passed by a gathering in which there were Muslims and pagan idolators and Jews, and among them there was `Abdullah bin Ubai bin Salul, and there was `Abdullah bin Rawaha too. When a cloud of dust raised by the animal covered that gathering, `Abdullah bin Ubai covered his nose with his Rida (sheet) and said (to the Prophet), "Don't cover us with dust." The Prophet (ﷺ) greeted them and then stopped, dismounted and invited them to Allah (i.e., to embrace Islam) and also recited to them the Holy Qur'an. `Abdullah bin Ubai' bin Salul said, "O man! There is nothing better than what you say, if what you say is the truth. So do not trouble us in our gatherings. Go back to your mount (or house,) and if anyone of us comes to you, tell (your tales) to him." On that `Abdullah bin Rawaha said, "(O Allah's Messenger (ﷺ)!) Come to us and bring it(what you want to say) in our gatherings, for we love that." So the Muslims, the pagans and the Jews started quarreling till they were about to fight and clash with one another. The Prophet (ﷺ) kept on quietening them (till they all became quiet). He then rode his animal, and proceeded till he entered upon Sa`d bin 'Ubada, he said, "O Sa`d, didn't you hear what Abu Habbab said? (He meant `Abdullah bin Ubai). He said so-and-so." Sa`d bin 'Ubada said, "O Allah's Messenger (ﷺ)! Excuse and forgive him, for by Allah, Allah has given you what He has given you. The people of this town decided to crown him (as their chief) and make him their king. But when Allah prevented that with the Truth which He had given you, it choked him, and that was what made him behave in the way you saw him behaving." So the Prophet excused him.

Sahih al-Bukhari 6254 - Book 79, Hadith 28

Narrated `Abdullah bin Ka`b:

I heard Ka`b bin Malik narrating (when he did not join the battle of Tabuk): Allah's Messenger (ﷺ) forbade all the Muslims to speak to us. I would come to Allah's Messenger (ﷺ) and greet him, and I would wonder whether the Prophet (ﷺ) did move his lips to return to my greetings or not till fifty nights passed away. The Prophet (ﷺ) then announced (to the people) Allah's forgiveness for us (acceptance of our repentance) at the time when he had offered the Fajr (morning) prayer.

Sahih al-Bukhari 6255 - Book 79, Hadith 29

Narrated `Aisha:

A group of Jews came to Allah's Messenger (ﷺ) and said, "As-samu 'Alaika " (Death be on you), and I understood it and said to them, "Alaikum AsSamu wa-l-la'na (Death and curse be on you)." Allah's Apostle said, "Be calm! O `Aisha, for Allah loves that one should be kind and lenient in all matters." I said. "O Allah's Messenger (ﷺ)! Haven't you heard what they have said?" Allah's Messenger (ﷺ) said, "I have (already) said (to them), 'Alaikum (upon you).' "

Sahih al-Bukhari 6256 - Book 79, Hadith 30

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "When the Jews greet you, they usually say, 'As-Samu 'alaikum (Death be on you),' so you should say (in reply to them), 'Wa'alaikum (And on you).

Sahih al-Bukhari 6257 - Book 79, Hadith 31

Narrated Anas bin Malik:

the Prophet (ﷺ) said, "If the people of the Scripture greet you, then you should say (in reply), 'Wa'alaikum (And on you).' "

Sahih al-Bukhari 6258 - Book 79, Hadith 32

Narrated `Ali:

Allah's Messenger (ﷺ) sent me, Az-Zubair bin Al-Awwam and Abu Marthad Al-Ghanawi, and all of us were horsemen, and he said, "Proceed till you reach Rawdat Khakh, where there is a woman from the pagans carrying a letter sent by Hatib bin Abi Balta'a to the pagans (of Mecca)." So we overtook her while she was proceeding on her camel at the same place as Allah's Messenger (ﷺ) told us. We said (to her) "Where is the letter which is with you?" She said, "I have no letter with me." So we made her camel kneel down and searched her mount (baggage etc) but could not find anything. My two companions said, "We do not see any letter." I said, "I know that Allah's Messenger (ﷺ) did not tell a lie. By Allah, if you (the lady) do not bring out the letter, I will strip you of your clothes' When she noticed that I was serious, she put her hand into the knot of her waist sheet, for she was tying a sheet round herself, and brought out the letter. So we proceeded to Allah's Messenger (ﷺ) with the letter. The Prophet (ﷺ) said (to Habib), "What made you o what you have done, O Hatib?" Hatib replied, "I have done nothing except that I believe in Allah and His Apostle, and I have not changed or altered (my religion). But I wanted to do the favor to the people (pagans of Mecca) through which Allah might protect my family and my property, as there is none among your companions but has someone in Mecca through whom Allah protects his property (against harm). The Prophet (ﷺ) said, "Habib has told you the truth, so do not say to him (anything) but good." `Umar bin Al-Khattab said, "Verily he has betrayed Allah, His Apostle, and the believers! Allow me to chop his neck off!" The Prophet (ﷺ) said, "O `Umar! What do you know; perhaps Allah looked upon the Badr warriors and said, 'Do whatever you like, for I have ordained that you will be in Paradise.'" On that `Umar wept and said, "Allah and His Apostle know best."

Sahih al-Bukhari 6259 - Book 79, Hadith 33

Narrated Abu Sufyan bin Harb:

that Heraclius had sent for him to come along with a group of the Quraish who were trading in Sha'm, and they came to him. Then Abu Sufyan mentioned the whole narration and said, "Heraclius asked for the letter of Allah's Messenger (ﷺ) . When the letter was read, its contents were as follows: 'In the name of Allah, the Beneficent, the Merciful. From Muhammad, Allah's slave and His Apostle to Heraclius, the Chief of Byzantines: Peace be upon him who follows the right path (guidance)! Amma ba'du (to proceed)...' (See Hadith No 6, Vol 1 for details)

Sahih al-Bukhari 6260 - Book 79, Hadith 34

Narrated Abu Hurairah (ra):

Allah's Messenger (ﷺ) mentioned a person from Bani Israel who took a piece of wood, made a hole in it, and put therein one thousand Dinar and letter from him to his friend. The Prophet (ﷺ) said, "(That man) cut a piece of wood and put the money inside it and wrote a letter from such and such a person to such and such a person."

Sahih al-Bukhari 6261 - Book 79, Hadith 35

Narrated Abu Sa`id:

The people of (the tribe of) Quraiza agreed upon to accept the verdict of Sa`d. The Prophet (ﷺ) sent for him (Sa`d) and he came. The Prophet (ﷺ) said (to those people), "Get up for your chief or the best among you!" Sa`d sat beside the Prophet (ﷺ) and the Prophet (ﷺ) said (to him), "These people have agreed to accept your verdict." Sa`d said, "So I give my judgment that their warriors should be killed and their women and children should be taken as captives." The Prophet (ﷺ) said, "You have judged according to the King's (Allah's) judgment." (See Hadith No. 447, Vol. 5)

Sahih al-Bukhari 6262 - Book 79, Hadith 36

Narrated Qatada:

I asked Anas, "Was it a custom of the companions of the Prophet (ﷺ) to shake hands with one another?" He said, "Yes."

Sahih al-Bukhari 6263 - Book 79, Hadith 37

Narrated `Abdullah bin Hisham:

We were in the company of the Prophet (ﷺ) and he was holding the hand of `Umar bin Al-Khattab.

Sahih al-Bukhari 6264 - Book 79, Hadith 38

Narrated Ibn Mas`ud:

Allah's Messenger (ﷺ) taught me the Tashah-hud as he taught me a Sura from the Qur'an, while my hand was between his hands. (Tashah-hud was) all the best compliments and the prayers and the good things are for Allah. Peace and Allah's Mercy and Blessings be on you, O Prophet! Peace be on us and on the pious slaves of Allah, I testify that none has the right to be worshipped but Allah, and I also testify that Muhammad is Allah's slave and His Apostle. (We used to recite this in the prayer) during the lifetime of the Prophet (ﷺ) , but when he had died, we used to say, "Peace be on the Prophet."

Sahih al-Bukhari 6265 - Book 79, Hadith 39

Narrated `Abdullah bin `Abbas:

`Ali bin Abu Talib came out of the house of the Prophet (ﷺ) during his fatal ailment. The people asked (`Ali), "O Abu Hasan! How is the health of Allah's Messenger (ﷺ) this morning?" `Ali said, "This morning he is better, with the grace of Allah." Al-`Abbas held `Ali by the hand and said, "Don't you see him (about to die)? By Allah, within three days you will be the slave of the stick (i.e., under the command of another ruler). By Allah, I think that Allah's Messenger (ﷺ) will die from his present ailment, for I know the signs of death on the faces of the offspring of `Abdul Muttalib. So let us go to Allah's Messenger (ﷺ) to ask him who will take over the Caliphate. If the authority is given to us, we will know it, and if it is given to somebody else we will request him to recommend us to him. " `Ali said, "By Allah! If we ask Allah's Messenger (ﷺ) for the rulership and he refuses, then the people will never give it to us. Besides, I will never ask Allah's Messenger (ﷺ) for it." (See Hadith No 728, Vol 5)

Sahih al-Bukhari 6266 - Book 79, Hadith 40

Narrated Mu`adh:

While I was a companion rider with the Prophet (ﷺ) he said, "O Mu`adh!" I replied, "Labbaik wa Sa`daik." He repeated this call three times and then said, "Do you know what Allah's Right on His slaves is?" I replied, "No." He said, Allah's Right on His slaves is that they should worship Him (Alone) and should not join partners in worship with Him." He said, "O Mu`adh!" I replied, "Labbaik wa Sa`daik." He said, "Do you know what the right of (Allah's) salves on Allah is, if they do that (worship Him Alone and join none in His worship)? It is that He will not punish them." (another chain through Mu'adh)

Sahih al-Bukhari 6267 - Book 79, Hadith 41

Narrated Abu Dhar:

While I was walking with the Prophet (ﷺ) at the Hurra of Medina in the evening, the mountain of Uhud appeared before us. The Prophet (ﷺ) said, "O Abu Dhar! I would not like to have gold equal to Uhud (mountain) for me, unless nothing of it, not even a single Dinar remains of it with me, for more than one day or three days, except that single Dinar which I will keep for repaying debts. I will spend all of it (the whole amount) among Allah's slaves like this and like this and like this." The Prophet (ﷺ) pointed out with his hand to illustrate it and then said, "O Abu Dhar!" I replied, "Labbaik wa Sa`daik, O Allah's Messenger (ﷺ)!" He said, "Those who have much wealth (in this world) will be the least rewarded (in the Hereafter) except those who do like this and like this (i.e., spend their money in charity)." Then he ordered me, "Remain at your place and do not leave it, O Abu Dhar, till I come back." He went away till he disappeared from me. Then I heard a voice and feared that something might have happened to Allah's Messenger (ﷺ), and I intended to go (to find out) but I remembered the statement of Allah's Messenger (ﷺ) that I should not leave, my place, so I kept on waiting (and after a while the Prophet (ﷺ) came), and I said to him, "O Allah's Messenger (ﷺ), I heard a voice and I was afraid that something might have happened to you, but then I remembered your statement and stayed (there). The Prophet (ﷺ) said, "That was Gabriel who came to me and informed me that whoever among my followers died without joining others in worship with Allah, would enter Paradise." I said, "O Allah's Messenger (ﷺ)! Even if he had committed illegal sexual intercourse and theft?" He said, "Even if he had committed illegal sexual intercourse and theft."

Sahih al-Bukhari 6268 - Book 79, Hadith 42

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "A man should not make another man get up from his (the latter's) seat (in a gathering) in order to sit there.

Sahih al-Bukhari 6269 - Book 79, Hadith 43

Narrated Ibn `Umar:

The Prophet (ﷺ) forbade that a man should be made to get up from his seat so that another might sit on it, but one should make room and spread out. Ibn `Umar disliked that a man should get up from his seat and then somebody else sit at his place.

Sahih al-Bukhari 6270 - Book 79, Hadith 44

Narrated Anas bin Malik:

When Allah's Messenger (ﷺ) married Zainab bint Jahsh, he invited the people who took their meals and then remained sitting and talking. The Prophet (ﷺ) pretended to be ready to get up, but the people did not get up. When he noticed that, he got up, and when he had got up, some of those people got up along with him and there remained three (who kept on sitting). Then the Prophet (ﷺ) came back and found those people still sitting. Later on those people got up and went away. So I went to the Prophet (ﷺ) and informed him that they had left. The Prophet (ﷺ) came, and entered (his house). I wanted to enter(along with him) but he dropped a curtain between me and him. Allah then revealed: 'O you who believe! Do not enter the Prophet's Houses until leave is given... (to His statement)... Verily! That shall be an enormity, in Allah's sight.' (33.53)

Sahih al-Bukhari 6271 - Book 79, Hadith 45

Narrated Ibn `Umar:

I saw Allah's Messenger (ﷺ) in the courtyard of the Ka`ba in the Ihtiba.' posture putting his hand round his legs like this.

Sahih al-Bukhari 6272 - Book 79, Hadith 46

Narrated Abu Bakra:

Allah's Messenger (ﷺ) said, "Shall I inform you of the biggest of the great sins?" They said, "Yes, O Allah's Apostle!" He said, "To join partners in worship with Allah, and to be undutiful to one's parents. "

Sahih al-Bukhari 6273 - Book 79, Hadith 47

Narrated Bishr:

as above (No. 290) adding: The Prophet (ﷺ) was reclining (leaning) and then he sat up saying, "And I warn you against giving a false statement." And he kept on saying that warning so much so that we said, "Would that he had stopped."

Sahih al-Bukhari 6274 - Book 79, Hadith 48

Narrated `Uqba bin Al-Harith:

Once the Prophet (ﷺ) offered the `Asr prayer and then he walked quickly and entered his house.

Sahih al-Bukhari 6275 - Book 79, Hadith 49

Narrated `Aisha:

Allah's Messenger (ﷺ) used to offer his prayer (while standing) in the midst of the bed, and I used to lie in front of him between him and the Qibla It I had any necessity for getting up and I used to dislike to get up and face him (while he was in prayer), but I would gradually slip away from the bed.

Sahih al-Bukhari 6276 - Book 79, Hadith 50

Narrated `Abdullah bin `Amr:

The news of my fasting was mentioned to the Prophet (ﷺ) . So he entered upon me and I put for him a leather cushion stuffed with palm-fibres. The Prophet (ﷺ) sat on the floor and the cushion was between me and him. He said to me, "Isn't it sufficient for you (that you fast) three days a month?" I said, "O Allah's Messenger (ﷺ)! (I can fast more than this)." He said, "You may fast) five days a month." I said, "O Allah's Messenger (ﷺ)! (I can fast more than this)." He said, "(You may fast) seven days." I said, "O Allah's Apostle!" He said, "Nine." I said, "O Allah's Messenger (ﷺ)!" He said, "Eleven." I said, "O Allah's Messenger (ﷺ)!" He said, "No fasting is superior to the fasting of (the Prophet (ﷺ) David) which was one half of a year, and he used, to fast on alternate days. (See Hadith No. 300, Vol 3)

Sahih al-Bukhari 6277 - Book 79, Hadith 51

Narrated Ibrahim:

'Alaqama went to Sham and came to the mosque and offered a two-rak`at prayer, and invoked Allah: "O Allah! Bless me with a (pious) good companion." So he sat beside Abu Ad-Darda' who asked, "From where are you?" He said, "From the people of Kufa." Abu Darda' said, "Wasn't there among you the person who keeps the secrets (of the Prophet (ﷺ)) which nobody knew except him (i.e., Hudhaifa (bin Al-Yaman)). And isn't there among you the person whom Allah gave refuge from Satan through the request (tongue) of Allah's Messenger (ﷺ)? (i.e., `Ammar). Isn't there among you the one who used to carry the Siwak and the cushion (or pillows (of the Prophets)? (i.e., Ibn Mas`ud). How did Ibn Mas`ud use to recite 'By the night as it conceals (the light)?" (Sura 92). 'Alqama said, "Wadhdhakari Wal Untha' (And by male and female.") Abu Ad-Darda added. 'These people continued to argue with me regarding it till they were about to cause me to have doubts although I heard it from Allah's Messenger (ﷺ)."

Sahih al-Bukhari 6278 - Book 79, Hadith 52

Narrated Sahl bin Sa`d:

We used to have a midday nap and take our meals after the Jumua (prayer).

Sahih al-Bukhari 6279 - Book 79, Hadith 53

Narrated Sahl bin Sa`d:

There was no name dearer to `Ali than his nickname Abu Turab (the father of dust). He used to feel happy whenever he was called by this name. Once Allah's Messenger (ﷺ) came to the house of Fatima but did not find `Ali in the house. So he asked "Where is your cousin?" She replied, "There was something (a quarrel) between me and him whereupon he got angry with me and went out without having a midday nap in my house." Allah's Messenger (ﷺ) asked a person to look for him. That person came, and said, "O Allah's Messenger (ﷺ)! He (Ali) is sleeping in the mosque." So Allah's Messenger (ﷺ) went there and found him lying. His upper body cover had fallen off to one side of his body, and so he was covered with dust. Allah's Messenger (ﷺ) started cleaning the dust from him, saying, "Get up, O Abu Turab! Get up, Abu Turab!" (See Hadith No. 432, Vol 1)

Sahih al-Bukhari 6280 - Book 79, Hadith 54

Narrated Thumama:

Anas said, "Um Sulaim used to spread a leather sheet for the Prophet (ﷺ) and he used to take a midday nap on that leather sheet at her home." Anas added, "When the Prophet (ﷺ) had slept, she would take some of his sweat and hair and collect it (the sweat) in a bottle and then mix it with Suk (a kind of perfume) while he was still sleeping. "When the death of Anas bin Malik approached, he advised that some of that Suk be mixed with his Hanut (perfume for embalming the dead body), and it was mixed with his Hanut.

Sahih al-Bukhari 6281 - Book 79, Hadith 55

Narrated Anas bin Malik:

Whenever Allah's Messenger (ﷺ) went to Quba, he used to visit Um Haram bint Milhan who would offer him meals; and she was the wife of 'Ubada bin As-samit. One day he went to her house and she offered him a meal, and after that he slept, and then woke up smiling. She (Um Haram) said, "I asked him, 'What makes you laugh, O Allah's Messenger (ﷺ)?' He said, 'Some people of my followers were displayed before me as warriors fighting for Allah's Cause and sailing over this sea, kings on thrones,' or said, 'like kings on thrones.' (The narrator, 'Is-haq is in doubt about it.) I (Um Haram) said, 'O Allah's Apostle! Invoke Allah that He may make me one of them.' He invoked (Allah) for her and then lay his head and slept again and then woke up smiling. I asked, 'What makes you laugh, O Allah's Messenger (ﷺ)?' He said, 'Some people of my followers were displayed before me as warriors fighting for Allah's Cause and sailing over this sea, kings on the thrones,' or said, 'like kings on the thrones.' I (Um Haram) said, 'O Allah's Messenger (ﷺ)! Invoke Allah that He may make me one of them.' He said, You will be amongst the first ones." It is said that Um Haram sailed over the sea at the time of Muawiya, and on coming out of the sea, she fell down from her riding animal and died.

Sahih al-Bukhari 6282, 6283 - Book 79, Hadith 56

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) forbade two kinds of dresses and two kinds of bargains; Ishtimal As-Samma and Al- Ihtiba in one garment with no part of it covering one's private parts. (The two kinds of bargains were:) Al-Mulamasa and Al-Munabadha.

Sahih al-Bukhari 6284 - Book 79, Hadith 57

Narrated `Aisha:

Mother of the Believers: We, the wives of the Prophet (ﷺ) were all sitting with the Prophet (ﷺ) and none of us had left when Fatima came walking, and by Allah, her gait was very similar to that of Allah's Messenger (ﷺ) .' When he saw her, he welcomed her, saying, "Welcome, O my daughter!" Then he made her sit on his right or his left, confided something to her, whereupon she wept bitterly. When he noticed her sorrow, he confided something else to her for the second time, and she started laughing. Only I from among the Prophet's wives said to her, "(O Fatima), Allah's Messenger (ﷺ) selected you from among us for the secret talk and still you weep?" When Allah's Messenger (ﷺ) got up (and went away), I asked her, "What did he confide to you?" She said, "I wouldn't disclose the secrets of Allah's Messenger (ﷺ)" But when he died I asked her, "I beseech you earnestly by what right I have on you, to tell me (that secret talk which the Prophet had with you)" She said, "As you ask me now, yes, (I will tell you)." She informed me, saying, "When he talked to me secretly the first time, he said that Gabriel used to review the Qur'an with him once every year. He added, 'But this year he reviewed it with me twice, and therefore I think that my time of death has approached. So, be afraid of Allah, and be patient, for I am the best predecessor for you (in the Hereafter).' " Fatima added, "So I wept as you (`Aisha) witnessed. And when the Prophet (ﷺ) saw me in this sorrowful state, he confided the second secret to me saying, 'O Fatima! Will you not be pleased that you will be chief of all the believing women (or chief of the women of this nation i.e. my followers?")

Sahih al-Bukhari 6285, 6286 - Book 79, Hadith 58

Narrated the uncle of `Abbas bin Tamim:

I saw Allah's Messenger (ﷺ) lying on his back in the mosque and putting one of his legs over the other.

Sahih al-Bukhari 6287 - Book 79, Hadith 59

Narrated `Abdullah:

the Prophet (ﷺ) said "When three persons are together, then no two of them should hold secret counsel excluding the third person."

Sahih al-Bukhari 6288 - Book 79, Hadith 60

Narrated Anas bin Malik:

The Prophet (ﷺ) confided to me a secret which I did not disclose to anybody after him. And Um Sulaim asked me (about that secret) but I did not tell her.

Sahih al-Bukhari 6289 - Book 79, Hadith 61

Narrated `Abdullah:

The Prophet (ﷺ) said, "When you are three persons sitting together, then no two of you should hold secret counsel excluding the third person until you are with some other people too, for that would grieve him."

Sahih al-Bukhari 6290 - Book 79, Hadith 62

Narrated `Abdullah:

One day the Prophet (ﷺ) divided and distributed something amongst the people whereupon an Ansari man said, "In this division Allah's Countenance has not been sought." I said, "By Allah! I will go (and inform) the Prophet." So I went to him while he was with a group of people, and I secretly informed him of that, whereupon he became so angry that his face became red, and he then said, "May Allah bestow His Mercy on Moses (for) he was hurt more than that, yet he remained patient."

Sahih al-Bukhari 6291 - Book 79, Hadith 63

Narrated Anas:

The Iqama for the prayer was announced while a man was talking to Allah's Messenger (ﷺ) privately. He continued talking in that way till the Prophet's companions slept, and afterwards the Prophet (ﷺ) got up and offered the prayer with them.

Sahih al-Bukhari 6292 - Book 79, Hadith 64

Narrated Salim's father:

The Prophet (ﷺ) said, "Do not keep the fire burning in your houses when you go to bed."

Sahih al-Bukhari 6293 - Book 79, Hadith 65

Narrated Abu Musa:

One night a house in Medina was burnt with its occupants. The Prophet (ﷺ) spoke about them, saying, "This fire is indeed your enemy, so whenever you go to bed, put it out to protect yourselves."

Sahih al-Bukhari 6294 - Book 79, Hadith 66

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) said, "(At bedtime) cover the utensils, close the doors, and put out the lights, lest the evil creature (the rat) should pull away the wick and thus burn the people of the house."

Sahih al-Bukhari 6295 - Book 79, Hadith 67

Narrated Jabir:

Allah s Apostle said, "When you intend going to bed at night, put out the lights, close the doors, tie the mouths of the water skins, and cover your food and drinks." Hamrnam said, "I think he (the other narrator) added, 'even with piece of wood across the utensil.'

Sahih al-Bukhari 6296 - Book 79, Hadith 68

Narrated Abu Huraira:

The Prophet (ﷺ) said "Five things are in accordance with Al Fitra (i.e. the tradition of prophets): to be circumcised, to shave the pelvic region, to pull out the hair of the armpits, to cut short the moustaches, and to clip the nails.'

Sahih al-Bukhari 6297 - Book 79, Hadith 69

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said "The Prophet) Abraham circumcised himself after he had passed the age of eighty years and he circumcised himself with an adze."

Sahih al-Bukhari 6298 - Book 79, Hadith 70

Narrated Said bin Jubair:

Ibn 'Abbas was asked, "How old were you when the Prophet (ﷺ) died?" He replied. "At that time I had been circumcised." At that time, people did not circumcise the boys till they attained the age of puberty. Sa'id bin Jubair said, "Ibn 'Abbas said, 'When the Prophet died, I had already been circumcised. "

Sahih al-Bukhari 6299 - Book 79, Hadith 71

Sa'id ibn Jubair said, "Ibn 'Abbas said, 'When the Prophet (ﷺ) died, I had already been circumcised.' "

Sahih al-Bukhari 6300 - Book 79, Hadith 72

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Whoever among you takes an oath wherein he says, 'By Al-Lat and Al-`Uzza,' names of two Idols worshipped by the Pagans, he should say, 'None has the right to be worshipped but Allah; And whoever says to his friend, 'Come, let me gamble with you ! He should give something in charity. " (See Hadith No. 645)

Sahih al-Bukhari 6301 - Book 79, Hadith 73

Narrated Ibn `Umar:

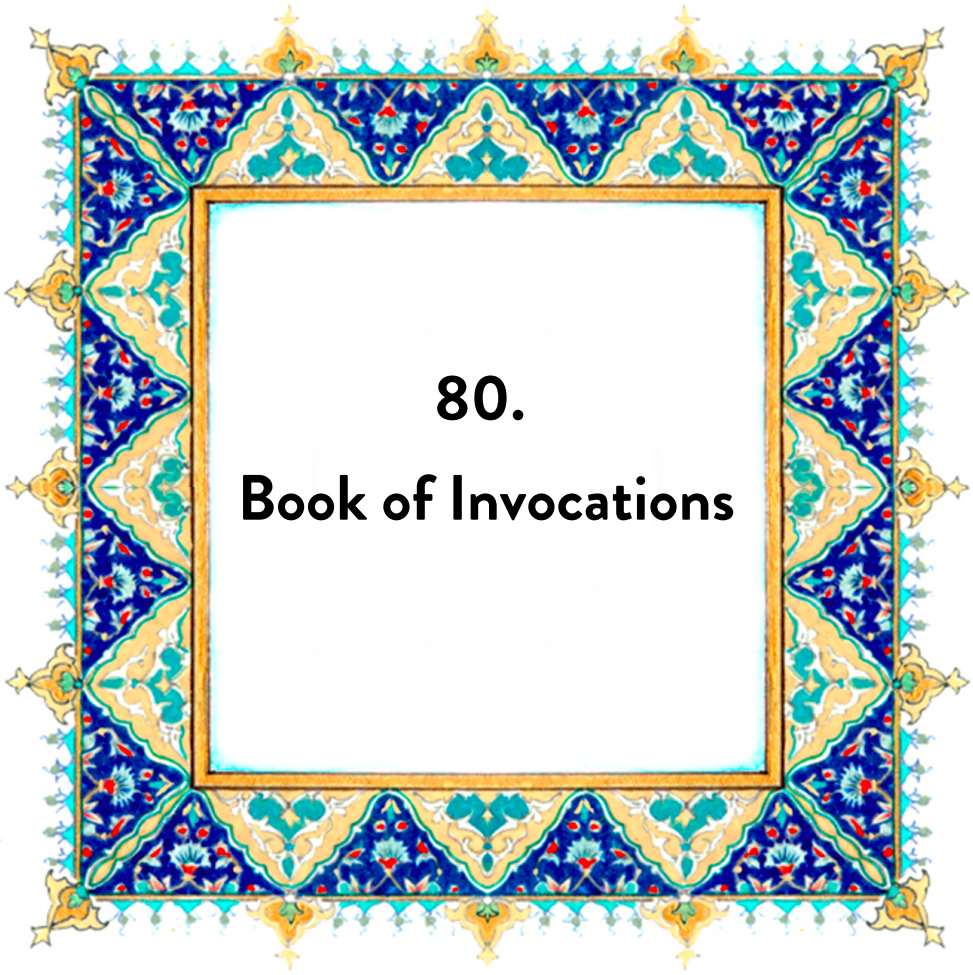
During the life-time of the Prophet (ﷺ) I built a house with my own hands so that it might protect me from the rain and shade me from the sun; and none of Allah's creatures assisted me in building it.

Sahih al-Bukhari 6302 - Book 79, Hadith 74

Narrated `Amr:

Ibn `Umar said, "By Allah, I have not put a brick over a brick (i.e. constructed a building) or planted any date-palm tree since the death of the Prophet." Sufyan (the sub narrator) said, "I told this narration (of Ibn `Umar) to one of his (Ibn `Umar's) relatives, and he said, 'By Allah, he did build (something.' "Sufyan added, "I said, 'He must have said (the above narration) before he built."

Sahih al-Bukhari 6303 - Book 79, Hadith 75



80.

Book of Invocations

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "For every prophet there is one (special invocation (that will not be rejected) with which he appeals (to Allah), and I want to keep such an invocation for interceding for my followers in the Hereafter."

Sahih al-Bukhari 6304 - Book 80, Hadith 1

Narrated Anas:

that the Prophet (ﷺ) said, "For every prophet there is an invocation that surely will be responded by Allah," (or said), "For every prophet there was an invocation with which he appealed to Allah, and his invocation was accepted (in his lifetime), but I kept my (this special) invocation to intercede for my followers on the Day of Resurrection."

Sahih al-Bukhari 6305 - Book 80, Hadith 2

Narrated Shaddad bin Aus:

The Prophet (ﷺ) said "The most superior way of asking for forgiveness from Allah is: 'Allahumma anta Rabbi la ilaha illa anta, Anta Khalaqtani wa ana `Abduka, wa ana 'ala ahdika wa wa'dika mastata'tu, A`udhu bika min Sharri ma sana'tu, abu'u Laka bini'matika 'alaiya, wa abu'u laka bidhanbi faghfir lee fa innahu la yaghfiru adhdhunuba illa anta." The Prophet (ﷺ) added. "If somebody recites it during the day with firm faith in it, and dies on the same day before the evening, he will be from the people of Paradise; and if somebody recites it at night with firm faith in it, and dies before the morning, he will be from the people of Paradise."

Sahih al-Bukhari 6306 - Book 80, Hadith 3

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying." By Allah! I ask for forgiveness from Allah and turn to Him in repentance more than seventy times a day."

Sahih al-Bukhari 6307 - Book 80, Hadith 4

Narrated Al-Harith bin Suwaid:

`Abdullah bin Mas`ud related to us two narrations: One from the Prophet (ﷺ) and the other from himself, saying: A believer sees his sins as if he were sitting under a mountain which, he is afraid, may fall on him; whereas the wicked person considers his sins as flies passing over his nose and he just drives them away like this." Abu Shihab (the sub-narrator) moved his hand over his nose in illustration. (Ibn Mas`ud added): Allah's Messenger (ﷺ) said, "Allah is more pleased with the repentance of His slave than a man who encamps at a place where his life is jeopardized, but he has his riding beast carrying his food and water. He then rests his head and sleeps for a short while and wakes to find his riding beast gone. (He starts looking for it) and suffers from severe heat and thirst or what Allah wished (him to suffer from). He then says, 'I will go back to my place.' He returns and sleeps again, and then (getting up), he raises his head to find his riding beast standing beside him."

Sahih al-Bukhari 6308 - Book 80, Hadith 5

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said, "Allah is more pleased with the repentance of His slave than anyone of you is pleased with finding his camel which he had lost in the desert. "

Sahih al-Bukhari 6309 - Book 80, Hadith 6

Narrated Aisha:

The Prophet (ﷺ) used to pray eleven rak`at in the late part of the night, and when dawn appeared, he would offer two rak`at and then lie on his right side till the Muadhdhin came to inform him (that the morning prayer was due).

Sahih al-Bukhari 6310 - Book 80, Hadith 7

Narrated Al-Bara bin `Azib:

Allah's Messenger (ﷺ) said to me, "When you want to go to bed, perform ablution as you do for prayer, then lie down on your right side and say: 'Allahumma aslamtu wajhi ilaika, wa fawwadtu 'amri ilaika wa alja'tu dhahri ilaika, raghbatan wa rahbatan ilaika, la malja'a wa la manja minka illa ilaika. Amantu bikitabik al-ladhi anzalta wa binabiyyika al-ladhi arsalta'. If you should die then (after reciting this) you will die on the religion of Islam (i.e., as a Muslim); so let these words be the last you say (before going to bed)" While I was memorizing it, I said, "Wa birasulika al-ladhi arsalta (in Your Apostle whom You have sent).' The Prophet (ﷺ) said, "No, but say: Wa binabiyyika al-ladhi arsalta (in Your Prophet whom You have sent).

Sahih al-Bukhari 6311 - Book 80, Hadith 8

Narrated Hudhaifa:

When the Prophet (ﷺ) went to bed, he would say: "Bismika amutu wa ahya." and when he got up he would say:" Al-hamdu li l-lahil-ladhi ahyana ba'da ma amatana wa ilaihin-nushur."

Sahih al-Bukhari 6312 - Book 80, Hadith 9

Narrated Al-Bara bin `Azib:

That the Prophet (ﷺ) advised a man, saying, "If you intend to lie down (i.e. go to bed), say, 'Allahumma aslamtu nafsi ilaika wa fauwadtu `Amri ilaika, wa wajjahtu wajhi ilaika wa alja'tu zahri ilaika, reghbatan wa rahbatan ilaika. La malja'a wa la manja minka illa ilaika. Amantu bikitabikal-ladhi anzalta; wa nabiyyikalladhi arsalta.' And if you should die then (after reciting this before going to bed) you will die on the religion of Islam"

Sahih al-Bukhari 6313 - Book 80, Hadith 10

Narrated Hudhaifa:

When the Prophet (ﷺ) went to bed at night, he would put his hand under his cheek and then say, "Allahumma bismika amutu wa ahya," and when he got up, he would say, "Al-Hamdu lil-lahi al-ladhi ahyana ba'da ma amatana, wa ilaihi an-nushur."

Sahih al-Bukhari 6314 - Book 80, Hadith 11

Narrated Al-Bara' bin `Azib:

When Allah's Messenger (ﷺ) went to bed, he used to sleep on his right side and then say, "All-ahumma aslamtu nafsi ilaika, wa wajjahtu wajhi ilaika, wa fauwadtu `Amri ilaika, wa alja'tu zahri ilaika, raghbatan wa rahbatan ilaika. La Malja'a wa la manja minka illa ilaika. Amantu bikitabika al-ladhi anzalta wa nabiyyika al-ladhi arsalta! Allah's Messenger (ﷺ) said, "Whoever recites these words (before going to bed) and dies the same night, he will die on the Islamic religion (as a Muslim).

Sahih al-Bukhari 6315 - Book 80, Hadith 12

Narrated Ibn `Abbas:

One night I slept at the house of Maimuna. The Prophet (ﷺ) woke up, answered the call of nature, washed his face and hands, and then slept. He got up (late at night), went to a water skin, opened the mouth thereof and performed ablution not using much water, yet he washed all the parts properly and then offered the prayer. I got up and straightened my back in order that the Prophet (ﷺ) might not feel that I was watching him, and then I performed the ablution, and when he got up to offer the prayer, I stood on his left. He caught hold of my ear and brought me over to his right side. He offered thirteen rak`at in all and then lay down and slept till he started blowing out his breath as he used to do when he slept. In the meantime Bilal informed the Prophet (ﷺ) of the approaching time for the (Fajr) prayer, and the Prophet offered the Fajr (Morning) prayer without performing new ablution. He used to say in his invocation, Allahumma ij`al fi qalbi nuran wa fi basari nuran, wa fi sam`i nuran, wa`an yamini nuran, wa`an yasari nuran, wa fawqi nuran, wa tahti nuran, wa amami nuran, wa khalfi nuran, waj`al li nuran." Kuraib (a sub narrator) said, "I have forgotten seven other words, (which the Prophet (ﷺ) mentioned in this invocation). I met a man from the offspring of Al-`Abbas and he narrated those seven things to me, mentioning, '(Let there be light in) my nerves, my flesh, my blood, my hair and my body,' and he also mentioned two other things."

Sahih al-Bukhari 6316 - Book 80, Hadith 13

Narrated Ibn `Abbas:

When the Prophet (ﷺ) got up at night to offer the night prayer, he used to say: "Allahumma laka l-hamdu; Anta nuras-samawati wal ardi wa man fihinna. wa laka l-hamdu; Anta qaiyim as-samawati wal ardi wa man flhinna. Wa lakaI-hamdu; Anta-l-,haqqun, wa wa'daka haqqun, wa qauluka haqqun, wa liqauka haqqun, wal-jannatu haqqun, wannaru haqqun, was-sa atu haqqun, wan-nabiyyuna huqqun, Mahammadun haqqun, Allahumma laka aslamtu, wa Alaika tawakkaltu, wa bika amantu, wa ilaika anabtu, wa bika Khasamtu, wa ilaika hakamtu, faghfirli ma qaddamtu wa ma akh-khartu, wa ma asrartu, wa ma a'lantu. Anta al-muqaddimu, wa anta al-mu-'akhkhiru. La ilaha il-la anta (or La ilaha ghairuka)"

Sahih al-Bukhari 6317 - Book 80, Hadith 14

Narrated `Ali:

Fatima complained about the blisters on her hand because of using a mill-stone. She went to ask the Prophet for servant, but she did not find him (at home) and had to inform `Aisha of her need. When he came, `Aisha informed him about it. `Ali added: The Prophet (ﷺ) came to us when we had gone to our beds. When I was going to get up, he said, "'Stay in your places," and sat between us, till I felt the coolness of the feet on my chest. The Prophet (ﷺ) then said, "Shall I not tell you of a thing which is better for you than a servant? When you (both) go to your beds, say 'Allahu Akbar' thirty-four times, and 'Subhan Allah' thirty-three times, 'Al hamdu 'illah' thirty-three times, for that is better for you than a servant." Ibn Seereen said, "Subhan Allah' (is to be said for) thirty-four times."

Sahih al-Bukhari 6318 - Book 80, Hadith 15

Narrated `Aisha:

Whenever Allah's Messenger (ﷺ) went to bed, he used to blow on his hands while reciting the Mu'auwidhat (i.e. Suratal-Falaq 113 and Surat-an-Nas 114) and then pass his hands over his body.

Sahih al-Bukhari 6319 - Book 80, Hadith 16

Narrated Abu Huraira:

The Prophet (ﷺ) said, "When anyone of you go to bed, he should shake out his bed with the inside of his waist sheet, for he does not know what has come on to it after him, and then he should say: 'Bismika Rabbi Wada`tu Janbi wa bika arfa'uhu, In amsakta nafsi farhamha wa in arsaltaha fahfazha bima tahfazu bihi ibadakas-salihin."

Sahih al-Bukhari 6320 - Book 80, Hadith 17

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "When it is the last third of the night, our Lord, the Blessed, the Superior, descends every night to the heaven of the world and says, 'Is there anyone who invokes Me (demand anything from Me), that I may respond to his invocation; Is there anyone who asks Me for something that I may give (it to) him; Is there anyone who asks My forgiveness that I may forgive him?' "

Sahih al-Bukhari 6321 - Book 80, Hadith 18

Narrated Anas bin Malik:

Whenever the Prophet (ﷺ) went to the lavatory, he used to say: "Allahumma Inni a`udhu bika minalkhubthi Wal khaba'ith."

Sahih al-Bukhari 6322 - Book 80, Hadith 19

Narrated Shaddad bin 'Aus:

The Prophet (ﷺ) said, "The most superior way of asking for forgiveness from Allah is: 'Allahumma anta Rabbi la ilaha illa anta. Khalaqtani wa ana `Abduka, wa ana 'ala 'ahdika wa Wa'dika mastata'tu abu'u Laka bi ni 'matika wa abu'u Laka bidhanbi; faghfirli fa'innahu la yaghfiru-dh-dhunuba ill a ant a. A'uidhu bika min sharri ma sana'tu.' If somebody recites this invocation during the night, and if he should die then, he will go to Paradise (or he will be from the people of Paradise). And if he recites it in the morning, and if he should die on the same day, he will have the same fate."

Sahih al-Bukhari 6323 - Book 80, Hadith 20

Narrated Hudhaifa:

Whenever the Prophet (ﷺ) intended to go to bed, he would recite: "Bismika Allahumma amutu wa ahya (With Your name, O Allah, I die and I live)." And when he woke up from his sleep, he would say: "Al-hamdu lil-lahil-ladhi ahyana ba'da ma amatana; wa ilaihi an-nushur (All the Praises are for Allah Who has made us alive after He made us die (sleep) and unto Him is the Resurrection). "

Sahih al-Bukhari 6324 - Book 80, Hadith 21

Narrated Abu Dhar:

Whenever the Prophet (ﷺ) lay on his bed, he used to say: "Allahumma bismika amutu wa ahya," and when he woke up he would say: "Al-hamdu lil-lahilladhi ahyana ba'da ma an atana, wa ilaihi an-nushur."

Sahih al-Bukhari 6325 - Book 80, Hadith 22

Narrated `Abdullah bin `Amr:

Abu Bakr As-Siddiq said to the Prophet, "Teach me an invocation with which I may invoke (Allah) in my prayer." The Prophet (ﷺ) said, "Say: Allahumma inni zalamtu nafsi zulman kathiran wala yaghfirudhdhunuba illa anta, Faghfirli maghfiratan min indika war-hamni, innaka antalGhafur-Rahim."

Sahih al-Bukhari 6326 - Book 80, Hadith 23

Narrated `Aisha:

The Verse: 'Neither say your prayer aloud, nor say it in a low tone.' (17.110) was revealed as regards invocation.

Sahih al-Bukhari 6327 - Book 80, Hadith 24

Narrated `Abdullah:

We used to say in the prayer: 'AsSalam be on Allah, As-Salam be on so-and so.' So one day the Prophet said to us, "Allah Himself is As-Salam; when anyone of you sits during his prayer, he should say: 'at-tah, iyyatu-li l-lahi,' up to 'As-Salihin,' (All the compliments are for Allah ...righteous people) for when he recites this, then he says his Salam to all the righteous people present in the heavens and on the earth. Then he should say, 'I testify that none has the right to be worshipped except Allah, and that Muhammad is His slave and His Apostle,' and then he can select whatever he likes to celebrate (Allah's) Praises."

Sahih al-Bukhari 6328 - Book 80, Hadith 25

Narrated Abu Huraira:

The people said, "O Allah's Messenger (ﷺ)! The rich people have got the highest degrees of prestige and the permanent pleasures (in this life and the life to come in the Hereafter)." He said, "How is that?" They said, "The rich pray as we pray, and strive in Allah's Cause as we do, and spend from their surplus wealth in charity, while we have no wealth (to spend likewise)." He said, "Shall I not tell you a thing, by doing which, you will catch up with those who are ahead of you and supersede those who will come after you; and nobody will be able to do such a good deed as you do except the one who does the same (deed as you do). That deed is to recite 'Subhan Allah ten times, and 'Al-Hamduli l-lah ten times, and 'AllahuAkbar' ten times after every prayer."

Sahih al-Bukhari 6329 - Book 80, Hadith 26

Narrated Warrad:

(the freed slave of Al-Mughira bin Shu`ba) Al-Mughira wrote to Muawiya bin Abu Sufyan that Allah's Messenger (ﷺ) used to say at the end of every prayer after the Taslim, "La ilaha illa-l-lahu wahdahu la sharika lahu; lahu-l-mulk wa lahu-l-hamd, wahuwa 'ala kulli shai'n qadir. Allahumma la mani'a Lima a taita, wa la mu'ta Lima mana'ta, wa la yanfa'u dhal-jaddu minkal-jadd.

Sahih al-Bukhari 6330 - Book 80, Hadith 27

Narrated Salama bin Al-Akwa`:

We went out with the Prophet (ﷺ) to Khaibar. A man among the people said, "O 'Amir! Will you please recite to us some of your poetic verses?" So 'Amir got down and started chanting among them, saying, "By Allah! Had it not been for Allah, we would not have been guided." 'Amir also said other poetic verses which I do not remember. Allah's Messenger (ﷺ) said, "Who is this (camel) driver?" The people said, "He is 'Amir bin Al-Akwa`," He said, "May Allah bestow His Mercy on him." A man from the People said, "O Allah's Messenger (ﷺ)! Would that you let us enjoy his company longer." When the people (Muslims) lined up, the battle started, and 'Amir was struck with his own sword (by chance) by himself and died. In the evening, the people made a large number of fires (for cooking meals). Allah's Apostle said, "What is this fire? What are you making the fire for?" They said, "For cooking the meat of donkeys." He said, "Throw away what is in the pots and break the pots!" A man said, "O Allah's Prophet! May we throw away what is in them and wash them?" He said, "Never mind, you may do so." (See Hadith No. 509, Vol. 5).

Sahih al-Bukhari 6331 - Book 80, Hadith 28

Narrated Ibn Abi `Aufa:

Whenever a man brought his alms to the Prophet, the Prophet (ﷺ) would say, "O Allah! Bestow Your Blessing upon the family of so-and-so." When my father came to him (with his alms), he said, "O Allah! Bestow Your Blessings upon the family of Abi `Aufa."

Sahih al-Bukhari 6332 - Book 80, Hadith 29

Narrated Jarir:

Allah's Messenger (ﷺ) said to me. "Will you relieve me from Dhi-al-Khalasa? " Dhi-al-Khalasa was an idol which the people used to worship and it was called Al-Ka`ba al Yamaniyya. I said, "O Allah's Messenger (ﷺ) I am a man who can't sit firm on horses." So he stroked my chest (with his hand) and said, "O Allah! Make him firm and make him a guiding and well-guided man." So I went out with fifty (men) from my tribe of Ahrnas. (The sub-narrator, Sufyan, quoting Jarir, perhaps said, "I went out with a group of men from my nation.") and came to Dhi-al-Khalasa and burnt it, and then came to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! I have not come to you till I left it like a camel with a skin disease." The Prophet then invoked good upon Ahmas and their cavalry (fighters).

Sahih al-Bukhari 6333 - Book 80, Hadith 30

Narrated Anas:

Um Sulaim said to the Prophet (ﷺ) "Anas is your servant." The Prophet (ﷺ) said, "O Allah! increase his wealth and offspring, and bless (for him) what ever you give him."

Sahih al-Bukhari 6334 - Book 80, Hadith 31

Narrated `Aisha:

The Prophet (ﷺ) heard a man reciting (the Qur'an) in the mosque. He said," May Allah bestow His Mercy on him, as he made me remember such and-such Verse which I had missed in such-and-such Sura."

Sahih al-Bukhari 6335 - Book 80, Hadith 32

Narrated `Abdullah:

The Prophet (ﷺ) divided something (among the Muslims) and distributed the shares (of the booty). A man said, "This division has not been made to please Allah." When I informed the Prophet (ﷺ) about it, he became so furious that I noticed the signs of anger on his face and he then said, "May Allah bestow His Mercy on Moses, for he was hurt with more than this, yet he remained patient."

Sahih al-Bukhari 6336 - Book 80, Hadith 33

Narrated `Ikrima:

Ibn `Abbas said, "Preach to the people once a week, and if you won't, then preach them twice, but if you want to preach more, then let it be three times (a week only), and do not make the people fed-up with this Qur'an. If you come to some people who are engaged in a talk, don't start interrupting their talk by preaching, lest you should cause them to be bored. You should rather keep quiet, and if they ask you, then preach to them at the time when they are eager to hear what you say. And avoid the use of rhymed prose in invocation for I noticed that Allah's Messenger (ﷺ) and his companions always avoided it."

Sahih al-Bukhari 6337 - Book 80, Hadith 34

Narrated Anas:

Allah's Messenger (ﷺ) said, "When anyone of you appeal to Allah for something, he should ask with determination and should not say, 'O Allah, if You wish, give me.', for nobody can force Allah to do something against His Will.

Sahih al-Bukhari 6338 - Book 80, Hadith 35

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "None of you should say: 'O Allah, forgive me if You wish; O Allah, be merciful to me if You wish,' but he should always appeal to Allah with determination, for nobody can force Allah to do something against His Will."

Sahih al-Bukhari 6339 - Book 80, Hadith 36

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The invocation of anyone of you is granted (by Allah) if he does not show impatience (by saying, "I invoked Allah but my request has not been granted.")

Sahih al-Bukhari 6340 - Book 80, Hadith 37

Narrated Anas, "The Prophet (ﷺ) raised his hands (in invocation) till I saw the whiteness of his armpits."

Sahih al-Bukhari 6341 - Book 80, Hadith 38

Narrated Anas:

While the Prophet (ﷺ) was delivering a sermon on a Friday, a man stood up and said, "O Allah's Messenger (ﷺ)! Invoke Allah to bless us with rain." (The Prophet (ﷺ) invoked Allah for rain.) So, the sky became overcast and it started raining till one could hardly reach one's home. It kept on raining till the next Friday when the same man or another man got up and said (to the Prophet), "Invoke Allah to withhold the rain from us, for we have been drowned (with heavy rain)." The Prophet (ﷺ) said, "O Allah! Let it rain around us and not on us." Then the clouds started dispersing around Medina and rain ceased to fall on the people of Medina.

Sahih al-Bukhari 6342 - Book 80, Hadith 39

Narrated `Abdullah bin Zaid:

Allah's Messenger (ﷺ) went out to this Musalla (praying place) to offer the prayer of Istisqa.' He invoked Allah for rain and then faced the Qibla and turned his Rida' (upper garment) inside out.

Sahih al-Bukhari 6343 - Book 80, Hadith 40

Narrated Anas:

My mother said, "O Allah's Messenger (ﷺ)! Please invoke Allah on behalf of your servant." He said, "O Allah! Increase his wealth and children, and bestow Your Blessing on whatever You give him." a time of distress.

Sahih al-Bukhari 6344 - Book 80, Hadith 41

Narrated Ibn `Abbas:

The Prophet (ﷺ) used to invoke Allah at the time of distress, saying, "La ilaha illal-lahu Al-`Azim, al- Halim, La ilaha illal-lahu Rabbu-s-samawati wal-ard wa Rabbu-l-arsh il-azim."

Sahih al-Bukhari 6345 - Book 80, Hadith 42

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) used to say at a time of distress, "La ilaha illal-lahu Rabbul-l-'arsh il-'azim, La ilaha illallahu Rabbu-s-samawati wa Rabbu-l-ard, Rabbu-l-'arsh-il-Karim."

Sahih al-Bukhari 6346 - Book 80, Hadith 43

Narrated Abu Huraira:

Allah's Messenger (ﷺ) used to seek refuge with Allah from the difficult moment of a calamity and from being overtaken by destruction and from being destined to an evil end, and from the malicious joy of enemies. Sufyan said, "This narration contained three items only, but I added one. I do not know which one that was."

Sahih al-Bukhari 6347 - Book 80, Hadith 44

Narrated `Aisha:

When Allah's Messenger (ﷺ) was healthy, he used to say, "No prophet dies till he is shown his place in Paradise, and then he is given the option (to live or die)." So when death approached him(during his illness), and while his head was on my thigh, he became unconscious for a while, and when he recovered, he fixed his eyes on the ceiling and said, "O Allah! (Let me join) the Highest Companions (see Qur'an 4:69)," I said, "So, he does not choose us." Then I realized that it was the application of the statement he used to relate to us when he was healthy. So that was his last utterance (before he died), i.e. "O Allah! (Let me join) the Highest Companions."

Sahih al-Bukhari 6348 - Book 80, Hadith 45

Narrated Qais:

I came to Khabbab who had been branded with seven brands(1) and he said, "Had Allah's Messenger (ﷺ) not forbidden us to invoke (Allah) for death, I would have invoked (Allah) for it."

Sahih al-Bukhari 6349 - Book 80, Hadith 46

Narrated Qais:

I came to Khabbab who had been branded with seven brands over his `Abdomen, and I heard him saying, "If the Prophet: had not forbidden us to invoke (Allah) for death, I would have invoked Allah for it."

Sahih al-Bukhari 6350 - Book 80, Hadith 47

Narrated Anas:

Allah's Messenger (ﷺ) said," None of you should long for death because of a calamity that had befallen him, and if he cannot, but long for death, then he should say, 'O Allah! Let me live as long as life is better for me, and take my life if death is better for me.' "

Sahih al-Bukhari 6351 - Book 80, Hadith 48

Narrated As-Sa'ib bin Yazid:

My aunt took me to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! My sister's son is sick." So he passed his hand over my head and invoked for Allah's blessing upon me and then performed the ablution. I drank from the water of his ablution and I stood behind him and looked at his Khatam (the seal of Prophethood) between his shoulders (and its size was) like the button of a tent.

Sahih al-Bukhari 6352 - Book 80, Hadith 49

Narrated Abu `Aqil:

that his grandfather. `Abdullah bin Hisham used to take him from the market or to the market (the narrator is in doubt) and used to buy grain and when Ibn Az-Zubair and Ibn `Umar met him, they would say to him, "Let us be your partners (in trading) as the Prophet (ﷺ) invoked for Allah's blessing upon you." He would then take them as partners and he would Sometimes gain a whole load carried by an animal which he would send home.

Sahih al-Bukhari 6353 - Book 80, Hadith 50

Narrated Mahmud bin Ar-Rabi:

On whose face Allah's Messenger (ﷺ) had thrown water from his mouth, the water having been taken from their well while he was still a young boy (who has not yet attained the age of puberty).

Sahih al-Bukhari 6354 - Book 80, Hadith 51

Narrated `Aisha:

The boys used to be brought to the Prophet (ﷺ) and he used to invoke for Allah's blessing upon them. Once an infant was brought to him and it urinated on his clothes. He asked for water and poured it over the place of the urine and did not wash his clothes.

Sahih al-Bukhari 6355 - Book 80, Hadith 52

Narrated `Abdullah bin Tha`laba bin Su'air:

whose eye Allah's Messenger (ﷺ) had touched, that he had seen Sa`d bin Abi Waqqas offering one rak`a only for the witr prayer.

Sahih al-Bukhari 6356 - Book 80, Hadith 53

Narrated `Abdur-Rahman bin Abi Laila:

Ka`b bin 'Ujra met me and said, "Shall I give you a present? Once the Prophet (ﷺ) came to us and we said, 'O Allah's Messenger (ﷺ) ! We know how to greet you; but how to send 'Salat' upon you? He said, 'Say: Allahumma Salli ala Muhammadin wa 'ala `Ali Muhammadin, kama sal-laita 'ala all Ibrahima innaka Hamidun Majid. Allahumma barik 'ala Muhammadin wa 'ala all Muhammadin, kama barakta 'ala all Ibrahima, innaka Hamidun Majid."

Sahih al-Bukhari 6357 - Book 80, Hadith 54

Narrated Abu Sa`id Al-Khudri:

We said, "O Allah's Messenger (ﷺ) This is (i.e. we know) the greeting to you; will you tell us how to send Salat on you?" He said, "Say: 'Allahumma Salli 'ala Muhammadin `Abdika wa rasulika kama sal-laita 'ala Ibrahima wa barik 'ala Muhammadin wa all Muhammadin kama barakta 'ala Ibrahima wa `Ali Ibrahim."

Sahih al-Bukhari 6358 - Book 80, Hadith 55

Narrated Ibn Abi `Aufa:

Whenever somebody brought alms to the Prophet (ﷺ) the used to say, "Allahumma Salli 'Alaihi (O Allah! Send Your Salat (Grace and Honor) on him)." Once when my father brought his alms to him, he said, "O Allah! Send Your Salat (Grace and Honor) on the family of Abi `Aufa."

Sahih al-Bukhari 6359 - Book 80, Hadith 56

Narrated Abu Humaid As-Saidi:

The people said, "O Allah's Messenger (ﷺ) ! How may we send Salat on you?" He said, "Say: Allahumma Salli 'ala- Muhammadin wa azwajihi wa dhurriyyatihi kama sal-laita 'ala `Ali Ibrahim; wa barik 'ala Muhammadin wa azwajihi wa dhurriyyatihi kamabarakta 'ala `Ali Ibrahim innaka hamidun majid."

Sahih al-Bukhari 6360 - Book 80, Hadith 57

Narrated Abu Huraira:

that he heard the Prophet (ﷺ) saying, "O Allah! If I should ever abuse a believer, please let that be a means of bringing him near to You on the Day of Resurrection."

Sahih al-Bukhari 6361 - Book 80, Hadith 58

Narrated Anas:

Once the people started asking Allah's Messenger (ﷺ) questions, and they asked so many questions that he became angry and ascended the pulpit and said, "I will answer whatever questions you may ask me today." I looked right and left and saw everyone covering his face with his garment and weeping. Behold ! There was a man who, on quarreling with the people, used to be called as a son of a person other than h is father. He said, "O Allah's Messenger (ﷺ)! Who is my father?" The Prophet (ﷺ) replied, "Your father is Hudhaifa." And then `Umar got up and said, "We accept Allah as our Lord, and Islam as (our) religion, and Muhammad as (our) Apostle; and we seek refuge with Allah from the afflictions." Allah's Messenger (ﷺ) said, " I have never seen a day like today in its good and its evil for Paradise and the Hell Fire were displayed in front of me, till I saw them just beyond this wall." Qatada, when relating this Hadith, used to mention the following Verse:-- 'O you who believe! Ask not questions about things which, If made plain to you, May cause you trouble. (5.101)

Sahih al-Bukhari 6362 - Book 80, Hadith 59

Narrated Anas bin Malik:

The Prophet (ﷺ) said to Abu Talha, "Choose one of your boys to serve me." So Abu Talha took me (to serve the Prophet (ﷺ)) by giving me a ride behind him (on his camel). So I used to serve Allah's Messenger (ﷺ) whenever he stayed somewhere. I used to hear him saying, "O Allah! I seek refuge with you (Allah) from (worries) care and grief, from incapacity and laziness, from miserliness and cowardice, from being heavily in debt and from being overpowered by other men." I kept on serving him till he returned from (the battle of) Khaibar. He then brought Safiya, the daughter of Huyay whom he had got (from the booty). I saw him making a kind of cushion with a cloak or a garment for her. He then let her ride behind him. When we reached a place called As-Sahba', he prepared (a special meal called) Hais, and asked me to invite the men who (came and) ate, and that was the marriage banquet given on the consummation of his marriage to her. Then he proceeded till the mountain of Uhud appeared, whereupon he said, "This mountain loves us and we love it." When he approached Medina, he said, "O Allah! I make the land between its (i.e., Medina's) two mountains a sanctuary, as the prophet Abraham made Mecca a sanctuary. O Allah! Bless them (the people of Medina) in their Mudd and the Sa' (units of measuring).

Sahih al-Bukhari 6363 - Book 80, Hadith 60

Narrated Um Khalid bint Khalid:

I heard the Prophet (ﷺ) seeking refuge with Allah from the punishment of the grave.

Sahih al-Bukhari 6364 - Book 80, Hadith 61

Narrated Mus`ab:

Sa`d used to recommend five (statements) and mentioned that the Prophet (ﷺ) I used to recommend it. (It was) "O Allah! I seek refuge with You from miserliness; and seek refuge with You from cowardice; and seek refuge with You from being sent back to geriatric old age; and I seek refuge with You from the affliction of this world (i.e., the affliction of Ad-Dajjal etc.); and seek refuge with You from the punishment of the grave."

Sahih al-Bukhari 6365 - Book 80, Hadith 62

Narrated `Aisha:

Two old ladies from among the Jewish ladies entered upon me and said' "The dead are punished in their graves," but I thought they were telling a lie and did not believe them in the beginning. When they went away and the Prophet (ﷺ) entered upon me, I said, "O Allah's Messenger (ﷺ)! Two old ladies.." and told him the whole story. He said, "They told the truth; the dead are really punished, to the extent that all the animals hear (the sound resulting from) their punishment." Since then I always saw him seeking refuge with Allah from the punishment of the grave in his prayers.

Sahih al-Bukhari 6366 - Book 80, Hadith 63

Narrated Anas bin Malik:

Allah's Prophet used to say, "O Allah! I seek refuge with You from incapacity and laziness, from cowardice and geriatric old age, and seek refuge with You from the punishment of the grave, and I seek refuge with You from the afflictions of life and death."

Sahih al-Bukhari 6367 - Book 80, Hadith 64

Narrated `Aisha:

The Prophet (ﷺ) used to say, "O Allah! I seek refuge with You from laziness and geriatric old age, from all kinds of sins and from being in debt; from the affliction of the Fire and from the punishment of the Fire and from the evil of the affliction of wealth; and I seek refuge with You from the affliction of poverty, and I seek refuge with You from the affliction of Al-Mesiah Ad-Dajjal. O Allah! Wash away my sins with the water of snow and hail, and cleanse my heart from all the sins as a white garment is cleansed from the filth, and let there be a long distance between me and my sins, as You made East and West far from each other."

Sahih al-Bukhari 6368 - Book 80, Hadith 65

Narrated Anas bin Malik:

The Prophet (ﷺ) used to say, "O Allah! I seek refuge with You from worry and grief, from incapacity and laziness, from cowardice and miserliness, from being heavily in debt and from being overpowered by (other) men." (See Hadith No. 374)

Sahih al-Bukhari 6369 - Book 80, Hadith 66

Narrated Mus`ab bin Sa`d:

Sa`d bin Abi Waqqas used to recommend these five (statements) and say that the Prophet (ﷺ) said so (and they are): "O Allah! I seek refuge with You from miserliness, and seek refuge with You from cowardice, and seek refuge with You from being brought back to geriatric old age, and seek refuge with You from the afflictions of the world, and seek refuge with You from the punishment of the grave."

Sahih al-Bukhari 6370 - Book 80, Hadith 67

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) used to seek refuge with Allah saying, "O Allah! I seek refuge with You from laziness, and seek refuge with You from cowardice, and seek refuge with You from geriatric old age, and seek refuge with You from miserliness."

Sahih al-Bukhari 6371 - Book 80, Hadith 68

Narrated `Aisha:

The Prophet (ﷺ) said, "O Allah! Make us love Medina as You made us love Mecca, or more, and transfer the fever that is in it, to Al-Juhfa. O Allah! Bless our Mudd and our Sam' (kinds of measures).

Sahih al-Bukhari 6372 - Book 80, Hadith 69

Narrated 'Amir bin Sa`d:

that his father said, "In the year of Hajjatal-Wada`, the Prophet (ﷺ) paid me a visit while I was suffering from an ailment that had brought me to the verge of death. I said, 'O Allah's Messenger (ﷺ)! My sickness has reduced me to the (bad) state as you see, and I am a rich man, but have no heirs except one daughter. Shall I give 2/3 of my property in charity?' He said, 'No.' I said, 'Then 1/2 of it?' He said, 'Even 1/3 is too much, for, to leave your inheritors wealthy is better than to leave them in poverty, begging from people. And (know that) whatever you spend in Allah's Cause, you will get reward for it, even for the morsel of food which you put in your wife's mouth.' I said, 'O Allah's Messenger (ﷺ)! Will I be left behind my companions (in Mecca)?' He said, 'If you remain behind, whatever good deed you will do for Allah's Sake, will raise and upgrade you to a higher position (in Allah's Sight). May be you will live longer so that some people may benefit by you, and some e others (pagans) may get harmed by you. O Allah! Complete the migration of my companions and do not turn them on their heels; But (we pity) the poor Sa`d bin Khaula (not the above mentioned Sa`d) (died in Mecca)" Allah's Messenger (ﷺ) lamented (or pitied) for him as he died in Mecca. (See Hadith No. 693, Vol. 5)

Sahih al-Bukhari 6373 - Book 80, Hadith 70

Narrated Sa`d:

Seek refuge with Allah by saying the words which the Prophet (ﷺ) used to say while seeking refuge with Allah, "0 Allah! I seek refuge with You from cowardice, and seek refuge with You from miserliness, and seek refuge with You from reaching a degraded geriatric old age, and seek refuge with You from the afflictions of the world and from the punishment in the grave."

Sahih al-Bukhari 6374 - Book 80, Hadith 71

Narrated `Aisha:

The Prophet (ﷺ) used to say, "O Allah! I seek refuge with You from laziness from geriatric old age, from being in debt, and from committing sins. O Allah! I seek refuge with You from the punishment of the Fire, the afflictions of the grave, the punishment in the grave, and the evil of the affliction of poverty and from the evil of the affliction caused by Al-Masih Ad-Dajjal. O Allah! Wash away my sins with the water of snow and hail, and cleanse my heart from the sins as a white garment is cleansed of filth, and let there be a far away distance between me and my sins as You have set far away the East and the West from each other."

Sahih al-Bukhari 6375 - Book 80, Hadith 72

Narrated `Aisha:

The Prophet (ﷺ) used to seek refuge with Allah (by saying), "O Allah! I seek refuge with You from the affliction of the Fire and from the punishment in the Fire, and seek refuge with You from the affliction of the grave, and I seek refuge with You from the affliction of wealth, and I seek refuge with You from the affliction of poverty, and seek refuge with You from the affliction of Al-Masih Ad-Dajjal."

Sahih al-Bukhari 6376 - Book 80, Hadith 73

Narrated `Aisha:

The Prophet (ﷺ) used to say, 'O Allah! I seek refuge with You from the affliction of the Fire, the punishment of the Fire, the affliction of the grave, the punishment of the grave, and the evil of the affliction of poverty. O Allah! I seek refuge with You from the evil of the affliction of Al-Masih Ad- Dajjal, O Allah! Cleanse my heart with the water of snow and hail, and cleanse my heart from all sins as a white garment is cleansed from filth, and let there be a far away distance between me and my sins as You made the East and West far away from each other. O Allah! I seek refuge with You from laziness, sins, and from being in debt."

Sahih al-Bukhari 6377 - Book 80, Hadith 74

Narrated Um Sulaim:

that she said, "O Allah's Messenger (ﷺ)! Anas is your servant, so please invoke for Allah's blessing for him." The Prophet (ﷺ) said, "O Allah! Increase his wealth and offspring and bless (for him) whatever You give him."

Sahih al-Bukhari 6378, 6379 - Book 80, Hadith 75

Narrated Anas:

Um Sulaim said (to the Prophet), "Anas is your servant; so please invoke for Allah's blessings for him." He said "O Allah! Increase his wealth and offspring, and Bless (for him) whatever You give him."

Sahih al-Bukhari 6380, 6381 - Book 80, Hadith 76

Narrated Jabir:

The Prophet (ﷺ) used to teach us the Istikhara for each and every matter as he used to teach us the Suras from the Holy Qur'an. (He used to say), "If anyone of you intends to do something, he should offer a two-rak`at prayer other than the obligatory prayer, and then say: 'Allahumma inni astakhiruka bi'ilmika, wa astaqdiruka biqudratika, wa as'aluka min fadlika-l-'azim, fa innaka taqdiru wala aqdiru, wa ta'lamu wala a'lamu, wa anta'allamu-l-ghuyub. Allahumma in kunta ta'lamu anna hadha-lamra khairun li fi dini wa ma'ashi wa 'aqibati `Amri (or said, fi 'ajili `Amri wa ajilihi) fa-qdurhu li, Wa in kunta ta'lamu anna ha-dha-l-amra sharrun li fi dini wa ma'ashi wa 'aqibati `Amri (or said, fi ajili `Amri wa ajilihi) fasrifhu 'anni was-rifni 'anhu wa aqdur li alkhaira haithu kana, thumma Raddani bihi," Then he should mention his matter (need).

Sahih al-Bukhari 6382 - Book 80, Hadith 77

Narrated Abu Musa:

The Prophet (ﷺ) asked for some water and performed the ablution, and then raised his hands (towards the sky) and said, "O Allah! Forgive `Ubaid Abi 'Amir." I saw the whiteness of his armpits (while he was raising his hands) and he added, "O Allah! Upgrade him over many of Your human creatures on the Day of Resurrection."

Sahih al-Bukhari 6383 - Book 80, Hadith 78

Narrated Abu Musa:

We were in the company of the Prophet (ﷺ) on a journey, and whenever we ascended a high place, we used to say Takbir (in a loud voice). The Prophet (ﷺ) said, "O people! Be kind to yourselves, for you are not calling upon a deaf or an absent one, but You are calling an All-Hearer, and an All-Seer." Then he came to me as I was reciting silently, "La haul a wala quwwata illa bil-lah." He said, "O `Abdullah bin Qais! Say: La haul a walaquwata illa bil-lah, for it is one of the treasures of Paradise." Or he said, "Shall I tell you a word which is one of the treasures of Paradise? It is: La haul a wala quwwata illa bil-lah."

Sahih al-Bukhari 6384 - Book 80, Hadith 79

Narrated Ibn `Umar:

Whenever Allah's Messenger (ﷺ) returned from a Ghazwa or Hajj or `Umra, he used to say, "Allahu Akbar," three times; whenever he went up a high place, he used to say, "La ilaha illal-lahu wahdahu la sharika lahu, lahu-l-mulk wa lahu-l-hamd, wa huwa'ala kulli Shai 'in qadir. Ayibuna ta'ibuna 'abiduna lirabbina hamidun. Sadaqa-l-lahu wa'dahu, wa nasara`Abdahu wa hazama-l-ahzaba wahdahu."

Sahih al-Bukhari 6385 - Book 80, Hadith 80

Narrated Anas:

The Prophet (ﷺ) seeing a yellow mark (of perfume) on the clothes of `Abdur-Rahman bin `Auf, said, "What about you?" `Abdur-Rahman replied, "I have married a woman with a Mahr of gold equal to a date-stone." The Prophet (ﷺ) said, "May Allah bestow His Blessing on you (in your marriage). Give a wedding banquet, (Walima) even with one sheep."

Sahih al-Bukhari 6386 - Book 80, Hadith 81

Narrated Jabir:

My father died and left behind seven or nine daughters, and I married a woman. The Prophet (ﷺ) said, "Did you get married, O Jabir?" I replied, "Yes." He asked, "Is she a virgin or a matron?" I replied, "She is a matron." He said, "Why didn't you marry a virgin girl so that you might play with her and she with you (or, you might make her laugh and she make you laugh)?" I said, "My father died, leaving seven or nine girls (orphans) and I did not like to bring a young girl like them, so I married a woman who can look after them." He said, "May Allah bestow His Blessing on you."

Sahih al-Bukhari 6387 - Book 80, Hadith 82

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "If anyone of you, when intending to have a sexual intercourse with his wife, says: 'Bismillah, Allahumma jannibna-sh-shaitan, wa jannibi-sh-shaitan ma razaqtana,' and if the couple are destined to have a child (out of that very sexual relation), then Satan will never be able to harm that child."

Sahih al-Bukhari 6388 - Book 80, Hadith 83

Narrated Anas:

The most frequent invocation of The Prophet (ﷺ) was: "O Allah! Give to us in the world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire." (2.201)

Sahih al-Bukhari 6389 - Book 80, Hadith 84

Narrated Sa`d bin Abi Waqqas:

The Prophet (ﷺ) used to teach us these words as he used to teach us the Book (Qur'an): "O Allah! seek refuge with You from miserliness, and seek refuge with You from cowardice, and seek refuge with You from being brought back to (senile) geriatric old age, and seek refuge with You from the affliction of the world and from the punishment in the Hereafter."

Sahih al-Bukhari 6390 - Book 80, Hadith 85

Narrated `Aisha:

that Allah's Messenger (ﷺ) was affected by magic, so much that he used to think that he had done something which in fact, he did not do, and he invoked his Lord (for a remedy). Then (one day) he said, "O `Aisha!) Do you know that Allah has advised me as to the problem I consulted Him about?" `Aisha said, "O Allah's Messenger (ﷺ)! What's that?" He said, "Two men came to me and one of them sat at my head and the other at my feet, and one of them asked his companion, 'What is wrong with this man?' The latter replied, 'He is under the effect of magic.' The former asked, 'Who has worked magic on him?' The latter replied, 'Labid bin Al-A'sam.' The former asked, 'With what did he work the magic?' The latter replied, 'With a comb and the hair, which are stuck to the comb, and the skin of pollen of a date-palm tree.' The former asked, 'Where is that?' The latter replied, 'It is in Dharwan.' Dharwan was a well in the dwelling place of the (tribe of) Bani Zuraiq. Allah's Messenger (ﷺ) went to that well and returned to `Aisha, saying, 'By Allah, the water (of the well) was as red as the infusion of Hinna, (1) and the date-palm trees look like the heads of devils.' `Aisha added, Allah's Messenger (ﷺ) came to me and informed me about the well. I asked the Prophet, 'O Allah's Messenger (ﷺ), why didn't you take out the skin of pollen?' He said, 'As for me, Allah has cured me and I hated to draw the attention of the people to such evil (which they might learn and harm others with).' " Narrated Hisham's father: `Aisha said, "Allah's Messenger (ﷺ) was bewitched, so he invoked Allah repeatedly requesting Him to cure him from that magic)." Hisham then narrated the above narration. (See Hadith No. 658, Vol. 7)

Sahih al-Bukhari 6391 - Book 80, Hadith 86

Narrated Ibn Abi `Aufa:

Allah's Messenger (ﷺ) asked for Allah's wrath upon the Ahzab (confederates), saying, "O Allah, the Revealer of the Holy Book, and the One swift at reckoning! Defeat the confederates; Defeat them and shake them."

Sahih al-Bukhari 6392 - Book 80, Hadith 87

Narrated Abu Huraira:

When the Prophet (ﷺ) said, "Sami' al-lahu liman hamidah (Allah heard him who sent his praises to Him)" in the last rak`a of the `Isha' prayer, he used to invoke Allah, saying, "O Allah! Save `Aiyash bin Abi Rabi`a; O Allah! Save Al-Walid bin Al-Walid; O Allah! Save the weak people among the believers; O Allah! Be hard on the Tribe of Mudar; O Allah! Inflict years of drought upon them like the years (of drought) of the Prophet (ﷺ) Joseph."

Sahih al-Bukhari 6393 - Book 80, Hadith 88

Narrated Anas:

The Prophet (ﷺ) sent a Sariya (an army detachment) consisting of men called Al-Qurra', and all of them were martyred. I had never seen the Prophet (ﷺ) so sad over anything as he was over them. So he said Qunut (invocation in the prayer) for one month in the Fajr prayer, invoking for Allah's wrath upon the tribe of 'Usaiya, and he used to say, "The people of 'Usaiya have disobeyed Allah and His Apostle."

Sahih al-Bukhari 6394 - Book 80, Hadith 89

Narrated `Aisha:

The Jews used to greet the Prophet (ﷺ) by saying, "As-Samu 'Alaika (i.e., death be upon you), so I understood what they said, and I said to them, "As-Samu 'alaikum wal-la'na (i.e. Death and Allah's Curse be upon you)." The Prophet (ﷺ) said, "Be gentle and calm, O `Aisha, as Allah likes gentleness in all affairs." I said, "O Allah's Prophet! Didn't you hear what they said?" He said, "Didn't you hear me answering them back by saying, 'Alaikum (i.e., the same be upon you)?"

Sahih al-Bukhari 6395 - Book 80, Hadith 90

Narrated `Ali bin Abi Talib:

We were in the company of the Prophet (ﷺ) on the day (of the battle) of Al-Khandaq (the Trench). The Prophet said, "May Allah fill their (the infidels') graves and houses with fire, as they have kept us so busy that we could not offer the middle prayer till the sun had set; and that prayer was the `Asr prayer."

Sahih al-Bukhari 6396 - Book 80, Hadith 91

Narrated Abu Huraira:

at-Tufail bin `Amr came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! The tribe of Daus has disobeyed (Allah and His Apostle) and refused (to embrace Islam), therefore, invoke Allah's wrath for them." The people thought that the Prophet (ﷺ) would invoke Allah's wrath for them, but he said, "O Allah! Guide the tribe Of Daus and let them come to us."

Sahih al-Bukhari 6397 - Book 80, Hadith 92

Narrated Abu Musa:

The Prophet (ﷺ) used to invoke Allah with the following invocation: 'Rabbi-ghfir-li Khati 'ati wa jahli wa israfi fi `Amri kullihi, wa ma anta a'lamu bihi minni. Allahumma ighfirli khatayaya wa 'amdi, wa jahli wa jiddi, wa kullu dhalika'indi. Allahumma ighrifli ma qaddamtu wa ma akhartu wa ma asrartu wa ma a'lantu. Anta-l-muqaddimu wa anta-l-mu'akh-khiru, wa anta 'ala kulli shai'in qadir.'

Sahih al-Bukhari 6398 - Book 80, Hadith 93

Narrated Abu Musa Al-Ash`ari:

The Prophet (ﷺ) used to invoke Allah, saying, "Allahumma ighfirli khati'ati wa jahli wa israfi fi `Amri, wa ma anta a-'lamu bihi minni. Allahumma ighfirli hazali wa jiddi wa khata'i wa amdi, wa kullu dhalika 'indi."

Sahih al-Bukhari 6399 - Book 80, Hadith 94

Narrated Abu Huraira:

Abu-l-Qasim (the Prophet) said, "On Friday there is a particular time. If a Muslim happens to be praying and invoking Allah for something good during that time, Allah will surely fulfill his request." The Prophet (ﷺ) pointed out with his hand. We thought that he wanted to illustrate how short that time was.

Sahih al-Bukhari 6400 - Book 80, Hadith 95

Narrated Ibn Abi Mulaika:

`Aisha said, "The Jews came to the Prophet (ﷺ) and said to him, "As-Samu 'Alaika (i.e., Death be upon you)." He replied, 'The same on you.' " `Aisha said to them, "Death be upon you, and may Allah curse you and shower His wrath upon you!" Allah's Messenger (ﷺ) I said, "Be gentle and calm, O `Aisha! Be gentle and beware of being harsh and of saying evil things." She said, "Didn't you hear what they said?" He said, "Didn't you hear what I replied (to them)? have returned their statement to them, and my invocation against them will be accepted but theirs against me will not be accepted."

Sahih al-Bukhari 6401 - Book 80, Hadith 96

Narrated Abu Huraira:

The Prophet (ﷺ) said, "When the Imam says 'Amin', then you should all say 'Amin', for the angels say 'Amin' at that time, and he whose 'Amin' coincides with the 'Amin' of the angels, all his past sins will be forgiven."

Sahih al-Bukhari 6402 - Book 80, Hadith 97

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said," Whoever says: "La ilaha illal-lah wahdahu la sharika lahu, lahu-l-mulk wa lahul- hamd wa huwa 'ala kulli shai'in qadir," one hundred times will get the same reward as given for manumitting ten slaves; and one hundred good deeds will be written in his accounts, and one hundred sins will be deducted from his accounts, and it (his saying) will be a shield for him from Satan on that day till night, and nobody will be able to do a better deed except the one who does more than he."

Sahih al-Bukhari 6403 - Book 80, Hadith 98

Narrated `Amr bin Maimun:

Whoever recites it (i.e., the invocation in the above Hadith (412) ten times will be as if he manumitted one of Ishmael's descendants. Abu Aiyub narrated the same Hadith from the Prophet (ﷺ) saying, "(Whoever recites it ten times) will be as if he had manumitted one of Ishmael's descendants."

Sahih al-Bukhari 6404 - Book 80, Hadith 99

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Whoever says, 'Subhan Allah wa bihamdihi,' one hundred times a day, will be forgiven all his sins even if they were as much as the foam of the sea.

Sahih al-Bukhari 6405 - Book 80, Hadith 100

Narrated Abu Huraira:

The Prophet (ﷺ) said, "There are two expressions which are very easy for the tongue to say, but they are very heavy in the balance and are very dear to The Beneficent (Allah), and they are, 'Subhan Allah Al- `Azim and 'Subhan Allah wa bihamdihi.'"

Sahih al-Bukhari 6406 - Book 80, Hadith 101

Narrated Abu Musa:

The Prophet (ﷺ) said, "The example of the one who celebrates the Praises of his Lord (Allah) in comparison to the one who does not celebrate the Praises of his Lord, is that of a living creature compared to a dead one."

Sahih al-Bukhari 6407 - Book 80, Hadith 102

Narrated Abu Huraira:

Allah 's Apostle said, "Allah has some angels who look for those who celebrate the Praises of Allah on the roads and paths. And when they find some people celebrating the Praises of Allah, they call each other, saying, "Come to the object of your pursuit.' " He added, "Then the angels encircle them with their wings up to the sky of the world." He added. "(after those people celebrated the Praises of Allah, and the angels go back), their Lord, asks them (those angels)----though He knows better than them----'What do My slaves say?' The angels reply, 'They say: Subhan Allah, Allahu Akbar, and Alham-du-li l-lah, Allah then says 'Did they see Me?' The angels reply, 'No! By Allah, they didn't see You.' Allah says, How it would have been if they saw Me?' The angels reply, 'If they saw You, they would worship You more devoutly and celebrate Your Glory more deeply, and declare Your freedom from any resemblance to anything more often.' Allah says (to the angels), 'What do they ask Me for?' The angels reply, 'They ask You for Paradise.' Allah says (to the angels), 'Did they see it?' The angels say, 'No! By Allah, O Lord! They did not see it.' Allah says, How it would have been if they saw it?' The angels say, 'If they saw it, they would have greater covetousness for it and would seek It with greater zeal and would have greater desire for it.' Allah says, 'From what do they seek refuge?' The angels reply, 'They seek refuge from the (Hell) Fire.' Allah says, 'Did they see it?' The angels say, 'No By Allah, O Lord! They did not see it.' Allah says, How it would have been if they saw it?' The angels say, 'If they saw it they would flee from it with the extreme fleeing and would have extreme fear from it.' Then Allah says, 'I make you witnesses that I have forgiven them."' Allah's Messenger (ﷺ) added, "One of the angels would say, 'There was so-and-so amongst them, and he was not one of them, but he had just come for some need.' Allah would say, 'These are those people whose companions will not be reduced to misery.' "

Sahih al-Bukhari 6408 - Book 80, Hadith 103

Narrated Abu Musa Al-Ash`ari:

The Prophet (ﷺ) started ascending a high place or hill. A man (amongst his companions) ascended it and shouted in a loud voice, "La ilaha illal-lahu wallahu Akbar." (At that time) Allah's Messenger (ﷺ) was riding his mule. Allah's Messenger (ﷺ) said, "You are not calling upon a deaf or an absent one." and added, "O Abu Musa (or, O `Abdullah)! Shall I tell you a sentence from the treasure of Paradise?" I said, "Yes." He said, "La haul a wala quwwata illa billah,"

Sahih al-Bukhari 6409 - Book 80, Hadith 104

Narrated Abu Huraira:

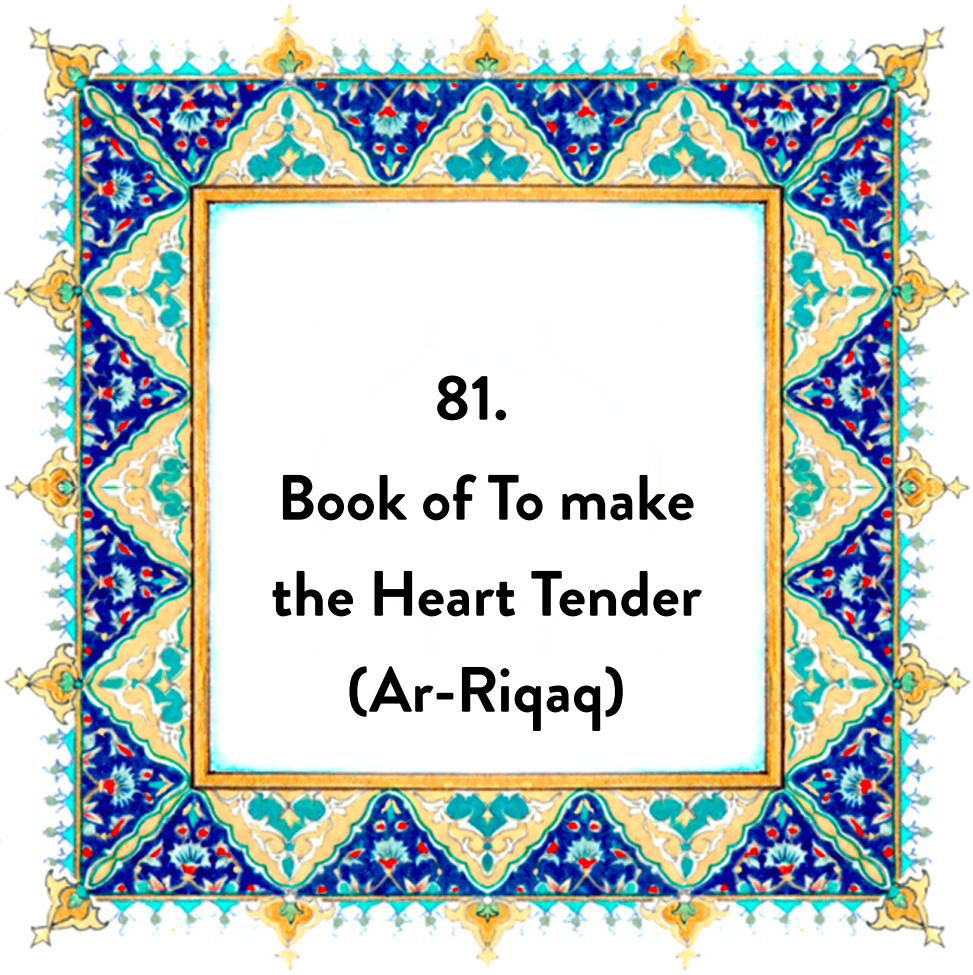
Allah has ninety-nine Names, i.e., one hundred minus one, and whoever believes in their meanings and acts accordingly, will enter Paradise; and Allah is witr (one) and loves 'the witr' (i.e., odd numbers).

Sahih al-Bukhari 6410 - Book 80, Hadith 105

Narrated Shaqiq:

While we were waiting for `Abdullah (bin Mas`ud). Yazid bin Muawiya came. I said (to him), "Will you sit down?" He said, "No, but I will go into the house (of Ibn Mas`ud) and let your companion (Ibn Mas`ud) come out to you; and if he should not (come out), I will come out and sit (with you)." Then `Abdullah came out, holding the hand of Yazid, addressed us, saying, "I know that you are assembled here, but the reason that prevents me from coming out to you, is that Allah's Messenger (ﷺ) used to preach to us at intervals during the days, lest we should become bored."

Sahih al-Bukhari 6411 - Book 80, Hadith 106



81.
Book of To make the Heart Tender (Ar-Riqaq)

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "There are two blessings which many people lose: (They are) Health and free time for doing good."

Sahih al-Bukhari 6412 - Book 81, Hadith 1

Narrated Anas:

The Prophet (ﷺ) said, "O Allah! There is no life worth living except the life of the Hereafter, so (please) make righteous the Ansar and the Emigrants."

Sahih al-Bukhari 6413 - Book 81, Hadith 2

Narrated Sahl bin Sa`d As-Sa`idi:

We were in the company of Allah's Messenger (ﷺ) in (the battle of) Al-Khandaq, and he was digging the trench while we were carrying the earth away. He looked at us and said, "O Allah! There is no life worth living except the life of the Hereafter, so (please) forgive the Ansar and the Emigrants."

Sahih al-Bukhari 6414 - Book 81, Hadith 3

Narrated Sahl:

I heard the Prophet (ﷺ) saying, "A (small) place equal to an area occupied by a whip in Paradise is better than the (whole) world and whatever is in it; and an undertaking (journey) in the forenoon or in the afternoon for Allah's Cause, is better than the whole world and whatever is in it."

Sahih al-Bukhari 6415 - Book 81, Hadith 4

Narrated Mujahid:

`Abdullah bin `Umar said, "Allah's Messenger (ﷺ) took hold of my shoulder and said, 'Be in this world as if you were a stranger or a traveler." The sub-narrator added: Ibn `Umar used to say, "If you survive till the evening, do not expect to be alive in the morning, and if you survive till the morning, do not expect to be alive in the evening, and take from your health for your sickness, and (take) from your life for your death."

Sahih al-Bukhari 6416 - Book 81, Hadith 5

Narrated `Abdullah:

The Prophet (ﷺ) drew a square and then drew a line in the middle of it and let it extend outside the square and then drew several small lines attached to that central line, and said, "This is the human being, and this, (the square) in his lease of life, encircles him from all sides (or has encircled him), and this (line), which is outside (the square), is his hope, and these small lines are the calamities and troubles (which may befall him), and if one misses him, an-other will snap (i.e. overtake) him, and if the other misses him, a third will snap (i.e. overtake) him."

Sahih al-Bukhari 6417 - Book 81, Hadith 6

Narrated Anas bin Malik:

The Prophet (ﷺ) drew a few lines and said, "This is (man's) hope, and this is the instant of his death, and while he is in this state (of hope), the nearer line (death) comes to Him."

Sahih al-Bukhari 6418 - Book 81, Hadith 7

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah will not accept the excuse of any person whose instant of death is delayed till he is sixty years of age."

Sahih al-Bukhari 6419 - Book 81, Hadith 8

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying, "The heart of an old man remains young in two respects, i.e., his love for the world (its wealth, amusements and luxuries) and his incessant hope."

Sahih al-Bukhari 6420 - Book 81, Hadith 9

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said, "The son of Adam (i.e. man) grows old and so also two (desires) grow old with him, i.e., love for wealth and (a wish for) a long life."

Sahih al-Bukhari 6421 - Book 81, Hadith 10

Narrated Mahmud bin Ar-Rabi'a:

I remember that the Allah's Messenger (ﷺ) took water from a bucket (which was in our home used for getting water out of well) with his mouth (and threw it on my face).

Sahih al-Bukhari 6422 - Book 81, Hadith 11

Narrated `Utban bin Malik Al-Ansari:

who was one of the men of the tribe of Bani Salim: Allah's Messenger (ﷺ) came to me and said, "If anybody comes on the Day of Resurrection who has said: La ilaha illal-lah, sincerely, with the intention to win Allah's Pleasure, Allah will make the Hell-Fire forbidden for him."

Sahih al-Bukhari 6423 - Book 81, Hadith 12

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Allah says, 'I have nothing to give but Paradise as a reward to my believer slave, who, if I cause his dear friend (or relative) to die, remains patient (and hopes for Allah's Reward).

Sahih al-Bukhari 6424 - Book 81, Hadith 13

Narrated `Amr bin `Auf:

(An ally of the tribe of Bani 'Amir bin Lu'ai and one of those who had witnessed the battle of Badr with Allah's Messenger (ﷺ)) Allah's Messenger (ﷺ) sent Abu 'Ubaida bin AlJarrah to Bahrain to collect the Jizya tax. Allah's Messenger (ﷺ) had concluded a peace treaty with the people of Bahrain and appointed Al 'Ala bin Al-Hadrami as their chief; Abu Ubaida arrived from Bahrain with the money. The Ansar heard of Abu 'Ubaida's arrival which coincided with the Fajr (morning) prayer led by Allah's Messenger (ﷺ). When the Prophet (ﷺ) finished the prayer, they came to him. Allah's Messenger (ﷺ) smiled when he saw them and said, "I think you have heard of the arrival of Abu 'Ubaida and that he has brought something." They replied, "Yes, O Allah's Messenger (ﷺ)! " He said, "Have the good news, and hope for what will please you. By Allah, I am not afraid that you will become poor, but I am afraid that worldly wealth will be given to you in abundance as it was given to those (nations) before you, and you will start competing each other for it as the previous nations competed for it, and then it will divert you (from good) as it diverted them." '

Sahih al-Bukhari 6425 - Book 81, Hadith 14

Narrated `Uqba bin 'Amir:

The Prophet (ﷺ) went out and offered the funeral prayer for the martyrs of the (battle of) Uhud and then ascended the pulpit and said, "I am your predecessor and I am a witness against you. By Allah, I am now looking at my Tank-lake (Al-Kauthar) and I have been given the keys of the treasures of the earth (or the keys of the earth). By Allah! I am not afraid that after me you will worship others besides Allah, but I am afraid that you will start competing for (the pleasures of) this world."

Sahih al-Bukhari 6426 - Book 81, Hadith 15

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) said, "The thing I am afraid of most for your sake, is the worldly blessings which Allah will bring forth to you." It was said, "What are the blessings of this world?" The Prophet (ﷺ) said, "The pleasures of the world." A man said, "Can the good bring forth evil?" The Prophet (ﷺ) kept quiet for a while till we thought that he was being inspired divinely. Then he started removing the sweat from his forehead and said," Where is the questioner?" That man said, "I (am present)." Abu Sa`id added: We thanked the man when the result (of his question) was such. The Prophet (ﷺ) said, "Good never brings forth but good. This wealth (of the world) is (like) green and sweet (fruit), and all the vegetation which grows on the bank of a stream either kills or nearly kills the animal that eats too much of it, except the animal that eats the Khadira (a kind of vegetation). Such an animal eats till its stomach is full and then it faces the sun and starts ruminating and then it passes out dung and urine and goes to eat again. This worldly wealth is (like) sweet (fruit), and if a person earns it (the wealth) in a legal way and spends it properly, then it is an excellent helper, and whoever earns it in an illegal way, he will be like the one who eats but is never satisfied."

Sahih al-Bukhari 6427 - Book 81, Hadith 16

Narrated Zahdam bin Mudarrib:

`Imran bin Husain said: The Prophet (ﷺ) said, "The best people are my contemporaries (i.e., the present (my) generation) and then those who come after them (i.e., the next generation)." `Imran added: I am not sure whether the Prophet (ﷺ) repeated the statement twice after his first saying. The Prophet (ﷺ) added, "And after them there will come people who will bear witness, though they will not be asked to give their witness; and they will be treacherous and nobody will trust them, and they will make vows, but will not fulfill them, and fatness will appear among them."

Sahih al-Bukhari 6428 - Book 81, Hadith 17

Narrated `Abdullah:

The Prophet (ﷺ) said, "The best people are those of my generation, and then those who will come after them (the next generation), and then those who will come after them (i.e. the next generation), and then after them, there will come people whose witness will precede their oaths, and whose oaths will precede their witness."

Sahih al-Bukhari 6429 - Book 81, Hadith 18

Narrated Qais:

I heard Khabbab, who had branded his `Abdomen with seven brands, saying, "Had Allah's Messenger (ﷺ) not forbidden us to invoke Allah for death, I would have invoked Allah for death. The companions of Muhammad have left this world without taking anything of their reward in it (i.e., they will have perfect reward in the Hereafter), but we have collected of the worldly wealth what we cannot spend but on earth (i.e. on building houses).

Sahih al-Bukhari 6430 - Book 81, Hadith 19

Narrated Qais:

I came to Khabbab while he was building a wall, and he (Khabbab) said, "Our companions who have left this world, did not enjoy anything of their reward therein, while we have collected after them, much wealth that we cannot spend but on earth (i.e., on building).

Sahih al-Bukhari 6431 - Book 81, Hadith 20

Narrated Khabbab:

We migrated with the Prophet..(This narration is related in the chapter of migration).

Sahih al-Bukhari 6432 - Book 81, Hadith 21

Narrated Ibn `Abbas:

I brought water to `Uthman bin `Affan to perform the ablution while he was sitting on his seat. He performed the ablution in a perfect way and said, "I saw the Prophet (ﷺ) performing the ablution in this place and he performed it in a perfect way and said, "Whoever performs the ablution as I have done this time and then proceeds to the mosque and offers a two-rak`at prayer and then sits there (waiting for the compulsory congregational prayers), then all his past sins will be forgiven." The Prophet (ﷺ) further added, "Do not be conceited (thinking that your sins will be forgiven because of your prayer).

Sahih al-Bukhari 6433 - Book 81, Hadith 22

Narrated Mirdas Al-Aslami:

The Prophet (ﷺ) said, "The righteous (pious people will depart (die) in succession one after the other, and there will remain (on the earth) useless people like the useless husk of barley seeds or bad dates.

Sahih al-Bukhari 6434 - Book 81, Hadith 23

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Perish the slave of Dinar, Dirham, Qatifa (thick soft cloth), and Khamisa (a garment), for if he is given, he is pleased; otherwise he is dissatisfied."

Sahih al-Bukhari 6435 - Book 81, Hadith 24

Narrated Ibn `Abbas:

I heard the Prophet (ﷺ) saying, "If the son of Adam (the human being) had two valleys of money, he would wish for a third, for nothing can fill the belly of Adam's son except dust, and Allah forgives him who repents to Him."

Sahih al-Bukhari 6436 - Book 81, Hadith 25

Narrated Ibn `Abbas:

I heard Allah's Messenger (ﷺ) saying, "If the son of Adam had money equal to a valley, then he will wish for another similar to it, for nothing can satisfy the eye of Adam's son except dust. And Allah forgives him who repents to Him." Ibn `Abbas said: I do not know whether this saying was quoted from the Qur'an or not. `Ata' said, "I heard Ibn AzZubair saying this narration while he was on the pulpit."

Sahih al-Bukhari 6437 - Book 81, Hadith 26

Narrated Sahl bin Sa`d:

I heard Ibn Az-Zubair who was on the pulpit at Mecca, delivering a sermon, saying, "O men! The Prophet used to say, "If the son of Adam were given a valley full of gold, he would love to have a second one; and if he were given the second one, he would love to have a third, for nothing fills the belly of Adam's son except dust. And Allah forgives he who repents to Him." Ubai said, "We considered this as a saying from the Qur'an till the Sura (beginning with) 'The mutual rivalry for piling up of worldly things diverts you..' (102.1) was revealed."

Sahih al-Bukhari 6438 - Book 81, Hadith 27

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said, "If Adam's son had a valley full of gold, he would like to have two valleys, for nothing fills his mouth except dust. And Allah forgives him who repents to Him."

Sahih al-Bukhari 6439 - Book 81, Hadith 28

'Ubayy said (referring to the hadith above), "We considered this as a saying from the Qur'an till the Surah (beginning with):

"The mutual rivalry (for piling up of worldly things) diverts you' (102:1) was revealed."

Sahih al-Bukhari 6440 - Book 81, Hadith 29

Narrated Hakim bin Hizam:

I asked the Prophet (for some money) and he gave me, and then again I asked him and he gave me, and then again I asked him and he gave me and he then said, "This wealth is (like) green and sweet (fruit), and whoever takes it without greed, Allah will bless it for him, but whoever takes it with greed, Allah will not bless it for him, and he will be like the one who eats but is never satisfied. And the upper (giving) hand is better than the lower (taking) hand."

Sahih al-Bukhari 6441 - Book 81, Hadith 30

Narrated `Abdullah:

The Prophet (ﷺ) said, "Who among you considers the wealth of his heirs dearer to him than his own wealth?" They replied, "O Allah's Messenger (ﷺ)! There is none among us but loves his own wealth more." The Prophet (ﷺ) said, "So his wealth is whatever he spends (in Allah's Cause) during his life (on good deeds) while the wealth of his heirs is whatever he leaves after his death."

Sahih al-Bukhari 6442 - Book 81, Hadith 31

Narrated Abu Dhar:

Once I went out at night and found Allah's Messenger (ﷺ) walking all alone accompanied by nobody, and I thought that perhaps he disliked that someone should accompany him. So I walked in the shade, away from the moonlight, but the Prophet (ﷺ) looked behind and saw me and said, "Who is that?" I replied, "Abu Dhar, let Allah get me sacrificed for you!" He said, "O Abu Dhar, come here!" So I accompanied him for a while and then he said, "The rich are in fact the poor (little rewarded) on the Day of Resurrection except him whom Allah gives wealth which he gives (in charity) to his right, left, front and back, and does good deeds with it. I walked with him a little longer. Then he said to me, "Sit down here." So he made me sit in an open space surrounded by rocks, and said to me, "Sit here till I come back to you." He went towards Al-Harra till I could not see him, and he stayed away for a long period, and then I heard him saying, while he was coming, "Even if he had committed theft, and even if he had committed illegal sexual intercourse?" When he came, I could not remain patient and asked him, "O Allah's Prophet! Let Allah get me sacrificed for you! Whom were you speaking to by the side of Al-Harra? I did not hear anybody responding to your talk." He said, "It was Gabriel who appeared to me beside Al-Harra and said, 'Give the good news to your followers that whoever dies without having worshipped anything besides Allah, will enter Paradise.' I said, 'O Gabriel! Even if he had committed theft or committed illegal sexual intercourse?' He said, 'Yes.' I said, 'Even if he has committed theft or committed illegal sexual intercourse?' He said, 'Yes.' I said, 'Even if he has committed theft or committed illegal sexual intercourse?' He said, 'Yes.' "

Sahih al-Bukhari 6443 - Book 81, Hadith 32

Narrated Abu Dhar:

While I was walking with the Prophet (ﷺ) in the Harra of Medina, Uhud came in sight. The Prophet (ﷺ) said, "O Abu Dhar!" I said, "Labbaik, O Allah's Messenger (ﷺ)!" He said, "I would not like to have gold equal to this mountain of Uhud, unless nothing of it, not even a single Dinar of it remains with me for more than three days, except something which I will keep for repaying debts. I would have spent all of it (distributed it) amongst Allah's Slaves like this, and like this, and like this." The Prophet (ﷺ) pointed out with his hand towards his right, his left and his back (while illustrating it). He proceeded with his walk and said, "The rich are in fact the poor (little rewarded) on the Day of Resurrection except those who spend their wealth like this, and like this, and like this, to their right, left and back, but such people are few in number." Then he said to me, "Stay at your place and do not leave it till I come back." Then he proceeded in the darkness of the night till he went out of sight, and then I heard a loud voice, and was afraid that something might have happened to the Prophet (1. (ﷺ intended to go to him, but I remembered what he had said to me, i.e. 'Don't leave your place till I come back to you,' so I remained at my place till he came back to me. I said, "O Allah's Messenger (ﷺ)! I heard a voice and I was afraid." So I mentioned the whole story to him. He said, "Did you hear it?" I replied, "Yes." He said, "It was Gabriel who came to me and said, 'Whoever died without joining others in worship with Allah, will enter Paradise.' I asked (Gabriel), 'Even if he had committed theft or committed illegal sexual intercourse? Gabriel said, 'Yes, even if he had committed theft or committed illegal sexual intercourse."

Sahih al-Bukhari 6444 - Book 81, Hadith 33

Narrated Abu Huraira:

Allah Apostle said, "If I had gold equal to the mountain of Uhud, it would not please me that anything of it should remain with me after three nights (i.e., I would spend all of it in Allah's Cause) except what I would keep for repaying debts."

Sahih al-Bukhari 6445 - Book 81, Hadith 34

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Riches does not mean, having a great amount of property, but riches is selfcontentment."

Sahih al-Bukhari 6446 - Book 81, Hadith 35

Narrated Sahl bin Sa`d As-Sa`id:

A man passed by Allah's Messenger (ﷺ) and the Prophet (ﷺ) asked a man sitting beside him, "What is your opinion about this (passer-by)?" He replied, "This (passer-by) is from the noble class of people. By Allah, if he should ask for a lady's hand in marriage, he ought to be given her in marriage, and if he intercedes for somebody, his intercession will be accepted. Allah's Messenger (ﷺ) kept quiet, and then another man passed by and Allah's Messenger (ﷺ) asked the same man (his companion) again, "What is your opinion about this (second) one?" He said, "O Allah's Messenger (ﷺ)! This person is one of the poor Muslims. If he should ask a lady's hand in marriage, no-one will accept him, and if he intercedes for somebody, no one will accept his intercession, and if he talks, no-one will listen to his talk." Then Allah's Messenger (ﷺ) said, "This (poor man) is better than such a large number of the first type (i.e. rich men) as to fill the earth."

Sahih al-Bukhari 6447 - Book 81, Hadith 36

Narrated Abu Wail:

We paid a visit to Khabbab who was sick, and he said, "We migrated with the Prophet (ﷺ) for Allah's Sake and our wages became due on Allah. Some of us died without having received anything of the wages, and one of them was Mus`ab bin `Umar, who was martyred on the day of the battle of Uhud, leaving only one sheet (to shroud him in). If we covered his head with it, his feet became uncovered, and if we covered his feet with it, his head became uncovered. So the Prophet (ﷺ) ordered us to cover his head with it and put some Idhkhir (a kind of grass) over his feet. On the other hand, some of us have had the fruits (of our good deed) and are plucking them (in this world).

Sahih al-Bukhari 6448 - Book 81, Hadith 37

Narrated `Imran bin Husain:

The Prophet (ﷺ) said, "I looked into Paradise and found that the majority of its dwellers were the poor people, and I looked into the (Hell) Fire and found that the majority of its dwellers were women."

Sahih al-Bukhari 6449 - Book 81, Hadith 38

Narrated Anas:

The Prophet (ﷺ) did not eat at a table till he died, and he did not eat a thin nicely baked wheat bread till he died.

Sahih al-Bukhari 6450 - Book 81, Hadith 39

Narrated `Aisha:

When the Prophet (ﷺ) died, nothing which can be eaten by a living creature was left on my shelf except some barley grain. I ate of it for a period and when I measured it, it finished.

Sahih al-Bukhari 6451 - Book 81, Hadith 40

Narrated Abu Huraira:

By Allah except Whom none has the right to- be worshipped, (sometimes) I used to lay (sleep) on the ground on my liver (abdomen) because of hunger, and (sometimes) I used to bind a stone over my belly because of hunger. One day I sat by the way from where they (the Prophet (ﷺ) and h is companions) used to come out. When Abu Bakr passed by, I asked him about a Verse from Allah's Book and I asked him only that he might satisfy my hunger, but he passed by and did not do so. Then `Umar passed by me and I asked him about a Verse from Allah's Book, and I asked him only that he might satisfy my hunger, but he passed by without doing so. Finally Abu-l-Qasim (the Prophet (ﷺ)) passed by me and he smiled when he saw me, for he knew what was in my heart and on my face. He said, "O Aba Hirr (Abu Huraira)!" I replied, "Labbaik, O Allah's Messenger (ﷺ)!" He said to me, "Follow me." He left and I followed him. Then he entered the house and I asked permission to enter and was admitted. He found milk in a bowl and said, "From where is this milk?" They said, "It has been presented to you by such-and-such man (or by such and such woman)." He said, "O Aba Hirr!" I said, "Labbaik, O Allah's Messenger (ﷺ)!" He said, "Go and call the people of Suffa to me." These people of Suffa were the guests of Islam who had no families, nor money, nor anybody to depend upon, and whenever an object of charity was brought to the Prophet (ﷺ) , he would send it to them and would not take anything from it, and whenever any present was given to him, he used to send some for them and take some of it for himself. The order off the Prophet upset me, and I said to myself, "How will this little milk be enough for the people of As- Suffa?" thought I was more entitled to drink from that milk in order to strengthen myself, but behold! The Prophet (ﷺ) came to order me to give that milk to them. I wondered what will remain of that milk for me, but anyway, I could not but obey Allah and His Apostle so I went to the people of As-Suffa and called them, and they came and asked the Prophet's permission to enter. They were admitted and took their seats in the house. The Prophet (ﷺ) said, "O Aba-Hirr!" I said, "Labbaik, O Allah's Messenger (ﷺ)!" He said, "Take it and give it to them." So I took the bowl (of Milk) and started giving it to one man who would drink his fill and return it to me, whereupon I would give it to another man who, in his turn, would drink his fill and return it to me, and I would then offer it to another man who would drink his fill and return it to me. Finally, after the whole group had drunk their fill, I reached the Prophet (ﷺ) who took the bowl and put it on his hand, looked at me and smiled and said. "O Aba Hirr!" I replied, "Labbaik, O Allah's Messenger (ﷺ)!" He said, "There remain you and I." I said, "You

have said the truth, O Allah's Messenger (ﷺ)!" He said, "Sit down and drink." I sat down and drank. He said, "Drink," and I drank. He kept on telling me repeatedly to drink, till I said, "No. by Allah Who sent you with the Truth, I have no space for it (in my stomach)." He said, "Hand it over to me." When I gave him the bowl, he praised Allah and pronounced Allah's Name on it and drank the remaining milk.

Sahih al-Bukhari 6452 - Book 81, Hadith 41

Narrated Sa`d:

I was the first man among the Arabs to throw an arrow for Allah's Cause. We used to fight in Allah's Cause while we had nothing to eat except the leaves of the Hubla and the Sumur trees (desert trees) so that we discharged excrement like that of sheep (i.e. unmixed droppings). Today the (people of the) tribe of Bani Asad teach me the laws of Islam. If so, then I am lost, and all my efforts of that hard time had gone in vain.

Sahih al-Bukhari 6453 - Book 81, Hadith 42

Narrated `Aisha:

The family of Muhammad had never eaten their fill of wheat bread for three successive days since they had migrated to Medina till the death of the Prophet.

Sahih al-Bukhari 6454 - Book 81, Hadith 43

Narrated `Aisha:

The family of Muhammad did not eat two meals on one day, but one of the two was of dates.

Sahih al-Bukhari 6455 - Book 81, Hadith 44

Narrated `Aisha:

The bed mattress of the Prophet (ﷺ) was made of a leather case stuffed with palm fibres.

Sahih al-Bukhari 6456 - Book 81, Hadith 45

Narrated Qatada:

We used to go to Anas bin Malik and see his baker standing (preparing the bread). Anas said, "Eat. I have not known that the Prophet (ﷺ) ever saw a thin well-baked loaf of bread till he died, and he never saw a roasted sheep with his eyes."

Sahih al-Bukhari 6457 - Book 81, Hadith 46

Narrated `Aisha:

A complete month would pass by during which we would not make a fire (for cooking), and our food used to be only dates and water unless we were given a present of some meat.

Sahih al-Bukhari 6458 - Book 81, Hadith 47

Narrated `Aisha:

that she said to `Urwa, "O, the son of my sister! We used to see three crescents in two months, and no fire used to be made in the houses of Allah's Messenger (ﷺ) (i.e. nothing used to be cooked)." `Urwa said, "What used to sustain you?" `Aisha said, "The two black things i.e. dates and water, except that Allah's Messenger (ﷺ) had neighbors from the Ansar who had some milch she-camels, and they used to give the Prophet (ﷺ) some milk from their house, and he used to make us drink it."

Sahih al-Bukhari 6459 - Book 81, Hadith 48

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "O Allah! Give food to the family of Muhammad."

Sahih al-Bukhari 6460 - Book 81, Hadith 49

Narrated Masruq:

I asked `Aisha "What deed was the most beloved to the Prophet?" She said, "The regular constant one." I said, "At what time did he use to get up at night (for the Tahajjud night prayer)?' She said, "He used to get up on hearing (the crowing of) the cock (the last third of the night).

Sahih al-Bukhari 6461 - Book 81, Hadith 50

Narrated `Aisha:

The most beloved action to Allah's Messenger (ﷺ) was that whose doer did it continuously and regularly.

Sahih al-Bukhari 6462 - Book 81, Hadith 51

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The deeds of anyone of you will not save you (from the (Hell) Fire)." They said, "Even you (will not be saved by your deeds), O Allah's Messenger (ﷺ)?" He said, "No, even I (will not be saved) unless and until Allah bestows His Mercy on me. Therefore, do good deeds properly, sincerely and moderately, and worship Allah in the forenoon and in the afternoon and during a part of the night, and always adopt a middle, moderate, regular course whereby you will reach your target (Paradise).

Sahih al-Bukhari 6463 - Book 81, Hadith 52

Narrated `Aisha:

Allah's Messenger (ﷺ) said, "Do good deeds properly, sincerely and moderately and know that your deeds will not make you enter Paradise, and that the most beloved deed to Allah is the most regular and constant even if it were little."

Sahih al-Bukhari 6464 - Book 81, Hadith 53

Narrated `Aisha:

The Prophet (ﷺ) was asked, "What deeds are loved most by Allah?" He said, "The most regular constant deeds even though they may be few." He added, 'Don't take upon yourselves, except the deeds which are within your ability."

Sahih al-Bukhari 6465 - Book 81, Hadith 54

Narrated 'Alqama:

I asked `Aisha, mother of the believers, "O mother of the believers! How were the deeds of the Prophet? Did he use to do extra deeds of worship on special days?" She said, "No, but his deeds were regular and constant, and who among you is able to do what the Prophet (ﷺ) was able to do (i.e. in worshipping Allah)?"

Sahih al-Bukhari 6466 - Book 81, Hadith 55

Narrated `Aisha:

The Prophet (ﷺ) said, "Do good deeds properly, sincerely and moderately, and receive good news because one's good deeds will not make him enter Paradise." They asked, "Even you, O Allah's Messenger (ﷺ)?" He said, "Even I, unless and until Allah bestows His pardon and Mercy on me."

Sahih al-Bukhari 6467 - Book 81, Hadith 56

Narrated Anas bin Malik:

Once Allah's Messenger (ﷺ) led us in prayer and then (after finishing it) ascended the pulpit and pointed with his hand towards the Qibla of the mosque and said, "While I was leading you in prayer, both Paradise and Hell were displayed in front of me in the direction of this wall. I had never seen a better thing (than Paradise) and a worse thing (than Hell) as I have seen today, I had never seen a better thing and a worse thing as I have seen today."

Sahih al-Bukhari 6468 - Book 81, Hadith 57

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying, Verily Allah created Mercy. The day He created it, He made it into one hundred parts. He withheld with Him ninety-nine parts, and sent its one part to all His creatures. Had the non-believer known of all the Mercy which is in the Hands of Allah, he would not lose hope of entering Paradise, and had the believer known of all the punishment which is present with Allah, he would not consider himself safe from the Hell-Fire."

Sahih al-Bukhari 6469 - Book 81, Hadith 58

Narrated Abu Sa`id:

Some people from the Ansar asked Allah's Messenger (ﷺ) (to give them something) and he gave to everyone of them, who asked him, until all that he had was finished. When everything was finished and he had spent all that was in his hand, he said to them, "'(Know) that if I have any wealth, I will not withhold it from you (to keep for somebody else); And (know) that he who refrains from begging others (or doing prohibited deeds), Allah will make him contented and not in need of others; and he who remains patient, Allah will bestow patience upon him, and he who is satisfied with what he has, Allah will make him self-sufficient. And there is no gift better and vast (you may be given) than patience."

Sahih al-Bukhari 6470 - Book 81, Hadith 59

Narrated Al-Mughira bin Shu`ba:

The Prophet (ﷺ) used to pray so much that his feet used to become edematous or swollen, and when he was asked as to why he prays so much, he would say, "Shall I not be a thankful slave (to Allah)?"

Sahih al-Bukhari 6471 - Book 81, Hadith 60

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) said, "Seventy thousand people of my followers will enter Paradise without accounts, and they are those who do not practice Ar-Ruqya and do not see an evil omen in things, and put their trust in their Lord.

Sahih al-Bukhari 6472 - Book 81, Hadith 61

Narrated Warrad:

(the clerk of Al-Mughira bin Shu`ba) Muawiya wrote to Al-Mughira: "Write to me a narration you have heard from Allah's Messenger (ﷺ)." So Al-Mughira wrote to him, "I heard him saying the following after each prayer: 'La ilaha illal-lahu wahdahu la sharika lahu, lahu-l-mulk wa lahuI-hamd, wa huwa 'ala kulli Shai-in qadir.' He also used to forbid idle talk, asking too many questions (in religion), wasting money, preventing what should be given, and asking others for something (except in great need), being undutiful to mothers, and burying one's little daughters (alive).

Sahih al-Bukhari 6473 - Book 81, Hadith 62

Narrated Sahl bin Sa`d:

Allah's Messenger (ﷺ) said, "Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two legs (i.e. his tongue and his private parts), I guarantee Paradise for him."

Sahih al-Bukhari 6474 - Book 81, Hadith 63

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Whoever believes in Allah and the Last Day should talk what is good or keep quiet, and whoever believes in Allah and the Last Day should not hurt (or insult) his neighbor; and whoever believes in Allah and the Last Day, should entertain his guest generously."

Sahih al-Bukhari 6475 - Book 81, Hadith 64

Narrated Abu Shuraih Al-Khuza`i:

My ears heard and my heart grasped (the statement which) the Prophet (ﷺ) said, "The period for keeping one's guest is three days (and don't forget) his reward." It was asked, "What is his reward?" He said, "In the first night and the day he should be given a high class quality of meals; and whoever believes in Allah and the Last Day, should entertain his guest generously; and whoever believes in Allah and the Last Day should talk what is good (sense) or keep quiet."

Sahih al-Bukhari 6476 - Book 81, Hadith 65

Narrated Abu Huraira:

That he heard Allah's Messenger (ﷺ) saying, "A slave of Allah may utter a word without thinking whether it is right or wrong, he may slip down in the Fire as far away a distance equal to that between the east."

Sahih al-Bukhari 6477 - Book 81, Hadith 66

Narrated Abu Huraira:

The Prophet; said, "A slave (of Allah) may utter a word which pleases Allah without giving it much importance, and because of that Allah will raise him to degrees (of reward): a slave (of Allah) may utter a word (carelessly) which displeases Allah without thinking of its gravity and because of that he will be thrown into the Hell-Fire."

Sahih al-Bukhari 6478 - Book 81, Hadith 67

Narrated Abu Huraira:

The Prophet (ﷺ) said Allah will give shade to seven (types of people) under His Shade (on the Day of Resurrection). (one of them will be) a person who remembers Allah and his eyes are then flooded with tears.

Sahih al-Bukhari 6479 - Book 81, Hadith 68

Narrated Hudhaifa:

The Prophet (ﷺ) said, "There was a man amongst the people who had suspicion as to the righteousness of his deeds. Therefore he said to his family, 'If I die, take me and burn my corpse and throw my ashes into the sea on a hot (or windy) day.' They did so, but Allah, collected his particles and asked (him), What made you do what you did?' He replied, 'The only thing that made me do it, was that I was afraid of You.' So Allah forgave him."

Sahih al-Bukhari 6480 - Book 81, Hadith 69

Narrated Abu Sa`id:

The Prophet (ﷺ) mentioned a man from the previous generation or from the people preceding your age whom Allah had given both wealth and children. The Prophet (ﷺ) said, "When the time of his death approached, he asked his children, 'What type of father have I been to you?' They replied: You have been a good father. He said, 'But he (i.e. your father) has not stored any good deeds with Allah (for the Hereafter): if he should face Allah, Allah will punish him. So listen, (O my children), when I die, burn my body till I become mere coal and then grind it into powder, and when there is a stormy wind, throw me (my ashes) in it.' So he took a firm promise from his children (to follow his instructions). And by Allah they (his sons) did accordingly(fulfilled their promise.) Then Allah said, "Be"' and behold! That man was standing there! Allah then said. "O my slave! What made you do what you did?" That man said, "Fear of You." So Allah forgave him.

Sahih al-Bukhari 6481 - Book 81, Hadith 70

Narrated Abu Musa:

Allah's Messenger (ﷺ) said. "My example and the example of the message with which Allah has sent me is like that of a man who came to some people and said, "I have seen with my own eyes the enemy forces, and I am a naked warner (to you) so save yourself, save yourself! A group of them obeyed him and went out at night, slowly and stealthily and were safe, while another group did not believe him and thus the army took them in the morning and destroyed them."

Sahih al-Bukhari 6482 - Book 81, Hadith 71

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying, "My example and the example of the people is that of a man who made a fire, and when it lighted what was around it, Moths and other insects started falling into the fire. The man tried (his best) to prevent them, (from falling in the fire) but they overpowered him and rushed into the fire. The Prophet (ﷺ) added: Now, similarly, I take hold of the knots at your waist (belts) to prevent you from falling into the Fire, but you insist on falling into it."

Sahih al-Bukhari 6483 - Book 81, Hadith 72

Narrated `Abdullah bin `Amr:

The Prophet (ﷺ) said, "A Muslim is the one who avoids harming Muslims with his tongue or his hands. And a Muhajir (an emigrant) is the one who gives up (abandons) all what Allah has forbidden."

Sahih al-Bukhari 6484 - Book 81, Hadith 73

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If you knew that which I know you would laugh little and weep much."

Sahih al-Bukhari 6485 - Book 81, Hadith 74

Narrated Anas:

The Prophet (ﷺ) said, "If you knew that which I know, you would laugh little and weep much."

Sahih al-Bukhari 6486 - Book 81, Hadith 75

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The (Hell) Fire is surrounded by all kinds of desires and passions, while Paradise is surrounded by all kinds of disliked undesirable things."

Sahih al-Bukhari 6487 - Book 81, Hadith 76

Narrated `Abdullah:

The Prophet (ﷺ) said, "Paradise is nearer to any of you than the Shirak (leather strap) of his shoe, and so is the (Hell) Fire.

Sahih al-Bukhari 6488 - Book 81, Hadith 77

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The truest poetic verse ever said by a poet, is: Indeed! Everything except Allah, is perishable."

Sahih al-Bukhari 6489 - Book 81, Hadith 78

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If anyone of you looked at a person who was made superior to him in property and (in good) appearance, then he should also look at the one who is inferior to him.

Sahih al-Bukhari 6490 - Book 81, Hadith 79

Narrated Ibn `Abbas:

The Prophet (ﷺ) narrating about his Lord I'm and said, "Allah ordered (the appointed angels over you) that the good and the bad deeds be written, and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allah will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually did it, then Allah will write for him (in his account) with Him (its reward equal) from ten to seven hundred times to many more times: and if somebody intended to do a bad deed and he does not do it, then Allah will write a full good deed (in his account) with Him, and if he intended to do it (a bad deed) and actually did it, then Allah will write one bad deed (in his account) ."

Sahih al-Bukhari 6491 - Book 81, Hadith 80

Narrated Ghailan:

Anas said "You people do (bad) deeds (commit sins) which seem in your eyes as tiny (minute) than hair while we used to consider those (very deeds) during the life-time of the Prophet (ﷺ) as destructive sins."

Sahih al-Bukhari 6492 - Book 81, Hadith 81

Narrated Sa`d bin Sahl As-Sa`idi:

The Prophet (ﷺ) looked at a man fighting against the pagans and he was one of the most competent persons fighting on behalf of the Muslims. The Prophet (ﷺ) said, "Let him who wants to look at a man from the dwellers of the (Hell) Fire, look at this (man)." Another man followed him and kept on following him till he (the fighter) was injured and, seeking to die quickly, he placed the blade tip of his sword between his breasts and leaned over it till it passed through his shoulders (i.e., committed suicide)." The Prophet (ﷺ) added, "A person may do deeds that seem to the people as the deeds of the people of Paradise while in fact, he is from the dwellers of the (Hell) Fire: and similarly a person may do deeds that seem to the people as the deeds of the people of the (Hell) Fire while in fact, he is from the dwellers of Paradise. Verily, the (results of) deeds done, depend upon the last actions."

Sahih al-Bukhari 6493 - Book 81, Hadith 82

Narrated Abu Sa`id Al-Khudri:

A bedouin came to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! Who is the best of mankind!" The Prophet said, "A man who strives for Allah's Cause with his life and property, and also a man who lives (all alone) in a mountain path among the mountain paths to worship his Lord and save the people from his evil."

Sahih al-Bukhari 6494 - Book 81, Hadith 83

Narrated Abu Sa`id:

I heard from the Prophet (ﷺ) saying, "There will come a time upon the people when the best property of a Muslim will be sheep which he will take to the tops of mountains and to the places of rainfall, run away with his religion (in order to save it) from afflictions."

Sahih al-Bukhari 6495 - Book 81, Hadith 84

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "When honesty is lost, then wait for the Hour." It was asked, "How will honesty be lost, O Allah's Messenger (ﷺ)?" He said, "When authority is given to those who do not deserve it, then wait for the Hour."

Sahih al-Bukhari 6496 - Book 81, Hadith 85

Narrated Hudhaifa:

Allah's Messenger (ﷺ) narrated to us two narrations, one of which I have seen (happening) and I am waiting for the other. He narrated that honesty was preserved in the roots of the hearts of men (in the beginning) and then they learnt it (honesty) from the Qur'an, and then they learnt it from the (Prophet's) Sunna (tradition). He also told us about its disappearance, saying, "A man will go to sleep whereupon honesty will be taken away from his heart, and only its trace will remain, resembling the traces of fire. He then will sleep whereupon the remainder of the honesty will also be taken away (from his heart) and its trace will resemble a blister which is raised over the surface of skin, when an ember touches one's foot; and in fact, this blister does not contain anything. So there will come a day when people will deal in business with each other but there will hardly be any trustworthy persons among them. Then it will be said that in such-and-such a tribe there is such-and-such person who is honest, and a man will be admired for his intelligence, good manners and strength, though indeed he will not have belief equal to a mustard seed in his heart." The narrator added: There came upon me a time when I did not mind dealing with anyone of you, for if he was a Muslim, his religion would prevent him from cheating; and if he was a Christian, his Muslim ruler would prevent him from cheating; but today I cannot deal except with so-and-so and so-and-so. (See Hadith No. 208, Vol. 9)

Sahih al-Bukhari 6497 - Book 81, Hadith 86

Narrated `Abdullah bin `Umar:

I heard Allah's Messenger (ﷺ) saying, "People are just like camels, out of one hundred, one can hardly find a single camel suitable to ride."

Sahih al-Bukhari 6498 - Book 81, Hadith 87

Narrated Jundub:

The Prophet (ﷺ) said, "He who lets the people hear of his good deeds intentionally, to win their praise, Allah will let the people know his real intention (on the Day of Resurrection), and he who does good things in public to show off and win the praise of the people, Allah will disclose his real intention (and humiliate him).

Sahih al-Bukhari 6499 - Book 81, Hadith 88

Narrated Mu`adh bin Jabal:

While I was riding behind the Prophet (ﷺ) as a companion rider and there was nothing between me and him except the back of the saddle, he said, "O Mu`adh!" I replied, "Labbaik O Allah's Messenger (ﷺ)! And Sa`daik!" He proceeded for a while and then said, "O Mu`adh!" I said, "Labbaik and Sa`daik, O Allah's Messenger (ﷺ)!" He then proceeded for another while and said, "O Mu`adh bin Jabal!" I replied, "Labbaik, O Allah's Messenger (ﷺ), and Sa`daik!" He said, "Do you know what is Allah's right on His slaves?" I replied, "Allah and His Apostle know better." He said, "Allah's right on his slaves is that they should worship Him and not worship anything besides Him." He then proceeded for a while, and again said, "O Mu`adh bin Jabal!" I replied. "Labbaik, O Allah's Messenger (ﷺ), and Sa`daik." He said, "Do you know what is (Allah's) slaves' (people's) right on Allah if they did that?" I replied, "Allah and His Apostle know better." He said, "The right of (Allah's) slaves on Allah is that He should not punish them (if they did that).

Sahih al-Bukhari 6500 - Book 81, Hadith 89

Narrated Anas:

The Prophet (ﷺ) had a she-camel called Al-`Adba' and it was too fast to surpass in speed. There came a bedouin riding a camel of his, and that camel outstripped it (i.e. Al-Aqba'). That result was hard on the Muslims who said sorrowfully, "Al- Adba has been outstripped." Allah's Messenger (ﷺ) said, "It is due from Allah that nothing would be raised high in this world except that He lowers or puts it down."

Sahih al-Bukhari 6501 - Book 81, Hadith 90

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Allah said, 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (praying or doing extra deeds besides what is obligatory) till I love him, so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will protect him; (i.e. give him My Refuge) and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him."

Sahih al-Bukhari 6502 - Book 81, Hadith 91

Narrated Sahl:

Allah's Messenger (ﷺ) said, "I have been sent and the Hour (is at hand) as these two," showing his two fingers and sticking (separating) them out.

Sahih al-Bukhari 6503 - Book 81, Hadith 92

Narrated Anas:

Allah's Messenger (ﷺ) said, "I have been sent and the Hour (is at hand) as these two (fingers).

Sahih al-Bukhari 6504 - Book 81, Hadith 93

Narrated Abu Huraira:

The Prophet (ﷺ) said, "I have been sent and the Hour (is at hand) as these two (fingers).

Sahih al-Bukhari 6505 - Book 81, Hadith 94

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The Hour will not be established till the sun rises from the west, and when it rises (from the west) and the people see it, then all of them will believe (in Allah). But that will be the time when 'No good it will do to a soul to believe then. If it believed not before..'" (6.158) The Hour will be established (so suddenly) that two persons spreading a garment between them will not be able to finish their bargain, nor will they be able to fold it up. The Hour will be established while a man is carrying the milk of his she-camel, but cannot drink it; and the Hour will be established when someone is not able to prepare the tank to water his livestock from it; and the Hour will be established when some of you has raised his food to his mouth but cannot eat it."

Sahih al-Bukhari 6506 - Book 81, Hadith 95

Narrated 'Ubada bin As-Samit:

The Prophet (ﷺ) said, "Who-ever loves to meet Allah, Allah (too) loves to meet him and who-ever hates to meet Allah, Allah (too) hates to meet him". `Aisha, or some of the wives of the Prophet (ﷺ) said, "But we dislike death." He said: It is not like this, but it is meant that when the time of the death of a believer approaches, he receives the good news of Allah's pleasure with him and His blessings upon him, and so at that time nothing is dearer to him than what is in front of him. He therefore loves the meeting with Allah, and Allah (too) loves the meeting with him. But when the time of the death of a disbeliever approaches, he receives the evil news of Allah's torment and His Requital, whereupon nothing is more hateful to him than what is before him. Therefore, he hates the meeting with Allah, and Allah too, hates the meeting with him."

Sahih al-Bukhari 6507 - Book 81, Hadith 96

Narrated Abu Musa:

The Prophet (ﷺ) said, "Whoever loves the meeting with Allah, Allah too, loves the meeting with him; and whoever hates the meeting with Allah, Allah too, hates the meeting with him."

Sahih al-Bukhari 6508 - Book 81, Hadith 97

Narrated `Aisha:

(the wife of the Prophet) When Allah's Messenger (ﷺ) was in good health, he used to say, "No prophet's soul is ever captured unless he is shown his place in Paradise and given the option (to die or survive)." So when the death of the Prophet (ﷺ) approached and his head was on my thigh, he became unconscious for a while and then he came to his senses and fixed his eyes on the ceiling and said, "O Allah (with) the highest companions." (See Qur'an 4:69). I said' "Hence he is not going to choose us." And I came to know that it was the application of the narration which he (the Prophet) used to narrate to us. And that was the last statement of the Prophet (before his death) i.e., "O Allah! With the highest companions." (See Qur'an 4:69)

Sahih al-Bukhari 6509 - Book 81, Hadith 98

Narrated `Aisha:

There was a leather or wood container full of water in front of Allah's Messenger (ﷺ) (at the time of his death). He would put his hand into the water and rub his face with it, saying, "None has the right to be worshipped but Allah! No doubt, death has its stupors." Then he raised his hand and started saying, "(O Allah!) with the highest companions." (See Qur'an 4:69) (and kept on saying it) till he expired and his hand dropped."

Sahih al-Bukhari 6510 - Book 81, Hadith 99

Narrated `Aisha:

Some rough bedouins used to visit the Prophet (ﷺ) and ask him, "When will the Hour be?" He would look at the youngest of all of them and say, "If this should live till he is very old, your Hour (the death of the people addressed) will take place." Hisham said that he meant (by the Hour), their death.

Sahih al-Bukhari 6511 - Book 81, Hadith 100

Narrated Abu Qatada bin Rib'i Al-Ansari:

A funeral procession passed by Allah's Messenger (ﷺ) who said, "Relieved or relieving?" The people asked, "O Allah's Messenger (ﷺ)! What is relieved and relieving?" He said, "A believer is relieved (by death) from the troubles and hardships of the world and leaves for the Mercy of Allah, while (the death of) a wicked person relieves the people, the land, the trees, (and) the animals from him."

Sahih al-Bukhari 6512 - Book 81, Hadith 101

Narrated Abu Qatada:

The Prophet (ﷺ) said, "Relieved or relieving. And a believer is relieved (by death).

Sahih al-Bukhari 6513 - Book 81, Hadith 102

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said, "When carried to his grave, a dead person is followed by three, two of which return (after his burial) and one remains with him: his relative, his property, and his deeds follow him; relatives and his property go back while his deeds remain with him."

Sahih al-Bukhari 6514 - Book 81, Hadith 103

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "When anyone of you dies, his destination is displayed before him in the forenoon and in the afternoon, either in the (Hell) Fire or in Paradise, and it is said to him, "That is your place till you are resurrected and sent to it."

Sahih al-Bukhari 6515 - Book 81, Hadith 104

Narrated `Aisha:

The Prophet (ﷺ) said, "Do not abuse the dead, for they have reached the result of what they have done."

Sahih al-Bukhari 6516 - Book 81, Hadith 105

Narrated Abu Huraira:

Two men, a Muslim and a Jew, abused each other. The Muslim said, "By Him Who gave superiority to Muhammad over all the people." On that, the Jew said, "By Him Who gave superiority to Moses over all the people." The Muslim became furious at that and slapped the Jew in the face. The Jew went to Allah's Messenger (ﷺ) and informed him of what had happened between him and the Muslim. Allah's Apostle said, "Don't give me superiority over Moses, for the people will fall unconscious on the Day of Resurrection and I will be the first to gain consciousness, and behold ! Moses will be there holding the side of Allah's Throne. I will not know whether Moses has been among those people who have become unconscious and then has regained consciousness before me, or has been among those exempted by Allah from falling unconscious."

Sahih al-Bukhari 6517 - Book 81, Hadith 106

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The people will fall down unconscious at the time when they should fall down (i.e., on the Day of Resurrection), and then I will be the first man to get up, and behold, Moses will be there holding (Allah's) Throne. I will not know whether he has been amongst those who have fallen unconscious."

Sahih al-Bukhari 6518 - Book 81, Hadith 107

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah will take the whole earth (in His Hand) and will roll up the Heaven in His right Hand, and then He will say, "I am King! Where are the kings of the earth ? "

Sahih al-Bukhari 6519 - Book 81, Hadith 108

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said, "The (planet of) earth will be a bread on the Day of Resurrection, and The resistible (Allah) will topple turn it with His Hand like anyone of you topple turns a bread with his hands while (preparing the bread) for a journey, and that bread will be the entertainment for the people of Paradise." A man from the Jews came (to the Prophet) and said, "May The Beneficent (Allah) bless you, O Abul Qasim! Shall I tell you of the entertainment of the people of Paradise on the Day of Resurrection?" The Prophet (ﷺ) said, "Yes." The Jew said, "The earth will be a bread," as the Prophet (ﷺ) had said. Thereupon the Prophet (ﷺ) looked at us and smiled till his premolar tooth became visible. Then the Jew further said, "Shall I tell you of the udm (additional food taken with bread) they will have with the bread?" He added, "That will be Balam and Nun." The people asked, "What is that?" He said, "It is an ox and a fish, and seventy thousand people will eat of the caudate lobe (i.e. extra lobe) of their livers."

Sahih al-Bukhari 6520 - Book 81, Hadith 109

Narrated Sahl bin Sa`d:

I heard the Prophet (ﷺ) saying, "The people will be gathered on the Day of Resurrection on reddish white land like a pure loaf of bread (made of pure fine flour)." Sahl added: That land will have no landmarks for anybody (to make use of).

Sahih al-Bukhari 6521 - Book 81, Hadith 110

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The people will be gathered in three ways: (The first way will be of) those who will wish or have a hope (for Paradise) and will have a fear (of punishment), (The second batch will be those who will gather) riding two on a camel or three on a camel or ten on a camel. (The third batch) the rest of the people will be urged to gather by the Fire which will accompany them at the time of their afternoon nap and stay with them where they will spend the night, and will be with them in the morning wherever they may be then, and will be with them in the afternoon wherever they may be then."

Sahih al-Bukhari 6522 - Book 81, Hadith 111

Narrated Anas bin Malik:

A man said, "O Allah's Prophet! Will a Kafir (disbeliever) be gathered (driven prone) on his face?" The Prophet (ﷺ) said, "Is not He Who made him walk with his legs in this world, able to make him walk on his face on the Day of Resurrection?" (Qatada, a sub-narrator said: Yes, (He can), by the Power of Our Lord!")

Sahih al-Bukhari 6523 - Book 81, Hadith 112

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "You will meet Allah barefooted, naked, walking on feet, and uncircumcised."

Sahih al-Bukhari 6524 - Book 81, Hadith 113

Narrated Ibn `Abbas:

I heard Allah's Messenger (ﷺ) while he was delivering a sermon on a pulpit, saying, "You will meet Allah barefooted, naked, and uncircumcised."

Sahih al-Bukhari 6525 - Book 81, Hadith 114

Narrated Ibn `Abbas:

The Prophet (ﷺ) stood up among us and addressed (saying) "You will be gathered, barefooted, naked, and uncircumcised (as Allah says): 'As We began the first creation, We shall repeat it..' (21.104) And the first human being to be dressed on the Day of Resurrection will be (the Prophet) Abraham Al-Khalil. Then will be brought some men of my followers who will be taken towards the left (i.e., to the Fire), and I will say: 'O Lord! My companions whereupon Allah will say: You do not know what they did after you left them. I will then say as the pious slave, Jesus said, And I was witness over them while I dwelt amongst them.....(up to) ...the All-Wise.' (5.117-118). The narrator added: Then it will be said that those people (relegated from Islam, that is) kept on turning on their heels (deserted Islam).

Sahih al-Bukhari 6526 - Book 81, Hadith 115

Narrated `Aisha:

Allah's Messenger (ﷺ) said, "The people will be gathered barefooted, naked, and uncircumcised." I said, "O Allah's Messenger (ﷺ)! Will the men and the women look at each other?" He said, "The situation will be too hard for them to pay attention to that."

Sahih al-Bukhari 6527 - Book 81, Hadith 116

Narrated `Abdullah:

While we were in the company of the Prophet (ﷺ) in a tent he said, "Would it please you to be one fourth of the people of Paradise?" We said, "Yes." He said, "Would It please you to be one-third of the people of Paradise?" We said, "Yes." He said, "Would it please you to be half of the people of Paradise?" We said, "Yes." Thereupon he said, "I hope that you will be one half of the people of Paradise, for none will enter Paradise but a Muslim soul, and you people, in comparison to the people who associate others in worship with Allah, are like a white hair on the skin of a black ox, or a black hair on the skin of a red ox."

Sahih al-Bukhari 6528 - Book 81, Hadith 117

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The first man to be called on the Day of Resurrection will be Adam who will be shown his offspring, and it will be said to them, 'This is your father, Adam.' Adam will say (responding to the call), 'Labbaik and Sa`daik' Then Allah will say (to Adam), 'Take out of your offspring, the people of Hell.' Adam will say, 'O Lord, how many should I take out?' Allah will say, 'Take out ninety-nine out of every hundred." They (the Prophet's companions) said, "O Allah's Apostle! If ninety-nine out of every one hundred of us are taken away, what will remain out of us?" He said, "My followers in comparison to the other nations are like a white hair on a black ox."

Sahih al-Bukhari 6529 - Book 81, Hadith 118

Narrated Abu Sa`id:

The Prophet (ﷺ) said, "Allah will say, 'O Adam!. Adam will reply, 'Labbaik and Sa`daik (I respond to Your Calls, I am obedient to Your orders), wal Khair fi Yadaik (and all the good is in Your Hands)!' Then Allah will say (to Adam), Bring out the people of the Fire.' Adam will say, 'What (how many) are the people of the Fire?' Allah will say, 'Out of every thousand (take out) nine hundred and ninety-nine (persons).' At that time children will become hoary-headed and every pregnant female will drop her load (have an abortion) and you will see the people as if they were drunk, yet not drunk; But Allah's punishment will be very severe." That news distressed the companions of the Prophet (ﷺ) too much, and they said, "O Allah's Messenger (ﷺ)! Who amongst us will be that man (the lucky one out of one-thousand who will be saved from the Fire)?" He said, "Have the good news that one-thousand will be from Gog and Magog, and the one (to be saved will be) from you." The Prophet (ﷺ) added, "By Him in Whose Hand my soul is, I Hope that you (Muslims) will be one third of the people of Paradise." On that, we glorified and praised Allah and said, "Allahu Akbar." The Prophet (ﷺ) then said, "By Him in Whose Hand my soul is, I hope that you will be one half of the people of Paradise, as your (Muslims) example in comparison to the other people (non-Muslims), is like that of a white hair on the skin of a black ox, or a round hairless spot on the foreleg of a donkey."

Sahih al-Bukhari 6530 - Book 81, Hadith 119

Narrated Ibn `Umar:

The Prophet (ﷺ) said (regarding the Verse), "A Day when all mankind will stand before the Lord of the Worlds,' (that day) they will stand, drowned in their sweat up to the middle of their ears."

Sahih al-Bukhari 6531 - Book 81, Hadith 120

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The people will sweat so profusely on the Day of Resurrection that their sweat will sink seventy cubits deep into the earth, and it will rise up till it reaches the people's mouths and ears."

Sahih al-Bukhari 6532 - Book 81, Hadith 121

Narrated `Abdullah:

The Prophet (ﷺ) said, "The cases which will be decided first (on the Day of Resurrection) will be the cases of blood-shedding. "

Sahih al-Bukhari 6533 - Book 81, Hadith 122

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Whoever has wronged his brother, should ask for his pardon (before his death), as (in the Hereafter) there will be neither a Dinar nor a Dirham. (He should secure pardon in this life) before some of his good deeds are taken and paid to his brother, or, if he has done no good deeds, some of the bad deeds of his brother are taken to be loaded on him (in the Hereafter).

Sahih al-Bukhari 6534 - Book 81, Hadith 123

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) said, "The believers, after being saved from the (Hell) Fire, will be stopped at a bridge between Paradise and Hell and mutual retaliation will be established among them regarding wrongs they have committed in the world against one another. After they are cleansed and purified (through the retaliation), they will be admitted into Paradise; and by Him in Whose Hand Muhammad's soul is, everyone of them will know his dwelling in Paradise better than he knew his dwelling in this world."

Sahih al-Bukhari 6535 - Book 81, Hadith 124

Narrated Ibn Abi Mulaika:

`Aisha said, "The Prophet (ﷺ) said, 'Anybody whose account (record) is questioned will surely be punished.' I said, 'Doesn't Allah say: 'He surely will receive an easy reckoning?' (84.8) The Prophet (ﷺ) replied. 'This means only the presentation of the account.'" Narrated `Aisha: The Prophet (ﷺ) said (as above, 543).

Sahih al-Bukhari 6536 - Book 81, Hadith 125

Narrated `Aisha:

Allah's Messenger (ﷺ), said, "None will be called to account on the Day of Resurrection, but will be ruined." I said "O Allah's Messenger (ﷺ)! Hasn't Allah said: 'Then as for him who will be given his record in his right hand, he surely will receive an easy reckoning? (84.7-8) -- Allah's Messenger (ﷺ) said, "That (Verse) means only the presentation of the accounts, but anybody whose account (record) is questioned on the Day of Resurrection, will surely be punished."

Sahih al-Bukhari 6537 - Book 81, Hadith 126

Narrated Anas bin Malik:

Allah's Prophet used to say, "A disbeliever will be brought on the Day of Resurrection and will be asked. "Suppose you had as much gold as to fill the earth, would you offer it to ransom yourself?" He will reply, "Yes." Then it will be said to him, "You were asked for something easier than that (to join none in worship with Allah (i.e. to accept Islam, but you refused).

Sahih al-Bukhari 6538 - Book 81, Hadith 127

Narrated `Adi bin Hatim:

The Prophet (ﷺ) said, "There will be none among you but will be talked to by Allah on the Day of Resurrection, without there being an interpreter between him and Him (Allah) . He will look and see nothing ahead of him, and then he will look (again for the second time) in front of him, and the (Hell) Fire will confront him. So, whoever among you can save himself from the Fire, should do so even with one half of a date (to give in charity).

Sahih al-Bukhari 6539 - Book 81, Hadith 128

Narrated `Adi bin Hatim:

The Prophet (ﷺ) said, "Protect yourself from the Fire." He then turned his face aside (as if he were looking at it) and said again, "Protect yourself from the Fire," and then turned his face aside (as if he were looking at it), and he said so for the third time till we thought he was looking at it. He then said, "Protect yourselves from the Fire, even if with one half of a date and he who hasn't got even this, (should do so) by (saying) a good, pleasant word.'

Sahih al-Bukhari 6540 - Book 81, Hadith 129

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "The people were displayed in front of me and I saw one prophet passing by with a large group of his followers, and another prophet passing by with only a small group of people, and another prophet passing by with only ten (persons), and another prophet passing by with only five (persons), and another prophet passed by alone. And then I looked and saw a large multitude of people, so I asked Gabriel, "Are these people my followers?' He said, 'No, but look towards the horizon.' I looked and saw a very large multitude of people. Gabriel said. 'Those are your followers, and those are seventy thousand (persons) in front of them who will neither have any reckoning of their accounts nor will receive any punishment.' I asked, 'Why?' He said, 'For they used not to treat themselves with branding (cauterization) nor with Ruqya (get oneself treated by the recitation of some Verses of the Qur'an) and not to see evil omen in things, and they used to put their trust (only) in their Lord." On hearing that, 'Ukasha bin Mihsan got up and said (to the Prophet), "Invoke Allah to make me one of them." The Prophet (ﷺ) said, "O Allah, make him one of them." Then another man got up and said (to the Prophet), "Invoke Allah to make me one of them." The Prophet (ﷺ) said, 'Ukasha has preceded you."

Sahih al-Bukhari 6541 - Book 81, Hadith 130

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying, "From my followers there will enter Paradise a crowd, seventy thousand in number, whose faces will glitter as the moon does when it is full." On hearing that, 'Ukasha bin Mihsan Al-Asdi got up, lifting his covering sheet, and said, "O Allah's Messenger (ﷺ)! Invoke Allah that He may make me one of them." The Prophet (ﷺ) said, "O Allah, make him one of them." Another man from the Ansar got up and said, "O Allah's Messenger (ﷺ)! Invoke Allah to make me one of them. "The Prophet (ﷺ) said (to him), "'Ukasha has preceded you."

Sahih al-Bukhari 6542 - Book 81, Hadith 131

Narrated Sahl bin Sa`d:

The Prophet (ﷺ) said, "Seventy-thousand or seven-hundred thousand of my followers (the narrator is in doubt as to the correct number) will enter Paradise holding each other till the first and the last of them enter Paradise at the same time, and their faces will have a glitter like that of the moon at night when it is full."

Sahih al-Bukhari 6543 - Book 81, Hadith 132

Narrated Ibn `Umar:

The Prophet; said, "The people of Paradise will enter Paradise, and the people of the (Hell) Fire will enter the (Hell) Fire: then a call-maker will get up (and make an announcement) among them, 'O the people of the (Hell) Fire! No death anymore ! And O people of Paradise! No death (anymore) but Eternity."

Sahih al-Bukhari 6544 - Book 81, Hadith 133

Narrated Abu Huraira:

The Prophet (ﷺ) said, " It will be said to the people of Paradise, 'O people of Paradise! Eternity (for you) and no death,' and to the people of the Fire, 'O people of the Fire, eternity (for you) and no death!"

Sahih al-Bukhari 6545 - Book 81, Hadith 134

Narrated `Imran:

The Prophet (ﷺ) said, "I looked into paradise and saw that the majority of its people were the poor, and I looked into the Fire and found that the majority of its people were women."

Sahih al-Bukhari 6546 - Book 81, Hadith 135

Narrated Usama:

The Prophet (ﷺ) said, "I stood at the gate of Paradise and saw that the majority of the people who had entered it were poor people, while the rich were forbidden (to enter along with the poor, because they were waiting the reckoning of their accounts), but the people of the Fire had been ordered to be driven to the Fire. And I stood at the gate of the Fire and found that the majority of the people entering it were women."

Sahih al-Bukhari 6547 - Book 81, Hadith 136

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "When the people of Paradise have entered Paradise and the people of the Fire have entered the Fire, death will be brought and will be placed between the Fire and Paradise, and then it will be slaughtered, and a call will be made (that), 'O people of Paradise, no more death ! O people of the Fire, no more death ! ' So the people of Paradise will have happiness added to their previous happiness, and the people of the Fire will have sorrow added to their previous sorrow."

Sahih al-Bukhari 6548 - Book 81, Hadith 137

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) said, "Allah will say to the people of Paradise, 'O the people of Paradise!' They will say, 'Labbaik, O our Lord, and Sa`daik!' Allah will say, 'Are you pleased?" They will say, 'Why should we not be pleased since You have given us what You have not given to anyone of Your creation?' Allah will say, 'I will give you something better than that.' They will reply, 'O our Lord! And what is better than that?' Allah will say, 'I will bestow My pleasure and contentment upon you so that I will never be angry with you after for-ever.' "

Sahih al-Bukhari 6549 - Book 81, Hadith 138

Narrated Anas:

Haritha was martyred on the day (of the battle) of Badr while he was young. His mother came to the Prophet (ﷺ) saying, "O Allah's Messenger (ﷺ)! You know the relation of Haritha to me (how fond of him I was); so, if he is in Paradise, I will remain patient and wish for Allah's reward, but if he is not there, then you will see what I will do." The Prophet (ﷺ) replied, "May Allah be merciful upon you! Have you gone mad? (Do you think) it is one Paradise? There are many Paradises and he is in the (most superior) Paradise of Al-Firdaus."

Sahih al-Bukhari 6550 - Book 81, Hadith 139

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The width between the two shoulders of a Kafir (disbeliever) will be equal to the distance covered by a fast rider in three days."

Sahih al-Bukhari 6551 - Book 81, Hadith 140

Narrated Sahl bin Sa'd:

Allah's Messenger (ﷺ) said, "In Paradise there is a tree so big that in its shade a rider may travel for one hundred years without being able to cross it."

Sahih al-Bukhari 6552 - Book 81, Hadith 141

Narrated Abu Sa'id:

The Prophet (ﷺ) said: There is a tree in Paradise (so huge) that a fast (or a trained) rider may travel: for one hundred years without being able to cross it.

Sahih al-Bukhari 6553 - Book 81, Hadith 142

Narrated Sahl bin Sa`d:

Allah's Messenger (ﷺ) said, "Seventy thousand or seven hundred thousand of my followers will enter Paradise. (Abu Hazim, the sub-narrator, is not sure as to which of the two numbers is correct.) They will be holding on to each other, the first will not entering the last one does, their faces like the moon on a full moon night."

Sahih al-Bukhari 6554 - Book 81, Hadith 143

Narrated Sahl:

The Prophet (ﷺ) said, "The people of Paradise will see the Ghuraf (special abodes) in Paradise as you see a star in the sky."

Sahih al-Bukhari 6555 - Book 81, Hadith 144

Abu Sa`id added:

"As you see a glittering star remaining in the eastern horizon and the western horizon."

Sahih al-Bukhari 6556 - Book 81, Hadith 145

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "Allah will say to the person who will have the minimum punishment in the Fire on the Day of Resurrection, 'If you had things equal to whatever is on the earth, would you ransom yourself (from the punishment) with it?' He will reply, Yes. Allah will say, 'I asked you a much easier thing than this while you were in the backbone of Adam, that is, not to worship others besides Me, but you refused and insisted to worship others besides Me.'"

Sahih al-Bukhari 6557 - Book 81, Hadith 146

Narrated Hammad from `Amr from Jabir:

The Prophet (ﷺ) said, "Some people will come out of the Fire through intercession looking like The Thaarir." I asked `Amr, "What is the Thaarir?" He said, Ad Dagh`Abis, and at that time he was toothless. Hammad added: I said to `Amr bin Dinar, "O Abu Muhammad! Did you hear Jabir bin `Abdullah saying, 'I heard the Prophet (ﷺ) saying: 'Some people will come out of the Fire through intercession?" He said, "Yes. "

Sahih al-Bukhari 6558 - Book 81, Hadith 147

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "Some people will come out of the Fire after they have received a touch of the Fire, changing their color, and they will enter Paradise, and the people of Paradise will name them 'Al- Jahannamiyin' the (Hell) Fire people."

Sahih al-Bukhari 6559 - Book 81, Hadith 148

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) said, "When the people of Paradise have entered Paradise, and the people of the Fire have entered the Fire, Allah will say. 'Take out (of the Fire) whoever has got faith equal to a mustard seed in his heart.' They will come out, and by that time they would have burnt and became like coal, and then they will be thrown into the river of Al-Hayyat (life) and they will spring up just as a seed grows on the bank of a rainwater stream." The Prophet (ﷺ) said, "Don't you see that the germinating seed comes out yellow and twisted?"

Sahih al-Bukhari 6560 - Book 81, Hadith 149

Narrated An-Nu`man:

I heard the Prophet (ﷺ) saying, "The person who will have the least punishment from amongst the Hell Fire people on the Day of Resurrection, will be a man under whose arch of the feet a smoldering ember will be placed so that his brain will boil because of it."

Sahih al-Bukhari 6561 - Book 81, Hadith 150

Narrated An-Nu`man bin Bashir:

I heard the Prophet (ﷺ) saying, "The least punished person of the (Hell) Fire people on the Day of Resurrection will be a man under whose arch of the feet two smoldering embers will be placed, because of which his brain will boil just like Al-Mirjal (copper vessel) or a Qum-qum (narrow-necked vessel) is boiling with water."

Sahih al-Bukhari 6562 - Book 81, Hadith 151

Narrated `Adi bin Hatim:

The Prophet (ﷺ) mentioned the Fire and turned his face aside and asked for Allah's protection from it, and then again he mentioned the Fire and turned his face aside and asked for Allah's protection from it and said, "Protect yourselves from the Hell-Fire, even if with one half of a date, and he who cannot afford that, then (let him do so) by (saying) a good, pleasant word."

Sahih al-Bukhari 6563 - Book 81, Hadith 152

Narrated Abu Sa`id Al-Khudri:

I heard Allah's Messenger (ﷺ)s when his uncle, Abu Talib had been mentioned in his presence, saying, "May be my intercession will help him (Abu Talib) on the Day of Resurrection so that he may be put in a shallow place in the Fire, with fire reaching his ankles and causing his brain to boil."

Sahih al-Bukhari 6564 - Book 81, Hadith 153

Narrated Anas:

Allah's Messenger (ﷺ) said, "Allah will gather all the people on the Day of Resurrection and they will say, 'Let us request someone to intercede for us with our Lord so that He may relieve us from this place of ours.' Then they will go to Adam and say, 'You are the one whom Allah created with His Own Hands, and breathed in you of His soul, and ordered the angels to prostrate to you; so please intercede for us with our Lord.' Adam will reply, 'I am not fit for this undertaking, and will remember his sin, and will say, 'Go to Noah, the first Apostle sent by Allah' They will go to him and he will say, 'I am not fit for this undertaking', and will remember his sin and say, 'Go to Abraham whom Allah took as a Khalil. They will go to him (and request similarly). He will reply, 'I am not fit for this undertaking,' and will remember his sin and say, 'Go to Moses to whom Allah spoke directly.' They will go to Moses and he will say, 'I am not fit for this undertaking,' and will remember his sin and say, 'Go to Jesus.' They will go to him, and he will say, 'I am not fit for this undertaking, go to Muhammad as Allah has forgiven his past and future sins.' They will come to me and I will ask my Lord's permission, and when I see Him, I will fall down in prostration to Him, and He will leave me in that state as long as (He) Allah will, and then I will be addressed. 'Raise up your head (O Muhammad)! Ask, and your request will be granted, and say, and your saying will be listened to; intercede, and your intercession will be accepted.' Then I will raise my head, and I will glorify and praise my Lord with a saying(i.e. invocation) He will teach me, and then I will intercede, Allah will fix a limit for me (i.e., certain type of people for whom I may intercede), and I will take them out of the (Hell) Fire and let them enter Paradise. Then I will come back (to Allah) and fall in prostration, and will do the same for the third and fourth times till no-one remains in the (Hell) Fire except those whom the Qur'an has imprisoned therein." (The sub-narrator, Qatada used to say at that point, "...those upon whom eternity (in Hell) has been imposed.") (See Hadith No. 3, Vol 6).

Sahih al-Bukhari 6565 - Book 81, Hadith 154

Narrated `Imran bin Husain:

The Prophet (ﷺ) said, "Some people will be taken out of the Fire through the intercession of Muhammad they will enter Paradise and will be called Al-Jahannamiyin (the Hell Fire people).

Sahih al-Bukhari 6566 - Book 81, Hadith 155

Narrated Anas:

Um (the mother of) Haritha came to Allah's Messenger (ﷺ) after Haritha had been martyred on the Day (of the battle) of Badr by an arrow thrown by an unknown person. She said, "O Allah's Messenger (ﷺ)! You know the position of Haritha in my heart (i.e. how dear to me he was), so if he is in Paradise, I will not weep for him, or otherwise, you will see what I will do." The Prophet (ﷺ) said, "Are you mad? Is there only one Paradise? There are many Paradises, and he is in the highest Paradise of Firdaus." The Prophet added, "A forenoon journey or an after noon journey in Allah's Cause is better than the whole world and whatever is in it; and a place equal to an arrow bow of anyone of you, or a place equal to a foot in Paradise is better than the whole world and whatever is in it; and if one of the women of Paradise looked at the earth, she would fill the whole space between them (the earth and the heaven) with light, and would fill whatever is in between them, with perfume, and the veil of her face is better than the whole world and whatever is in it."

Sahih al-Bukhari 6567, 6568 - Book 81, Hadith 156

Narrated Abu Huraira:

The Prophet (ﷺ) said, "None will enter Paradise but will be shown the place he would have occupied in the (Hell) Fire if he had rejected faith, so that he may be more thankful; and none will enter the (Hell) Fire but will be shown the place he would have occupied in Paradise if he had faith, so that may be a cause of sorrow for him."

Sahih al-Bukhari 6569 - Book 81, Hadith 157

Narrated Abu Huraira:

I said, "O Allah's Messenger (ﷺ)! Who will be the luckiest person who will gain your intercession on the Day of Resurrection?" The Prophet (ﷺ) said, "O Abu Huraira! I have thought that none will ask me about this Hadith before you, as I know your longing for the (learning of) Hadiths. The luckiest person who will have my intercession on the Day of Resurrection will be the one who said, 'None has the right to be worshipped but Allah,' sincerely from the bottom of his heart."

Sahih al-Bukhari 6570 - Book 81, Hadith 158

Narrated `Abdullah:

The Prophet (ﷺ) said, "I know the person who will be the last to come out of the (Hell) Fire, and the last to enter Paradise. He will be a man who will come out of the (Hell) Fire crawling, and Allah will say to him, 'Go and enter Paradise.' He will go to it, but he will imagine that it had been filled, and then he will return and say, 'O Lord, I have found it full.' Allah will say, 'Go and enter Paradise, and you will have what equals the world and ten times as much (or, you will have as much as ten times the like of the world).' On that, the man will say, 'Do you mock at me (or laugh at me) though You are the King?" I saw Allah's Messenger (ﷺ) (while saying that) smiling that his premolar teeth became visible. It is said that will be the lowest in degree amongst the people of Paradise.

Sahih al-Bukhari 6571 - Book 81, Hadith 159

Narrated `Abbas:

that he said to the Prophet (ﷺ) "Did you benefit Abu Talib with anything?"

Sahih al-Bukhari 6572 - Book 81, Hadith 160

Narrated Abu Huraira:

Some people said, "O Allah's Messenger (ﷺ)! Shall we see our Lord on the Day of Resurrection?" He said, "Do you crowd and squeeze each other on looking at the sun when it is not hidden by clouds?" They replied, "No, Allah's Messenger (ﷺ)." He said, "Do you crowd and squeeze each other on looking at the moon when it is full and not hidden by clouds?" They replied, No, O Allah's Messenger (ﷺ)!" He said, "So you will see Him (your Lord) on the Day of Resurrection similarly Allah will gather all the people and say, 'Whoever used to worship anything should follow that thing. 'So, he who used to worship the sun, will follow it, and he who used to worship the moon will follow it, and he who used to worship false deities will follow them; and then only this nation (i.e., Muslims) will remain, including their hypocrites. Allah will come to them in a shape other than they know and will say, 'I am your Lord.' They will say, 'We seek refuge with Allah from you. This is our place; (we will not follow you) till our Lord comes to us, and when our Lord comes to us, we will recognize Him. Then Allah will come to then in a shape they know and will say, "I am your Lord.' They will say, '(No doubt) You are our Lord,' and they will follow Him. Then a bridge will be laid over the (Hell) Fire." Allah's Messenger (ﷺ) added, "I will be the first to cross it. And the invocation of the Apostles on that Day, will be 'Allahumma Sallim, Sallim (O Allah, save us, save us!),' and over that bridge there will be hooks Similar to the thorns of As Sa'dan (a thorny tree). Didn't you see the thorns of As-Sa'dan?" The companions said, "Yes, O Allah's Messenger (ﷺ)." He added, "So the hooks over that bridge will be like the thorns of As-Sa-dan except that their greatness in size is only known to Allah. These hooks will snatch the people according to their deeds. Some people will be ruined because of their evil deeds, and some will be cut into pieces and fall down in Hell, but will be saved afterwards, when Allah has finished the judgments among His slaves, and intends to take out of the Fire whoever He wishes to take out from among those who used to testify that none had the right to be worshipped but Allah. We will order the angels to take them out and the angels will know them by the mark of the traces of prostration (on their foreheads) for Allah banned the f ire to consume the traces of prostration on the body of Adam's son. So they will take them out, and by then they would have burnt (as coal), and then water, called Ma'ul Hayat (water of life) will be poured on them, and they will spring out like a seed springs out on the bank of a rainwater stream, and there will remain one man who will be facing the (Hell) Fire and will say, 'O Lord! It's (Hell's) vapor has Poisoned and smoked me and its flame has burnt me; please turn my face away from the Fire.' He will keep on

invoking Allah till Allah says, 'Perhaps, if I give you what you want), you will ask for another thing?' The man will say, 'No, by Your Power, I will not ask You for anything else.' Then Allah will turn his face away from the Fire. The man will say after that, 'O Lord, bring me near the gate of Paradise.' Allah will say (to him), 'Didn't you promise not to ask for anything else? Woe to you, O son of Adam ! How treacherous you are!' The man will keep on invoking Allah till Allah will say, 'But if I give you that, you may ask me for something else.' The man will say, 'No, by Your Power. I will not ask for anything else.' He will give Allah his covenant and promise not to ask for anything else after that. So Allah will bring him near to the gate of Paradise, and when he sees what is in it, he will remain silent as long as Allah will, and then he will say, 'O Lord! Let me enter Paradise.' Allah will say, 'Didn't you promise that you would not ask Me for anything other than that? Woe to you, O son of Adam ! How treacherous you are!' On that, the man will say, 'O Lord! Do not make me the most wretched of Your creation,' and will keep on invoking Allah till Allah will smile and when Allah will smile because of him, then He will allow him to enter Paradise, and when he will enter Paradise, he will be addressed, 'Wish from so-and-so.' He will wish till all his wishes will be fulfilled, then Allah will say, All this (i.e. what you have wished for) and as much again therewith are for you.' " Abu Huraira added: That man will be the last of the people of Paradise to enter (Paradise).

Sahih al-Bukhari 6573 - Book 81, Hadith 161

Narrated 'Ata (while Abu Huraira was narrating (see previous hadith)):

Abu Sa`id was sitting in the company of Abu Huraira and he did not deny anything of his narration till he reached his saying: "All this and as much again therewith are for you." Then Abu Sa`id said, "I heard Allah's Messenger (ﷺ) saying, 'This is for you and ten times as much.' " Abu Huraira said, "In my memory it is 'as much again therewith.' "

Sahih al-Bukhari 6574 - Book 81, Hadith 162

Narrated `Abdullah:

The Prophet (ﷺ) said, "I am your predecessor at the Lake-Fount."

Sahih al-Bukhari 6575 - Book 81, Hadith 163

`Abdullah added:

The Prophet (ﷺ) said, "I am your predecessor at the Lake-Fount, and some of you will be brought in front of me till I will see them and then they will be taken away from me and I will say, 'O Lord, my companions!' It will be said, 'You do not know what they did after you had left.'

Sahih al-Bukhari 6576 - Book 81, Hadith 164

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "There will be a tank (Lake-Fount) in front of you as large as the distance between Jarba and Adhruh (two towns in Sham).

Sahih al-Bukhari 6577 - Book 81, Hadith 165

Narrated Ibn `Abbas:

The word 'Al-Kauthar' means the abundant good which Allah gave to him (the Prophet (ﷺ) Muhammad). Abu Bishr said: I said to Sa`id, "Some people claim that it (Al-Kauthar) is a river in Paradise." Sa`id replied, "The river which is in Paradise is one item of that good which Allah has bestowed upon him (Muhammad).

Sahih al-Bukhari 6578 - Book 81, Hadith 166

Narrated `Abdullah bin `Amr:

The Prophet (ﷺ) said, "My Lake-Fount is (so large that it takes) a month's journey to cross it. Its water is whiter than milk, and its smell is nicer than musk (a kind of Perfume), and its drinking cups are (as numerous) as the (number of) stars of the sky; and whoever drinks from it, will never be thirsty."

Sahih al-Bukhari 6579 - Book 81, Hadith 167

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said, "The width of my Lake-Fount is equal to the distance between Aila (a town in Sham) and Sana' (the capital of Yemen) and it has as many (numerous) jugs as the number of stars of the sky."

Sahih al-Bukhari 6580 - Book 81, Hadith 168

Narrated Anas bin Malik:

The Prophet (ﷺ) said: "While I was walking in Paradise (on the night of Mi'raj), I saw a river, on the two banks of which there were tents made of hollow pearls. I asked, "What is this, O Gabriel?' He said, 'That is the Kauthar which Your Lord has given to you.' Behold! Its scent or its mud was sharp smelling musk!" (The sub-narrator, Hudba is in doubt as to the correct expression.)

Sahih al-Bukhari 6581 - Book 81, Hadith 169

Narrated Anas:

The Prophet (ﷺ) said, "Some of my companions will come to me at my Lake Fount, and after I recognize them, they will then be taken away from me, whereupon I will say, 'My companions!' Then it will be said, 'You do not know what they innovated (new things) in the religion after you."

Sahih al-Bukhari 6582 - Book 81, Hadith 170

Narrated Abu Hazim from Sahl bin Sa`d:

The Prophet (ﷺ) said, "I am your predecessor (forerunner) at the Lake-Fount, and whoever will pass by there, he will drink from it and whoever will drink from it, he will never be thirsty. There will come to me some people whom I will recognize, and they will recognize me, but a barrier will be placed between me and them."

Sahih al-Bukhari 6583 - Book 81, Hadith 171

Abu Hazim added:

An-Nu`man bin Abi `Aiyash, on hearing me, said. "Did you hear this from Sahl?" I said, "Yes." He said, " I bear witness that I heard Abu Sa`id Al-Khudri saying the same, adding that the Prophet (ﷺ) said: 'I will say: They are of me (i.e. my followers). It will be said, 'You do not know what they innovated (new things) in the religion after you left'. I will say, 'Far removed, far removed (from mercy), those who changed (their religion) after me."

Sahih al-Bukhari 6584 - Book 81, Hadith 172

Abu Huraira narrated that the Prophet (ﷺ) said:

"On the Day of Resurrection a group of companions will come to me, but will be driven away from the Lake-Fount, and I will say, 'O Lord (those are) my companions!' It will be said, 'You have no knowledge as to what they innovated after you left; they turned apostate as renegades (reverted from Islam).

Sahih al-Bukhari 6585 - Book 81, Hadith 173

Narrated Ibn Al-Musaiyab:

The companions of the Prophet (ﷺ) said, "Some men from my companions will come to my Lake-Fount and they will be driven away from it, and I will say, 'O Lord, my companions!' It will be said, 'You have no knowledge of what they innovated after you left: they turned apostate as renegades (reverted from Islam).

Sahih al-Bukhari 6586 - Book 81, Hadith 174

Narrated Abu Huraira:

The Prophet (ﷺ) said, "While I was sleeping, a group (of my followers were brought close to me), and when I recognized them, a man (an angel) came out from amongst (us) me and them, he said (to them), 'Come along.' I asked, 'Where?' He said, 'To the (Hell) Fire, by Allah' I asked, 'what is wrong with them' He said, 'They turned apostate as renegades after you left.' Then behold! (Another) group (of my followers) were brought close to me, and when I recognized them, a man (an angel) came out from (me and them) he said (to them); Come along.' I asked, "Where?' He said, 'To the (Hell) Fire, by Allah.' I asked, What is wrong with them?' He said, 'They turned apostate as renegades after you left. So I did not see anyone of them escaping except a few who were like camels without a shepherd."

Sahih al-Bukhari 6587 - Book 81, Hadith 175

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Between my house and my pulpit there is a garden from amongst the gardens of Paradise, and my pulpit is over my Lake-Fount."

Sahih al-Bukhari 6588 - Book 81, Hadith 176

Narrated Jundab:

I heard the Prophet, saying, "I am your predecessor at the Lake-Fount. (Al-Kauthar) .

Sahih al-Bukhari 6589 - Book 81, Hadith 177

Narrated `Uqba bin 'Amir:

Once the Prophet (ﷺ) went out and offered the funeral prayers for the martyrs of Uhud, and then went to the pulpit and said, "I am a predecessor for you and I am a witness for you: and by Allah, I am looking at my Fount just now, and the keys of the treasures of the earth (or the keys of the earth) have been given to me: and by Allah, I am not afraid that you will worship others besides Allah after me, but I am afraid that you will strive and struggle against each other over these treasures of the world."

Sahih al-Bukhari 6590 - Book 81, Hadith 178

Narrated Haritha bin Wahb:

I heard the Prophet (ﷺ) mentioning the Lake-Fount (Al-Kauthar), saying, "(The width of the Lake-Fount) is equal to the distance between Medina and Sana' (capital of Yemen)."

Sahih al-Bukhari 6591 - Book 81, Hadith 179

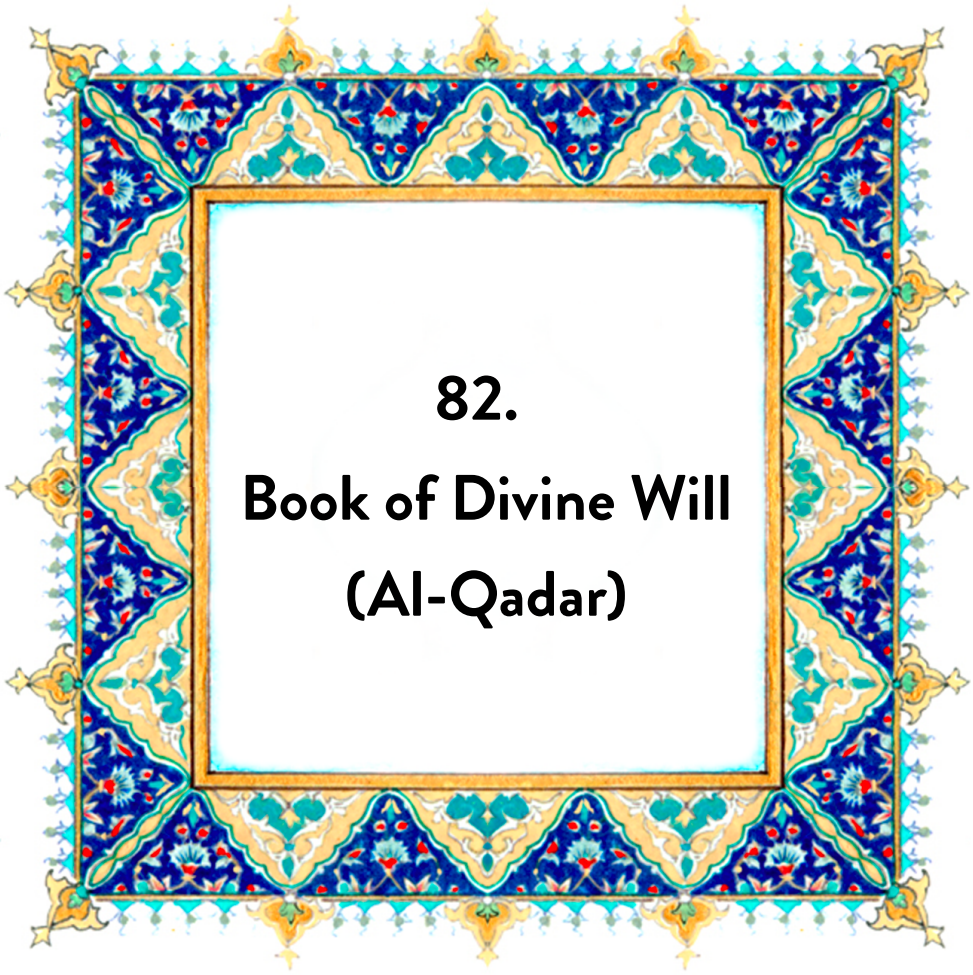
Haritha said that he heard the Prophet saying that his Lake-Fount would be as large as the distance between Sana' and Medina. Al- Mustaurid said to Haritha, "Didn't you hear him talking about the vessels?" He said, "No." Al- Mustaurid said, "The vessels are seen in it as (numberless as) the stars."

Sahih al-Bukhari 6592 - Book 81, Hadith 180

Narrated Asma 'bint Abu Bakr:

The Prophet (ﷺ) said, "I will be standing at the Lake-Fount so that I will see whom among you will come to me; and some people will be taken away from me, and I will say, 'O Lord, (they are) from me and from my followers.' Then it will be said, 'Did you notice what they did after you? By Allah, they kept on turning on their heels (turned as renegades).' " The sub-narrator, Ibn Abi Mulaika said, "O Allah, we seek refuge with You from turning on our heels, or being put to trial in our religion."

Sahih al-Bukhari 6593 - Book 81, Hadith 181



82.
Book of Divine Will
(Al-Qadar)

Narrated `Abdullah:

Allah's Messenger (ﷺ), the truthful and truly-inspired, said, "Each one of you collected in the womb of his mother for forty days, and then turns into a clot for an equal period (of forty days) and turns into a piece of flesh for a similar period (of forty days) and then Allah sends an angel and orders him to write four things, i.e., his provision, his age, and whether he will be of the wretched or the blessed (in the Hereafter). Then the soul is breathed into him. And by Allah, a person among you (or a man) may do deeds of the people of the Fire till there is only a cubit or an arm-breadth distance between him and the Fire, but then that writing (which Allah has ordered the angel to write) precedes, and he does the deeds of the people of Paradise and enters it; and a man may do the deeds of the people of Paradise till there is only a cubit or two between him and Paradise, and then that writing precedes and he does the deeds of the people of the Fire and enters it."

Sahih al-Bukhari 6594 - Book 82, Hadith 1

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "Allah puts an angel in charge of the uterus and the angel says, 'O Lord, (it is) semen! O Lord, (it is now) a clot! O Lord, (it is now) a piece of flesh.' And then, if Allah wishes to complete its creation, the angel asks, 'O Lord, (will it be) a male or a female? A wretched (an evil doer) or a blessed (doer of good)? How much will his provisions be? What will his age be?' So all that is written while the creature is still in the mother's womb."

Sahih al-Bukhari 6595 - Book 82, Hadith 2

Narrated `Imran bin Husain:

A man said, "O Allah's Messenger (ﷺ)! Can the people of Paradise be known (differentiated) from the people of the Fire; The Prophet (ﷺ) replied, "Yes." The man said, "Why do people (try to) do (good) deeds?" The Prophet said, "Everyone will do the deeds for which he has been created to do or he will do those deeds which will be made easy for him to do." (i.e. everybody will find easy to do such deeds as will lead him to his destined place for which he has been created).

Sahih al-Bukhari 6596 - Book 82, Hadith 3

Narrated Ibn `Abbas:

The Prophet (ﷺ) ; was asked about the offspring of the pagans. He said, "Allah knows what they would have done (were they to live).

Sahih al-Bukhari 6597 - Book 82, Hadith 4

Narrated Abu Huraira:

Allah's Messenger (ﷺ) was asked about the offspring of the pagans. He said, "Allah knows what they would have done (were they to live)."

Sahih al-Bukhari 6598 - Book 82, Hadith 5

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "No child is born but has the Islamic Faith, but its parents turn it into a Jew or a Christian. It is as you help the animals give birth. Do you find among their offspring a mutilated one before you mutilate them yourself?" The people said, "O Allah's Messenger (ﷺ)! What do you think about those (of them) who die young?" The Prophet (ﷺ) said, "Allah knows what they would have done (were they to live)."

Sahih al-Bukhari 6599, 6600 - Book 82, Hadith 6

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "No woman should ask for the divorce of her sister (Muslim) so as to take her place, but she should marry the man (without compelling him to divorce his other wife), for she will have nothing but what Allah has written for her."

Sahih al-Bukhari 6601 - Book 82, Hadith 7

Narrated Usama:

Once while I was with the Prophet (ﷺ) and Sa`d, Ubai bin Ka`b and Mu`adh were also sitting with him, there came to him a messenger from one of his daughters, telling him that her child was on the verge of death. The Prophet (ﷺ) told the messenger to tell her, "It is for Allah what He takes, and it is for Allah what He gives, and everything has its fixed time (limit). So (she should) be patient and look for Allah's reward."

Sahih al-Bukhari 6602 - Book 82, Hadith 8

Narrated Abu Sa`id Al-Khudri:

That while he was sitting with the Prophet (ﷺ) a man from the Ansar came and said, "O Allah's Messenger (ﷺ)! We get slave girls from the war captives and we love property; what do you think about coitus interruptus?" Allah's Messenger (ﷺ) said, "Do you do that? It is better for you not to do it, for there is no soul which Allah has ordained to come into existence but will be created."

Sahih al-Bukhari 6603 - Book 82, Hadith 9

Narrated Hudhaifa:

The Prophet (ﷺ) once delivered a speech in front of us wherein he left nothing but mentioned (about) everything that would happen till the Hour. Some of us stored that our minds and some forgot it. (After that speech) I used to see events taking place (which had been referred to in that speech) but I had forgotten them (before their occurrence). Then I would recognize such events as a man recognizes another man who has been absent and then sees and recognizes him.

Sahih al-Bukhari 6604 - Book 82, Hadith 10

Narrated `Ali:

While we were sitting with the Prophet (ﷺ) who had a stick with which he was scraping the earth, he lowered his head and said, "There is none of you but has his place assigned either in the Fire or in Paradise." Thereupon a man from the people said, "Shall we not depend upon this, O Allah's Apostle?" The Prophet (ﷺ) said, "No, but carry on and do your deeds, for everybody finds it easy to do such deeds (as will lead him to his place)." The Prophet (ﷺ) then recited the Verse: 'As for him who gives (in charity) and keeps his duty to Allah..' (92.5)

Sahih al-Bukhari 6605 - Book 82, Hadith 11

Narrated Abu Huraira:

We witnessed along with Allah's Messenger (ﷺ) the Khaibar (campaign). Allah's Messenger (ﷺ) told his companions about a man who claimed to be a Muslim, "This man is from the people of the Fire." When the battle started, the man fought very bravely and received a great number of wounds and got crippled. On that, a man from among the companions of the Prophet (ﷺ) came and said, "O Allah's Apostle! Do you know what the man you described as of the people of the Fire has done? He has fought very bravely for Allah's Cause and he has received many wounds." The Prophet (ﷺ) said, "But he is indeed one of the people of the Fire." Some of the Muslims were about to have some doubt about that statement. So while the man was in that state, the pain caused by the wounds troubled him so much that he put his hand into his quiver and took out an arrow and committed suicide with it. Off went some men from among the Muslims to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! Allah has made your statement true. So-and-so has committed suicide." Allah's Messenger (ﷺ) said, "O Bilal! Get up and announce in public: None will enter Paradise but a believer, and Allah may support this religion (Islam) with a wicked man."

Sahih al-Bukhari 6606 - Book 82, Hadith 12

Narrated Sahl bin Sa`d:

There was a man who fought most bravely of all the Muslims on behalf of the Muslims in a battle (Ghazwa) in the company of the Prophet. The Prophet (ﷺ) looked at him and said. "If anyone would like to see a man from the people of the Fire, let him look at this (brave man)." On that, a man from the People (Muslims) followed him, and he was in that state i.e., fighting fiercely against the pagans till he was wounded, and then he hastened to end his life by placing his sword between his breasts (and pressed it with great force) till it came out between his shoulders. Then the man (who was watching that person) went quickly to the Prophet (ﷺ) and said, "I testify that you are Allah's Messenger (ﷺ)!" The Prophet (ﷺ) asked him, "Why do you say that?" He said, "You said about so-and-so, 'If anyone would like to see a man from the people of the Fire, he should look at him.' He fought most bravely of all of us on behalf of the Muslims and I knew that he would not die as a Muslim (Martyr). So when he got wounded, he hastened to die and committed suicide." There-upon the Prophet (ﷺ) said, "A man may do the deeds of the people of the Fire while in fact he is one of the people of Paradise, and he may do the deeds of the people of Paradise while in fact he belongs to the people of Fire, and verily, (the rewards of) the deeds are decided by the last actions (deeds)".

Sahih al-Bukhari 6607 - Book 82, Hadith 13

Narrated Ibn `Umar:

The Prophet (ﷺ) forbade vowing and said, "In fact, vowing does not prevent anything, but it makes a miser to spend his property."

Sahih al-Bukhari 6608 - Book 82, Hadith 14

Narrated Abu Huraira:

The Prophet (ﷺ) said (that Allah said), "Vowing does not bring to the son of Adam anything I have not already written in his fate, but vowing is imposed on him by way of fore ordainment. Through vowing I make a miser spend of his wealth."

Sahih al-Bukhari 6609 - Book 82, Hadith 15

Narrated Abu Musa:

While we were with Allah's Messenger (ﷺ) in a holy battle, we never went up a hill or reached its peak or went down a valley but raised our voices with Takbir. Allah's Messenger (ﷺ) came close to us and said, "O people! Don't exert yourselves, for you do not call a deaf or an absent one, but you call the All- Listener, the All-Seer." The Prophet (ﷺ) then said, "O `Abdullah bin Qais! Shall I teach you a sentence which is from the treasures of Paradise? (It is): 'La haula wala quwata illa billah. (There is neither might nor power except with Allah).

Sahih al-Bukhari 6610 - Book 82, Hadith 16

Narrated Abu Sa`id Al-Khudri:

That the Prophet (ﷺ) said, "No Caliph is appointed but has two groups of advisors: One group advises him to do good and urges him to adopt it, and the other group advises him to do bad and urges him to adopt it; and the protected is the one whom Allah protects."

Sahih al-Bukhari 6611 - Book 82, Hadith 17

Narrated Ibn `Abbas:

I did not see anything so resembling minor sins as what Abu Huraira said from the Prophet, who said, "Allah has written for the son of Adam his inevitable share of adultery whether he is aware of it or not: The adultery of the eye is the looking (at something which is sinful to look at), and the adultery of the tongue is to utter (what it is unlawful to utter), and the innerself wishes and longs for (adultery) and the private parts turn that into reality or refrain from submitting to the temptation."

Sahih al-Bukhari 6612 - Book 82, Hadith 18

Narrated Ibn `Abbas:

(regarding the Verse) "And We granted the vision (Ascension to the heavens "Miraj") which We showed you (O Muhammad as an actual eye witness) but as a trial for mankind.' (17.60): Allah's Apostle actually saw with his own eyes the vision (all the things which were shown to him) on the night of his Night Journey to Jerusalem (and then to the heavens). The cursed tree which is mentioned in the Qur'an is the tree of Az-Zaqqum.

Sahih al-Bukhari 6613 - Book 82, Hadith 19

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Adam and Moses argued with each other. Moses said to Adam. 'O Adam! You are our father who disappointed us and turned us out of Paradise.' Then Adam said to him, 'O Moses! Allah favored you with His talk (talked to you directly) and He wrote (the Torah) for you with His Own Hand. Do you blame me for action which Allah had written in my fate forty years before my creation?' So Adam confuted Moses, Adam confuted Moses," the Prophet (ﷺ) added, repeating the Statement three times.

Sahih al-Bukhari 6614 - Book 82, Hadith 20

Narrated Warrad:

(the freed slave of Al-Mughira bin Shu`ba) Muawiya wrote to Mughira. 'Write to me what you heard the Prophet (ﷺ) saying after his prayer.' So Al-Mughira dictated to me and said, "I heard the Prophet (ﷺ) saying after the prayer, 'None has the right to be worshipped but Allah Alone Who has no partner. O Allah! No-one can withhold what You give, and none can give what You withhold, and the fortune of a man of means is useless before You (i.e., only good deeds are of value).

Sahih al-Bukhari 6615 - Book 82, Hadith 21

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Take refuge with Allah from the difficulties of severe calamities, from having an evil end and a bad fate and from the malicious joy of your enemies."

Sahih al-Bukhari 6616 - Book 82, Hadith 22

Narrated `Abdullah:

When taking an oath, the Prophet (ﷺ) very often used to say, "No, by Him Who turns the hearts."

Sahih al-Bukhari 6617 - Book 82, Hadith 23

Narrated Ibn `Umar:

The Prophet (ﷺ) said to Ibn Saiyad, "I have kept for you a secret." Ibn Saiyad said, "Ad-Dukh." The Prophet said, "Keep quiet, for you cannot go beyond your limits (or you cannot exceed what has been foreordained for you)." On that, `Umar said (to the Prophet (ﷺ)), "Allow me to chop off his neck!" The Prophet said, "Leave him, for if he is he (i.e., Ad-Dajjal), then you will not be able to overcome him, and if he is not, then you gain no good by killing him."

Sahih al-Bukhari 6618 - Book 82, Hadith 24

Narrated `Aisha:

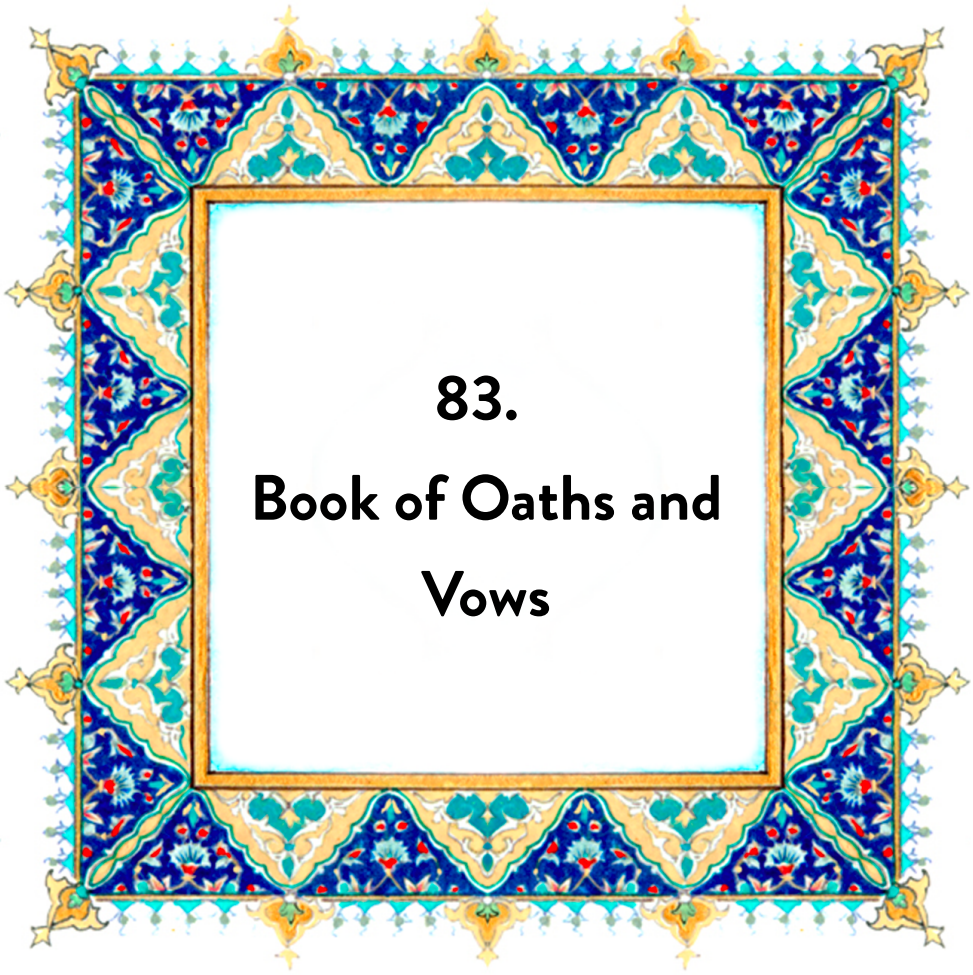
I asked Allah's Messenger (ﷺ) about the plague. He said, "That was a means of torture which Allah used to send upon whom-so-ever He wished, but He made it a source of mercy for the believers, for anyone who is residing in a town in which this disease is present, and remains there and does not leave that town, but has patience and hopes for Allah's reward, and knows that nothing will befall him except what Allah has written for him, then he will get such reward as that of a martyr."

Sahih al-Bukhari 6619 - Book 82, Hadith 25

Narrated Al-Bara' bin `Azib:

I saw the Prophet (ﷺ) on the Day of (the battle of) Al-Khandaq, carrying earth with us and saying, "By Allah, without Allah we would not have been guided, neither would we have fasted, nor would we have prayed. O Allah! Send down Sakina (calmness) upon us and make our feet firm when we meet (the enemy). The pagans have rebelled against us, but if they want to put us in affliction (i.e., fight us) we refuse (to flee)." (See Hadith No. 430, Vol. 5).

Sahih al-Bukhari 6620 - Book 82, Hadith 26



83.
Book of Oaths and Vows

Narrated `Aisha:

Abu Bakr As-Siddiq had never broken his oaths till Allah revealed the expiation for the oaths. Then he said, "If I take an oath to do something and later on I find something else better than the first one, then I do what is better and make expiation for my oath."

Sahih al-Bukhari 6621 - Book 83, Hadith 1

Narrated `Abdur-Rahman bin Samura:

The Prophet (ﷺ) said, "O `Abdur-Rahman bin Samura! Do not seek to be a ruler, because if you are given authority for it, then you will be held responsible for it, but if you are given it without asking for it, then you will be helped in it (by Allah): and whenever you take an oath to do something and later you find that something else is better than the first, then do the better one and make expiation for your oath."

Sahih al-Bukhari 6622 - Book 83, Hadith 2

Narrated Abu Musa:

I went to the Prophet (ﷺ) along with a group of Al-Ash`ariyin in order to request him to provide us with mounts. He said, "By Allah, I will not provide you with mounts and I haven't got anything to mount you on." Then we stayed there as long as Allah wished us to stay, and then three very nice looking she-camels were brought to him and he made us ride them. When we left, we, or some of us, said, "By Allah, we will not be blessed, as we came to the Prophet (ﷺ) asking him for mounts, and he swore that he would not give us any mounts but then he did give us. So let us go back to the Prophet (ﷺ) and remind him (of his oath)." When we returned to him (and reminded him of the fact), he said, "I did not give you mounts, but it is Allah Who gave you. By Allah, Allah willing, if I ever take an oath to do something and then I find something else than the first, I will make expiation for my oath and do the thing which is better (or do something which is better and give the expiation for my oath).

Sahih al-Bukhari 6623 - Book 83, Hadith 3

Narrated Abu Huraira:

The Prophet (ﷺ) said, "We (Muslims) are the last in the world, but will be foremost on the Day of Resurrection."

Sahih al-Bukhari 6624 - Book 83, Hadith 4

Allah's Messenger (ﷺ) also said:

"By Allah, if anyone of you insists on fulfilling an oath by which he may harm his family, he commits a greater sin in Allah's sight than that of dissolving his oath and making expiation for it."

Sahih al-Bukhari 6625 - Book 83, Hadith 5

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Anyone who takes an oath through which his family may be harmed, and insists on keeping it, he surely commits a sin greater (than that of dissolving his oath). He should rather compensate for that oath by making expiation."

Sahih al-Bukhari 6626 - Book 83, Hadith 6

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) sent an army detachment and made Usama bin Zaid its commander. Some people criticized (spoke badly of) Usama's leadership. So Allah's Messenger (ﷺ) got up saying, "If you people are criticizing Usama's leadership, you have already criticized the leadership of his father before. But Waaimullah (i.e., By Allah), he (i.e. Zaid) deserved the leadership, and he was one of the most beloved persons to me; and now this (his son Usama) is one of the dearest persons to me after him." (See Hadith No. 765, Vol. 5)

Sahih al-Bukhari 6627 - Book 83, Hadith 7

Narrated Ibn `Umar:

The oath of the Prophet (ﷺ) used to be: "No, by Him who turns the hearts."

Sahih al-Bukhari 6628 - Book 83, Hadith 8

Narrated Jabir bin Samura:

The Prophet (ﷺ) said, "If Caesar is ruined, there will be no Caesar after him; and if Khosrau is ruined, there will be no Khosrau, after him; and, by Him in Whose Hand my soul is, surely you will spend their treasures in Allah's Cause."

Sahih al-Bukhari 6629 - Book 83, Hadith 9

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If Khosrau is ruined, there will be no Khosrau after him; and if Caesar is ruined, there will be no Caesar after him. By Him in Whose Hand Muhammad's soul is, surely you will spend their treasures in Allah's Cause."

Sahih al-Bukhari 6630 - Book 83, Hadith 10

Narrated `Aisha:

The Prophet (ﷺ) said, "O followers of Muhammad! By Allah, if you knew what I know, you would weep much and laugh little."

Sahih al-Bukhari 6631 - Book 83, Hadith 11

Narrated `Abdullah bin Hisham:

We were with the Prophet (ﷺ) and he was holding the hand of `Umar bin Al-Khattab. `Umar said to Him, "O Allah's Messenger (ﷺ)! You are dearer to me than everything except my own self." The Prophet (ﷺ) said, "No, by Him in Whose Hand my soul is, (you will not have complete faith) till I am dearer to you than your own self." Then `Umar said to him, "However, now, by Allah, you are dearer to me than my own self." The Prophet (ﷺ) said, "Now, O `Umar, (now you are a believer).

Sahih al-Bukhari 6632 - Book 83, Hadith 12

Narrated Abu Huraira and Zaid bin Khalid:

Two men had a dispute in the presence of Allah's Messenger (ﷺ). One of them said, "O Allah's Messenger (ﷺ)! Judge between us according to Allah's Laws." The other who was wiser, said, "Yes, O Allah's Apostle! Judge between us according to Allah's Laws and allow me to speak. The Prophet (ﷺ) said, "Speak." He said, "My son was a laborer serving this (person) and he committed illegal sexual intercourse with his wife, The people said that my son is to be stoned to death, but I ransomed him with one-hundred sheep and a slave girl. Then I asked the learned people, who informed me that my son should receive one hundred lashes and will be exiled for one year, and stoning will be the lot for the man's wife." Allah's Messenger (ﷺ) said, "Indeed, by Him in Whose Hand my soul is, I will judge between you according to Allah's Laws: As for your sheep and slave girl, they are to be returned to you." Then he scourged his son one hundred lashes and exiled him for one year. Then Unais Al- Aslami was ordered to go to the wife of the second man, and if she confessed (the crime), then stone her to death. She did confess, so he stoned her to death.

Sahih al-Bukhari 6633, 6634 - Book 83, Hadith 13

Narrated Abu Bakra:

The Prophet (ﷺ) said, "Do you think if the tribes of Aslam, Ghifar, Muzaina and Juhaina are better than the tribes of Tamim, 'Amir bin Sa'sa'a, Ghatfan and Asad, they (the second group) are despairing and losing?" They (the Prophet's companions) said, "Yes, (they are)." He said, "By Him in Whose Hand my soul is, they (the first group) are better than them (the second group).

Sahih al-Bukhari 6635 - Book 83, Hadith 14

Narrated Abu Humaid As-Sa`idi:

Allah's Messenger (ﷺ) employed an employee (to collect Zakat). The employee returned after completing his job and said, "O Allah's Messenger (ﷺ)! This (amount of Zakat) is for you, and this (other amount) was given to me as a present." The Prophet (ﷺ) said to him, "Why didn't you stay at your father's or mother's house and see if you would be given presents or not?" Then Allah's Messenger (ﷺ) got up in the evening after the prayer, and having testified that none has the right to be worshipped but Allah and praised and glorified Allah as He deserved, he said, "Now then ! What about an employee whom we employ and then he comes and says, 'This amount (of Zakat) is for you, and this (amount) was given to me as a present'? Why didn't he stay at the house of his father and mother to see if he would be given presents or not? By Him in Whose Hand Muhammad's soul is, none of you will steal anything of it (i.e. Zakat) but will bring it by carrying it over his neck on the Day of Resurrection. If it has been a camel, he will bring it (over his neck) while it will be grunting, and if it has been a cow, he will bring it (over his neck), while it will be mooing; and if it has been a sheep, he will bring it (over his neck) while it will be bleeding." The Prophet (ﷺ) added, "I have preached you (Allah's Message)." Abu Humaid said, "Then Allah's Messenger (ﷺ) raised his hands so high that we saw the whiteness of his armpits."

Sahih al-Bukhari 6636 - Book 83, Hadith 15

Narrated Abu Huraira:

Abu-l-Qasim (the Prophet) said, "By Him in Whose Hand Muhammad's soul is, if you know that which I know, you would weep much and laugh little."

Sahih al-Bukhari 6637 - Book 83, Hadith 16

Narrated Abu Dhar:

I reached him (the Prophet (ﷺ)) while in the shade of the Ka`ba; he was saying, "They are the losers, by the Lord of the Ka`ba! They are the losers, by the Lord of the Ka`ba!" I said (to myself), "What is wrong with me? Is anything improper detected in me? What is wrong with me? Then I sat beside him and he kept on saying his statement. I could not remain quiet, and Allah knows in what sorrowful state I was at that time. So I said, ' Who are they (the losers)? Let My father and mother be sacrificed for you, O Allah's Messenger (ﷺ)!" He said, "They are the wealthy people, except the one who does like this and like this and like this (i.e., spends of his wealth in Allah's Cause).

Sahih al-Bukhari 6638 - Book 83, Hadith 17

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "(The Prophet) Solomon once said, 'Tonight I will sleep with ninety women, each of whom will bring forth a (would-be) cavalier who will fight in Allah's Cause." On this, his companion said to him, "Say: Allah willing!" But he did not say Allah willing. Solomon then slept with all the women, but none of them became pregnant but one woman who later delivered a halfman. By Him in Whose Hand Muhammad's soul is, if he (Solomon) had said, 'Allah willing' (all his wives would have brought forth boys) and they would have fought in Allah's Cause as cavaliers. "

Sahih al-Bukhari 6639 - Book 83, Hadith 18

Narrated Al-Bara 'bin `Azib:

A piece of silken cloth was given to the Prophet (ﷺ) as a present and the people handed it over amongst themselves and were astonished at its beauty and softness. Allah's Messenger (ﷺ) said, "Are you astonished at it?" They said, "Yes, O Allah's Messenger (ﷺ)!" He said, "By Him in Whose Hand my soul is, the handkerchiefs of Sa`d in Paradise are better than it."

Sahih al-Bukhari 6640 - Book 83, Hadith 19

Narrated `Aisha:

Hind bint `Utba bin Rabi`a said, "O Allah 's Apostle! (Before I embraced Islam), there was no family on the surface of the earth, I wish to have degraded more than I did your family. But today there is no family whom I wish to have honored more than I did yours." Allah's Messenger (ﷺ) said, "I thought similarly, by Him in Whose Hand Muhammad's soul is!" Hind said, "O Allah's Messenger (ﷺ)! (My husband) Abu Sufyan is a miser. Is it sinful of me to feed my children from his property?" The Prophet said, "No, unless you take it for your needs what is just and reasonable."

Sahih al-Bukhari 6641 - Book 83, Hadith 20

Narrated `Abdullah bin Masud:

While Allah's Messenger (ﷺ) was sitting, reclining his back against a Yemenite leather tent he said to his companions, "Will you be pleased to be one-fourth of the people of Paradise?" They said, 'Yes.' He said "Won't you be pleased to be one-third of the people of Paradise" They said, "Yes." He said, "By Him in Whose Hand Muhammad's soul is, I hope that you will be one-half of the people of Paradise."

Sahih al-Bukhari 6642 - Book 83, Hadith 21

Narrated Abu Sa`id Al-Khudri:

A man heard another man reciting: Surat-ul-Ikhlas (The Unity) 'Say: He is Allah, the One (112) and he was repeating it. The next morning he came to Allah's Messenger (ﷺ) and mentioned the whole story to him as if he regarded the recitation of that Sura as insufficient On that, Allah's Messenger (ﷺ) said, "By Him in Whose Hand my soul is! That (Sura No. 112) equals one-third of the Qur'an."

Sahih al-Bukhari 6643 - Book 83, Hadith 22

Narrated Anas bin Malik:

I heard the Prophet (ﷺ) saying, "Perform the bowing and the prostration properly (with peace of mind), for, by Him in Whose Hand my soul is, I see you from behind my back when you bow and when you prostrate."

Sahih al-Bukhari 6644 - Book 83, Hadith 23

Narrated Anas bin Malik:

An Ansari woman came to the Prophet (ﷺ) in the company of her children, and the Prophet (ﷺ) said to her, "By Him in Whose Hand my soul is, you are the most beloved people to me!" And he repeated the statement thrice.

Sahih al-Bukhari 6645 - Book 83, Hadith 24

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) met `Umar bin Al-Khattab while the latter was going with a group of camel-riders, and he was swearing by his father. The Prophet (ﷺ) said, "Lo! Allah forbids you to swear by your fathers, so whoever has to take an oath, he should swear by Allah or keep quiet."

Sahih al-Bukhari 6646 - Book 83, Hadith 25

Narrated Ibn `Umar:

I heard `Umar saying, "Allah's Messenger (ﷺ) said to me, 'Allah forbids you to swear by your fathers." `Umar said, "By Allah! Since I heard that from the Prophet (ﷺ) , I have not taken such an oath, neither intentionally, nor by reporting the oath of someone else."

Sahih al-Bukhari 6647 - Book 83, Hadith 26

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "Do not swear by your fathers."

Sahih al-Bukhari 6648 - Book 83, Hadith 27

Narrated Zahdam:

There was a relation of love and brotherhood between this tribe of Jarm and Al-Ash`ariyin. Once we were with Abu Musa Al-Ash`ari, and then a meal containing chicken was brought to Abu Musa, and there was present, a man from the tribe of Taimillah who was of red complexion as if he were from non-Arab freed slaves. Abu Musa invited him to the meal. He said, "I have seen chickens eating dirty things, so I deemed it filthy and took an oath that I would never eat chicken." On that, Abu Musa said, "Get up, I will narrate to you about that. Once a group of the Ash`ariyin and I went to Allah's Messenger (ﷺ) and asked him to provide us with mounts; he said, 'By Allah, I will never give you any mounts nor do I have anything to mount you on.' Then a few camels of war booty were brought to Allah's Messenger (ﷺ) , and he asked about us, saying, 'Where are the Ash-'ariyin?' He then ordered five nice camels to be given to us, and when we had departed, we said, 'What have we done? Allah's Messenger (ﷺ) had taken the oath not to give us any mounts, and that he had nothing to mount us on, and later he gave us that we might ride? Did we take advantage of the fact that Allah's Messenger (ﷺ) had forgotten his oath? By Allah, we will never succeed.' So we went back to him and said to him, 'We came to you to give us mounts, and you took an oath that you would not give us any mounts and that you had nothing to mount us on.' On that he said, 'I did not provide you with mounts, but Allah did. By Allah, if I take an oath to do something, and then find something else better than it, I do that which is better and make expiation for the dissolution of the oath.' "

Sahih al-Bukhari 6649 - Book 83, Hadith 28

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Whoever swears saying in his oath. 'By Al-Lat and Al-`Uzza,' should say, 'None has the right to be worshipped but Allah; and whoever says to his friend, 'Come, let me gamble with you,' should give something in charity."

Sahih al-Bukhari 6650 - Book 83, Hadith 29

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) had a gold ring made for himself, and he used to wear it with the stone towards the inner part of his hand. Consequently, the people had similar rings made for themselves. Afterwards the Prophet; sat on the pulpit and took it off, saying, "I used to wear this ring and keep its stone towards the palm of my hand." He then threw it away and said, "By Allah, I will never wear it." Therefore all the people threw away their rings as well.

Sahih al-Bukhari 6651 - Book 83, Hadith 30

Narrated Thabit bin Ad-Dahhak:

The Prophet (ﷺ) said, "Whoever swears by a religion other than Islam, is, as he says; and whoever commits suicide with something, will be punished with the same thing in the (Hell) Fire; and cursing a believer is like murdering him; and whoever accuses a believer of disbelief, then it is as if he had killed him."

Sahih al-Bukhari 6652 - Book 83, Hadith 31

Narrated Abu Hurairah that he heard the Prophet (ﷺ) saying, "Allah decided to test three people from Bani Isra'il. So, He sent an angel who came first to the leper and said, '(I am a traveller) who has run short of all means of living, and I have nobody to help me except Allah, and then with your help.'" Abu Hurairah then mentioned the complete narration.

Sahih al-Bukhari 6653 - Book 83, Hadith 32

Narrated Al-Bara:

The Prophet (ﷺ) ordered us to help others to fulfill the oaths.

Sahih al-Bukhari 6654 - Book 83, Hadith 33

Narrated Usama:

Once a daughter of Allah's Messenger (ﷺ) sent a message to Allah's Messenger (ﷺ) while Usama, Sa`d, and my father or Ubai were (sitting there) with him. She said, (in the message); My child is going to die; please come to us." Allah's Messenger (ﷺ) returned the messenger and told him to convey his greetings to her, and say, "Whatever Allah takes, is for Him and whatever He gives is for Him, and everything with Him has a limited fixed term (in this world): so she should be patient and hope for Allah's reward." Then she again sent for him swearing that he should come; so The Prophet (ﷺ) got up, and so did we. When he sat there (at the house of his daughter), the child was brought to him, and he took him into his lap while the child's breath was disturbed in his chest. The eyes of Allah's Messenger (ﷺ) started shedding tears. Sa`d said, "What is this, O Allah's Messenger (ﷺ)?" The Prophet (ﷺ) said, "This is the mercy which Allah has lodged in the hearts of whoever He wants of His slaves, and verily Allah is merciful only to those of His slaves who are merciful (to others).'

Sahih al-Bukhari 6655 - Book 83, Hadith 34

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Any Muslim who has lost three of his children will not be touched by the Fire except that which will render Allah's oath fulfilled."

Sahih al-Bukhari 6656 - Book 83, Hadith 35

Narrated Haritha bin Wahb:

I heard the Prophet (ﷺ) saying, "Shall I tell you of the people of Paradise? They comprise every poor humble person, and if he swears by Allah to do something, Allah will fulfill it; while the people of the fire comprise every violent, cruel arrogant person."

Sahih al-Bukhari 6657 - Book 83, Hadith 36

Narrated `Abdullah:

The Prophet (ﷺ) was asked, "Who are the best people?" He replied: The people of my generation, and then those who will follow (come after) them, and then those who will come after the later; after that there will come some people whose witness will precede their oaths and their oaths will go ahead of their witness." Ibrahim (a sub-narrator) said, "When we were young, our elder friends used to prohibit us from taking oaths by saying, 'I bear witness swearing by Allah, or by Allah's Covenant.'"

Sahih al-Bukhari 6658 - Book 83, Hadith 37

Narrated `Abdullah:

The Prophet (ﷺ) said, "Whoever swears falsely in order to grab the property of a Muslim (or of his brother), Allah will be angry with him when he meets Him." Allah then revealed in confirmation of the above statement:--'Verily those who purchase a small gain at the cost of Allah's Covenant and their own oaths.' (3.77) Al-Ash'ath said, "This Verse was revealed regarding me and a companion of mine when we had a dispute about a well."

Sahih al-Bukhari 6659, 6660 - Book 83, Hadith 38

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "The Hell Fire will keep on saying: 'Are there anymore (people to come)?' Till the Lord of Power and Honor will put His Foot over it and then it will say, 'Qat! Qat! (sufficient! sufficient!) by Your Power and Honor. And its various sides will come close to each other (i.e., it will contract). "

Sahih al-Bukhari 6661 - Book 83, Hadith 39

Narrated Az-Zuhri:

I heard `Urwa bin Az-Zubair, Sa`id bin Al-Musaiyab, 'Alqama bin Waqqas and 'Ubaidullah bin `Abdullah narrating from `Aisha, the wife of the Prophet, the story about the liars who said what they said about her and how Allah revealed her innocence afterwards. Each one of the above four narrators narrated to me a portion of her narration. (It was said in it), "The Prophet (ﷺ) stood up, saying, 'Is there anyone who can relieve me from `Abdullah bin Ubai?' On that, Usaid bin Hudair got up and said to Sa`d bin 'Ubada, La`Amrullahi (By the Eternity of Allah), we will kill him!' "

Sahih al-Bukhari 6662 - Book 83, Hadith 40

Narrated `Aisha:

regarding: 'Allah will not call you to account for that which is unintentional in your oaths...' (2.225) This Verse was revealed concerning such oath formulas as: 'No, by Allah!' and 'Yes, by Allah!' something against his oath due to forgetfulness should he make expiation?). And the Statement of Allah: 'And there is no blame on you if you make a mistake therein.' (33.5) And Allah said:-- '(Moses said to Khadir): Call me not to account for what I forgot.' (18.73)

Sahih al-Bukhari 6663 - Book 83, Hadith 41

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah forgives my followers those (evil deeds) their souls may whisper or suggest to them as long as they do not act (on it) or speak."

Sahih al-Bukhari 6664 - Book 83, Hadith 42

Narrated `Abdullah bin `Amr bin Al-As:

While the Prophet (ﷺ) was delivering a sermon on the Day of Nahr (i.e., 10th Dhul-Hijja-Day of slaughtering the sacrifice), a man got up saying, "I thought, O Allah's Messenger (ﷺ), such-and-such a thing was to be done before such-and-such a thing." Another man got up, saying, "O Allah's Messenger (ﷺ)! As regards these three (acts of Hajj), thought so-and-so." The Prophet (ﷺ) said, "Do, and there is no harm," concerning all those matters on that day. And so, on that day, whatever question he was asked, he said, "Do it, do it, and there is no harm therein."

Sahih al-Bukhari 6665 - Book 83, Hadith 43

Narrated Ibn `Abbas:

A man said to the Prophet (while he was delivering a sermon on the Day of Nahr), "I have performed the Tawaf round the Ka`ba before the Rami (throwing pebbles) at the Jamra." The Prophet (ﷺ) said, "There is no harm (therein)." Another man said, "I had my head shaved before slaughtering (the sacrifice)." The Prophet (ﷺ) said, "There is no harm." A third said, "I have slaughtered (the sacrifice) before the Rami (throwing pebbles) at the Jamra." The Prophet (ﷺ) said, "There is no harm."

Sahih al-Bukhari 6666 - Book 83, Hadith 44

Narrated Abu Huraira:

A man entered the mosque and started praying while Allah's Messenger (ﷺ) was sitting somewhere in the mosque. Then (after finishing the prayer) the man came to the Prophet (ﷺ) and greeted him. The Prophet (ﷺ) said to him, "Go back and pray, for you have not prayed. The man went back, and having prayed, he came and greeted the Prophet. The Prophet (ﷺ) after returning his greetings said, "Go back and pray, for you did not pray." On the third time the man said, "(O Allah's Messenger (ﷺ)!) teach me (how to pray)." The Prophet said, "When you get up for the prayer, perform the ablution properly and then face the Qibla and say Takbir (Allahu Akbar), and then recite of what you know of the Qur'an, and then bow, and remain in this state till you feel at rest in bowing, and then raise your head and stand straight; and then prostrate till you feel at rest in prostration, and then sit up till you feel at rest while sitting; and then prostrate again till you feel at rest in prostration; and then get up and stand straight, and do all this in all your prayers."

Sahih al-Bukhari 6667 - Book 83, Hadith 45

Narrated `Aisha:

When the pagans were defeated during the (first stage) of the battle of Uhud, Satan shouted, "O Allah's slaves! Beware of what is behind you!" So the front files of the Muslims attacked their own back files. Hudhaifa bin Al-Yaman looked and on seeing his father he shouted: "My father! My father!" By Allah! The people did not stop till they killed his father. Hudhaifa then said, "May Allah forgive you." `Urwa (the sub-narrator) added, "Hudhaifa continued asking Allah forgiveness for the killers of his father till he met Allah (till he died).

Sahih al-Bukhari 6668 - Book 83, Hadith 46

Narrated Abu Huraira:

The Prophet (ﷺ) said, "If somebody eats something forgetfully while he is fasting, then he should complete his fast, for Allah has made him eat and drink."

Sahih al-Bukhari 6669 - Book 83, Hadith 47

Narrated `Abdullah bin Buhaina:

Once Allah's Messenger (ﷺ) led us in prayer, and after finishing the first two rak`at, got up (instead of sitting for at-Tahiyyat) and then carried on with the prayer. When he had finished his prayer, the people were waiting for him to say Taslim, but before saying Tasiim, he said Takbir and prostrated; then he raised his head, and saying Takbir, he prostrated (SAHU) and then raised his head and finished his prayer with Taslim.

Sahih al-Bukhari 6670 - Book 83, Hadith 48

Narrated Ibn Mas`ud:

that Allah's Prophet led them in the Zuhr prayer and he offered either more or less rak`at, and it was said to him, "O Allah's Messenger (ﷺ) ! Has the prayer been reduced, or have you forgotten?" He asked, "What is that?" They said, "You have prayed so many rak`at." So he performed with them two more prostrations and said, "These two prostrations are to be performed by the person who does not know whether he has prayed more or less (rak`at) in which case he should seek to follow what is right. And then complete the rest (of the prayer) and perform two extra prostrations."

Sahih al-Bukhari 6671 - Book 83, Hadith 49

Narrated Ubai bin Ka'b:

that he heard Allah's Messenger (ﷺ) saying, "(Moses) said, 'Call me not to account for what I forget and be not hard upon me for my affair (with you)' (18.73) the first excuse of Moses was his forgetfulness."

Sahih al-Bukhari 6672 - Book 83, Hadith 50

Narrated Al-Bara bin Azib that once he had a guest, so he told his family (on the Day of Id-ul-Adha) that they should slaughter the animal for sacrifice before he returned from the ('Id) prayer in order that their guest could take his meal. So his family slaughtered (the animal) before the prayer. Then they mentioned that event to the Prophet who ordered Al-Bara to slaughter another sacrifice. Al-Bara' said to the Prophet (ﷺ) , "I have a young milch she-goat which is better than two sheep for slaughtering." (The sub-narrator, Ibn 'Aun used to say, "I don't know whether the permission (to slaughter a she-goat as a sacrifice) was especially given to Al-Bara' or if it was in general for all the Muslims.") (See Hadith No. 99, Vol. 2.)

Sahih al-Bukhari 6673 - Book 83, Hadith 51

Narrated Jundub:

I witnessed the Prophet (ﷺ) offering the `Id prayer (and after finishing it) he delivered a sermon and said, "Whoever has slaughtered his sacrifice (before the prayer) should make up for it (i.e. slaughter another animal) and whoever has not slaughtered his sacrifice yet, should slaughter it by mentioning Allah's Name over it."

Sahih al-Bukhari 6674 - Book 83, Hadith 52

Narrated `Abdullah bin `Amr:

The Prophet (ﷺ) said, "The biggest sins are: To join others in worship with Allah; to be undutiful to one's parents; to kill somebody unlawfully; and to take an oath Al-Ghamus.

Sahih al-Bukhari 6675 - Book 83, Hadith 53

Narrated `Abdullah:

Allah's Messenger (ﷺ) said, "If somebody is ordered (by the ruler or the judge) to take an oath, and he takes a false oath in order to grab the property of a Muslim, then he will incur Allah's Wrath when he will meet Him." And Allah revealed in its confirmation: 'Verily! Those who purchase a small gain at the cost of Allah's covenants and their own oaths.' (3.77) (The sub-narrator added:) Al-Ash'ath bin Qais entered, saying, "What did Abu `Abdur-Rahman narrate to you?" They said, "So-and-so," Al-Ash'ath said, "This verse was revealed in my connection. I had a well on the land of my cousin (and we had a dispute about it). I reported him to Allah 's Apostle who said (to me). "You should give evidence (i.e. witness) otherwise the oath of your opponent will render your claim invalid." I said, "Then he (my opponent) will take the oath, O Allah's Messenger (ﷺ)." Allah's Messenger (ﷺ) said, "Whoever is ordered (by the ruler or the judge) to give an oath, and he takes a false oath in order to grab the property of a Muslim, then he will incur Allah's Wrath when he meets Him on the Day of Resurrection."

Sahih al-Bukhari 6676, 6677 - Book 83, Hadith 54

Narrated Abu Musa:

My companions sent me to the Prophet (ﷺ) to ask him for some mounts. He said, "By Allah! I will not mount you on anything!" When I met him, he was in an angry mood, but when I met him (again), he said, "Tell your companions that Allah or Allah's Messenger (ﷺ) will provide you with mounts."

Sahih al-Bukhari 6678 - Book 83, Hadith 55

Narrated Az-Zuhri:

I heard `Urwa bin Az-Zubair, Sa`id bin Al-Musaiyab, 'Alqama bin Waqqas and 'Ubaidullah bin `Abdullah bin `Uqba relating from `Aisha, the wife of the Prophet (ﷺ) the narration of the people (i.e. the liars) who spread the slander against her and they said what they said, and how Allah revealed her innocence. Each of them related to me a portion of that narration. (They said that `Aisha said), "Then Allah revealed the ten Verses starting with:--'Verily! Those who spread the slander..' (24.11-21) All these verses were in proof of my innocence. Abu Bakr As-Siddiq who used to provide for Mistah some financial aid because of his relation to him, said, "By Allah, I will never give anything (in charity) to Mistah, after what he has said about `Aisha" Then Allah revealed:-- 'And let not those among you who are good and are wealthy swear not to give (any sort of help) to their kins men....' (24.22) On that, Abu Bakr said, "Yes, by Allah, I like that Allah should forgive me." and then resumed giving Mistah the aid he used to give him and said, "By Allah! I will never withhold it from him."

Sahih al-Bukhari 6679 - Book 83, Hadith 56

Narrated Abu Musa Al-Ash`ari:

I went along with some men from the Ash-ariyin to Allah's Messenger (ﷺ) and it happened that I met him while he was in an angry mood. We asked him to provide us with mounts, but he swore that he would not give us any. Later on he said, "By Allah, Allah willing, if ever I take an oath (to do something) and later on I find something else better than the first, then I do the better one and give expiation for the dissolution of my oath."

Sahih al-Bukhari 6680 - Book 83, Hadith 57

Narrated Al-Musaiyab:

When the death of Abu Talib approached, Allah's Messenger (ﷺ) came to him and said, "Say: La ilaha illallah, a word with which I will be able to defend you before Allah."

Sahih al-Bukhari 6681 - Book 83, Hadith 58

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "(The following are) two words (sentences or utterances) that are very easy for the tongue to say, and very heavy in the balance (of reward), and most beloved to the Gracious Almighty (And they are): Subhan Allahi wa bi-hamdihi; Subhan Allahi-l-'Adhim,"

Sahih al-Bukhari 6682 - Book 83, Hadith 59

Narrated `Abdullah:

Allah's Messenger (ﷺ) said a sentence and I said another. He said, "Whoever dies while he is setting up rivals along with Allah (i.e. worshipping others along with Allah) shall be admitted into the (Hell) Fire." And I said the other: "Whoever dies while he is not setting up rivals along with Allah (i.e. worshipping none except Allah) shall be admitted into Paradise."

Sahih al-Bukhari 6683 - Book 83, Hadith 60

Narrated Anas:

Allah's Messenger (ﷺ) took an oath for abstention from h is wives (for one month), and during those days he had a sprain in his foot. He stayed in a Mashrubah (an upper room) for twenty-nine nights and then came down. Then the people said, "O Allah's Messenger (ﷺ)! You took an oath for abstention (from your wives) for one month." On that he said, "A month can be of twenty-nine days."

Sahih al-Bukhari 6684 - Book 83, Hadith 61

Narrated Abu Hazim:

Sahl bin Sa`d said, "Abu Usaid, the companion of the Prophet, got married, so he invited the Prophet (ﷺ) to his wedding party, and the bride herself served them. Sahl said to the People, 'Do you know what drink she served him with? She infused some dates in a pot at night and the next morning she served him with the infusion."

Sahih al-Bukhari 6685 - Book 83, Hadith 62

Narrated Sauda:

(the wife of the Prophet) One of our sheep died and we tanned its skin and kept on infusing dates in it till it was a worn out water skin.

Sahih al-Bukhari 6686 - Book 83, Hadith 63

Narrated `Aisha:

The family of (the Prophet) Muhammad never ate wheat-bread with meat for three consecutive days to their fill, till he met Allah.

Sahih al-Bukhari 6687 - Book 83, Hadith 64

Narrated Anas bin Malik:

Abu Talha said to Um Sulaim, "I heard the voice of Allah's Messenger (ﷺ) rather weak, and I knew that it was because of hunger. Have you anything (to present to the Prophet)?" She said, "Yes." Then she took out a few loaves of barley bread and took a veil of hers and wrapped the bread with a part of it and sent me to Allah's Messenger (ﷺ). I went and found Allah's Messenger (ﷺ) sitting in the mosque with some people. I stood up before him. Allah's Messenger (ﷺ) said to me, "Has Abu Talha sent you?" I said, ' Yes. Then Allah's Messenger (ﷺ) said to those who were with him. "Get up and proceed." I went ahead of them (as their forerunner) and came to Abu Talha and informed him about it. Abu Talha said, "O Um Sulaim! Allah's Messenger (ﷺ) has come and we have no food to feed them." Um Sulaim said, "Allah and His Apostle know best." So Abu Talha went out (to receive them) till he met Allah's Messenger (ﷺ). Allah's Messenger (ﷺ) came in company with Abu Talha and they entered the house. Allah's Messenger (ﷺ) said, "O Um Sulaim! Bring whatever you have." So she brought that (barley) bread and Allah's Messenger (ﷺ) ordered that bread to be broken into small pieces, and then Um Sulaim poured over it some butter from a leather butter container, and then Allah's Messenger (ﷺ) said what Allah wanted him to say, (i.e. blessing the food). Allah's Messenger (ﷺ) then said, "Admit ten men." Abu Talha admitted them and they ate to their fill and went out. He again said, "Admit ten men." He admitted them, and in this way all the people ate to their fill, and they were seventy or eighty men."

Sahih al-Bukhari 6688 - Book 83, Hadith 65

Narrated `Umar bin Al-Khattab:

I heard Allah's Messenger (ﷺ) saying, "The (reward of) deeds, depend upon the intentions and every person will get the reward according to what he has intended. So whoever emigrated for the sake of Allah and His Apostle, then his emigration will be considered to be for Allah and His Apostle, and whoever emigrated for the sake of worldly gain or for a woman to marry, then his emigration will be considered to be for what he emigrated for."

Sahih al-Bukhari 6689 - Book 83, Hadith 66

Narrated Ka`b bin Malik:

In the last part of his narration about the three who remained behind (from the battle of Tabuk). (I said) "As a proof of my true repentance (for not joining the Holy battle of Tabuk), I shall give up all my property for the sake of Allah and His Apostle (as an expiation for that sin)." The Prophet (ﷺ) said (to me), "Keep some of your wealth, for that is better for you."

Sahih al-Bukhari 6690 - Book 83, Hadith 67

Narrated `Aisha:

The Prophet (ﷺ) used to stay (for a period) in the house of Zainab bint Jahsh (one of the wives of the Prophet) and he used to drink honey in her house. Hafsa and I decided that when the Prophet (ﷺ) entered upon either of us, she would say, "I smell in you the bad smell of Maghafir (a bad smelling raisin). Have you eaten Maghafir?" When he entered upon one of us, she said that to him. He replied (to her), "No, but I have drunk honey in the house of Zainab bint Jahsh, and I will never drink it again." Then the following verse was revealed: 'O Prophet ! Why do you ban (for you) that which Allah has made lawful for you?. ..(up to) If you two (wives of the Prophet (ﷺ) turn in repentance to Allah.' (66.1-4) The two were `Aisha and Hafsa And also the Statement of Allah: 'And (Remember) when the Prophet (ﷺ) disclosed a matter in confidence to one of his wives!' (66.3) i.e., his saying, "But I have drunk honey." Hisham said: It also meant his saying, "I will not drink anymore, and I have taken an oath, so do not inform anybody of that."

Sahih al-Bukhari 6691 - Book 83, Hadith 68

Narrated Sa`id bin Al-Harith:

that he heard Ibn `Umar saying, "Weren't people forbidden to make vows?" The Prophet (ﷺ) said, 'A vow neither hastens nor delays anything, but by the making of vows, some of the wealth of a miser is taken out."

Sahih al-Bukhari 6692 - Book 83, Hadith 69

Narrated `Abdullah bin `Umar:

The Prophet (ﷺ) forbade the making of vows and said, "It (a vow) does not prevent anything (that has to take place), but the property of a miser is spent (taken out) with it."

Sahih al-Bukhari 6693 - Book 83, Hadith 70

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah says, 'The vow, does not bring about for the son of Adam anything I have not decreed for him, but his vow may coincide with what has been decided for him, and by this way I cause a miser to spend of his wealth. So he gives Me (spends in charity) for the fulfillment of what has been decreed for him what he would not give Me before but for his vow."

Sahih al-Bukhari 6694 - Book 83, Hadith 71

Narrated Zahdam bin Mudarrab:

`Imran bin Hussain said, "The Prophet (ﷺ) said, 'The best of you (people) are my generation, and the second best will be those who will follow them, and then those who will follow the second generation." `Imran added, "I do not remember whether he mentioned two or three (generations) after his generation. He added, 'Then will come some people who will make vows but will not fulfill them; and they will be dishonest and will not be trustworthy, and they will give their witness without being asked to give their witness, and fatness will appear among them.' "

Sahih al-Bukhari 6695 - Book 83, Hadith 72

Narrated `Aisha:

The Prophet (ﷺ) said, "Whoever vows that he will be obedient to Allah, should remain obedient to Him; and whoever made a vow that he will disobey Allah, should not disobey Him."

Sahih al-Bukhari 6696 - Book 83, Hadith 73

Narrated Ibn `Umar:

`Umar said "O Allah's Messenger (ﷺ)! I vowed to perform I`tikaf for one night in Al-Masjid-al-Haram, during the Pre-Islamic Period of ignorance (before embracing Islam). "The Prophet (ﷺ) said, "Fulfill your vow." Ibn `Umar said to the lady, "Pray on her behalf." Ibn `Abbas said the same.

Sahih al-Bukhari 6697 - Book 83, Hadith 74

Narrated Sa`id bin 'Ubada Al-Ansari:

that he consulted the Prophet (ﷺ) about a vow that had been made by his mother who died without fulfilling it. The Prophet (ﷺ) gave his verdict that he should fulfill it on her behalf. The verdict became Sunna (i.e. the Prophet's tradition).

Sahih al-Bukhari 6698 - Book 83, Hadith 75

Narrated Ibn `Abbas:

A man came to the Prophet (ﷺ) and said to him, "My sister vowed to perform the Hajj, but she died (before fulfilling it)." The Prophet (ﷺ) said, "Would you not have paid her debts if she had any?" The man said, "Yes." The Prophet (ﷺ) said, "So pay Allah's Rights, as He is more entitled to receive His rights."

Sahih al-Bukhari 6699 - Book 83, Hadith 76

Narrated `Aisha:

The Prophet (ﷺ) said, "Whoever vowed to be obedient to Allah, must be obedient to Him; and whoever vowed to be disobedient to Allah, should not be disobedient to Him."

Sahih al-Bukhari 6700 - Book 83, Hadith 77

Narrated Anas:

The Prophet (ﷺ) said, "Allah is not in need of this man) torturing himself," when he saw the man walking between his two sons (who were supporting him).

Sahih al-Bukhari 6701 - Book 83, Hadith 78

Narrated Ibn `Abbas:

The Prophet (ﷺ) saw a man performing Tawaf around the Ka`ba, tied with a rope or something else (while another person was holding him). The Prophet (ﷺ) cut that rope off.

Sahih al-Bukhari 6702 - Book 83, Hadith 79

Narrated Ibn `Abbas:

While performing the Tawaf around the Ka`ba, the Prophet (ﷺ) passed by a person leading another person by a hair-rope nose-ring in his nose. The Prophet (ﷺ) cut the hair-rope nose-ring off with his hand and ordered the man to lead him by the hand.

Sahih al-Bukhari 6703 - Book 83, Hadith 80

Narrated Ibn `Abbas:

While the Prophet (ﷺ) was delivering a sermon, he saw a man standing, so he asked about that man. They (the people) said, "It is Abu Israil who has vowed that he will stand and never sit down, and he will never come in the shade, nor speak to anybody, and will fast." The Prophet (ﷺ) said, "Order him to speak and let him come in the shade, and make him sit down, but let him complete his fast."

Sahih al-Bukhari 6704 - Book 83, Hadith 81

Narrated `Abdullah bin `Umar:

that he was asked about a man who had vowed that he would fast all the days of his life then the day of `Id al Adha or `Id-al-Fitr came. `Abdullah bin `Umar said: You have indeed a good example in Allah's Messenger (ﷺ). He did not fast on the day of `Id al Adha or the day of `Id-al-Fitr, and we do not intend fasting on these two days.

Sahih al-Bukhari 6705 - Book 83, Hadith 82

Narrated Ziyad bin Jubair:

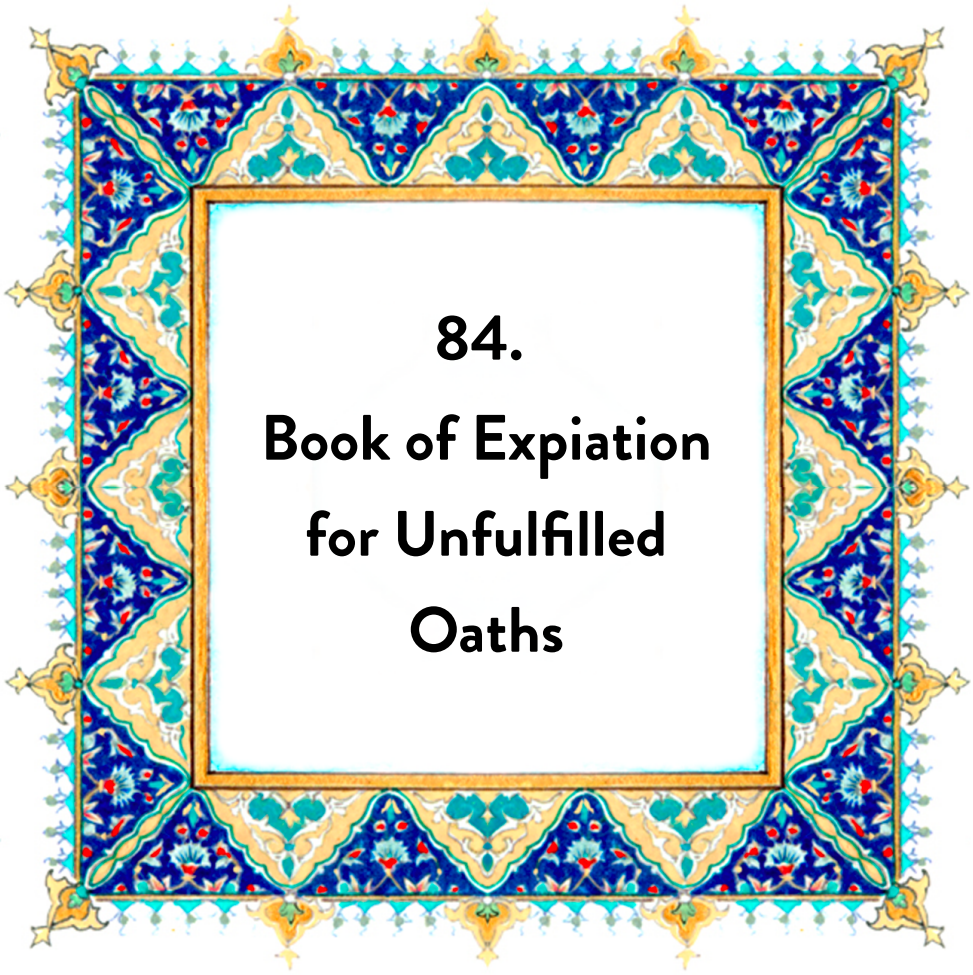
I was with Ibn `Umar when a man asked him, "I have vowed to fast every Tuesday or Wednesday throughout my life and if the day of my fasting coincided with the day of Nahr (the first day of `Id-al- Adha), (What shall I do?)" Ibn `Umar said, "Allah has ordered the vows to be fulfilled, and we are forbidden to fast on the day of Nahr." The man repeated his question and Ibn `Umar repeated his former answer, adding nothing more.

Sahih al-Bukhari 6706 - Book 83, Hadith 83

Narrated Abu Huraira:

We went out in the company of Allah's Messenger (ﷺ) on the day of (the battle of) Khaibar, and we did not get any gold or silver as war booty, but we got property in the form of things and clothes. Then a man called Rifa`a bin Zaid, from the tribe of Bani Ad-Dubaib, presented a slave named Mid`am to Allah's Apostle. Allah's Messenger (ﷺ) headed towards the valley of Al-Qura, and when he was in the valley of Al- Qura an arrow was thrown by an unidentified person, struck and killed Mid`am who was making a she-camel of Allah's Messenger (ﷺ) kneel down. The people said, "Congratulations to him (the slave) for gaining Paradise." Allah's Messenger (ﷺ) said, "No! By Him in Whose Hand my soul is, for the sheet which he stole from the war booty before its distribution on the day of Khaibar, is now burning over him." When the people heard that, a man brought one or two Shiraks (leather straps of shoes) to the Prophet. The Prophet (ﷺ) said, "A Shirak of fire, or two Shiraks of fire."

Sahih al-Bukhari 6707 - Book 83, Hadith 84



84.
Book of Expiation for Unfulfilled Oaths

Narrated Ka`b bin 'Ujra:

I came to the Prophet (ﷺ) and he said to me, "Come near." So I went near to him and he said, "Are your lice troubling you?" I replied, "Yes." He said, "(Shave your head and) make expiation in the form of fasting, Sadaqa (giving in charity), or offering a sacrifice." (The sub-narrator) Aiyub said, "Fasting should be for three days, and the Nusuk (sacrifice) is to be a sheep, and the Sadaqa is to be given to six poor persons."

Sahih al-Bukhari 6708 - Book 84, Hadith 1

Narrated Abu Huraira:

A man came to the Prophet (ﷺ) and said, "I am ruined!" The Prophet (ﷺ) said, "What is the matter with you?" He said, "I had sexual relation with my wife (while I was fasting) in Ramadan." The Prophet (ﷺ) said, "Have you got enough to manumit a slave?" He said, "No." The Prophet (ﷺ) said, "Can you fast for two successive months?" The man said, "No." The Prophet (ﷺ) said, "Can you feed sixty poor persons?" The man said, "No." Then the Prophet (ﷺ) said to him, "Sit down," and he sat down. Afterwards an 'Irq, i.e., a big basket containing dates was brought to the Prophet (ﷺ) and the Prophet (ﷺ) said to him, "Take this and give it in charity." The man said, "To poorer people than we?" On that, the Prophet (ﷺ) smiled till his premolar teeth became visible, and then told him, "Feed your family with it." (See Hadith No. 157, Vol 3)

Sahih al-Bukhari 6709 - Book 84, Hadith 2

Narrated Abu Huraira:

A man came to Allah's Messenger (ﷺ) and said, "I am ruined!" The Prophet (ﷺ) said to him, "What is the matter?" He said, "I have done a sexual relation with my wife (while fasting) in Ramadan." The Prophet said to him?" "Can you afford to manumit a slave?" He said, "No." The Prophet (ﷺ) said, "Can you fast for two successive months?" He said, "No." The Prophet (ﷺ) said, "Can you feed sixty poor persons?" He said, "No." Then an Ansari man came with an Irq (a big basket full of dates). The Prophet said (to the man), "Take this (basket) and give it in charity." That man said, "To poorer people than we, O Allah's Messenger (ﷺ)? By Him Who has sent you with the Truth! There is no house in between the two mountains (of the city of Medina) poorer than we." So the Prophet (ﷺ) said (to him), "Go and feed it to your family."

Sahih al-Bukhari 6710 - Book 84, Hadith 3

Narrated Abu Huraira:

A man came to the Prophets and said, "I am ruined!" The Prophet (ﷺ) said, "What is the matter with you?" He said, "I have done a sexual relation with my wife (while fasting) in Ramadan" The Prophet (ﷺ) said to him, "Can you afford to manumit a slave?" He said, "No." The Prophet (ﷺ) said, "Can you fast for two successive months?" He said, "No." The Prophet (ﷺ) said, "Can you feed sixty poor persons?" He said, "I have nothing." Later on an Irq (big basket) containing dates was given to the Prophet, and the Prophet (ﷺ) said (to him), "Take this basket and give it in charity." The man said, "To poorer people than we? Indeed, there is nobody between its (i.e., Medina's) two mountains who is poorer than we." The Prophet then said, "Take it and feed your family with it."

Sahih al-Bukhari 6711 - Book 84, Hadith 4

Narrated Al-Ju'aid bin `Abdur-Rahman:

As-Sa'ib bin Yazid said, "The Sa' at the time of the Prophet (ﷺ) was equal to one Mudd plus one-third of a Mudd of your time, and then it was increased in the time of Caliph `Umar bin `Abdul `Aziz."

Sahih al-Bukhari 6712 - Book 84, Hadith 5

Narrated Nafi`:

Ibn `Umar used to give the Zakat of Ramadan (Zakat-al-Fitr) according to the Mudd of the Prophet, the first Mudd, and he also used to give things for expiation for oaths according to the Mudd of the Prophet. Abu Qutaiba said, "Malik said to us, 'Our Mudd (i.e., of Medina) is better than yours and we do not see any superiority except in the Mudd of the Prophet!' Malik further said, to me, 'If a ruler came to you and fixed a Mudd smaller than the one of the Prophet, by what Mudd would you measure what you give (for expiation or Zakat-al-Fitr?' I replied, 'We would give it according to the Mudd of the Prophet' On that, Malik said, 'Then, don't you see that we have to revert to the Mudd of the Prophet ultimately?'"

Sahih al-Bukhari 6713 - Book 84, Hadith 6

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said, "O Allah! Bestow Your Blessings on their measures, Sa' and Mudd (i.e., of the people of Medina).

Sahih al-Bukhari 6714 - Book 84, Hadith 7

Narrated Abu Huraira:

The Prophet (ﷺ) said, "If somebody manumits a Muslim slave, Allah will save from the Fire every part of his body for freeing the corresponding parts of the slave's body, even his private parts will be saved from the Fire) because of freeing the slave's private parts."

Sahih al-Bukhari 6715 - Book 84, Hadith 8

Narrated `Amr:

Jabir said: An Ansari man made his slave a Mudabbar and he had no other property than him. When the Prophet (ﷺ) heard of that, he said (to his companions), "Who wants to buy him (i.e., the slave) for me?" Nu'aim bin An-Nahham bought him for eight hundred Dirhams. I heard Jabir saying, "That was a coptic slave who died in the same year."

Sahih al-Bukhari 6716 - Book 84, Hadith 9

Narrated `Aisha:

that she intended to buy Barira (a slave girl) and her masters stipulated that they would have her Wala'. When `Aisha mentioned that to the Prophet (ﷺ) ; he said, "Buy her, for the Wala' is for the one who manumits."

Sahih al-Bukhari 6717 - Book 84, Hadith 10

Narrated Abu Musa Al-Ash`ari:

I went to Allah's Messenger (ﷺ) along with a group of people from (the tribe of) Al-Ash`ari, asking for mounts. The Prophet (ﷺ) said, "By Allah, I will not give you anything to ride, and I have nothing to mount you on." We stayed there as long as Allah wished, and after that, some camels were brought to the Prophet and he ordered that we be given three camels. When we set out, some of us said to others, "Allah will not bless us, as we all went to Allah's Messenger (ﷺ) asking him for mounts, and although he had sworn that he would not give us mounts, he did give us." So we returned to the Prophet; and mentioned that to him. He said, "I have not provided you with mounts, but Allah has. By Allah, Allah willing, if I ever take an oath, and then see that another is better than the first, I make expiration for my (dissolved) oath, and do what is better and make expiration."

Sahih al-Bukhari 6718 - Book 84, Hadith 11

Narrated Hammad:

the same narration above (i.e. 709), "I make expiation for my dissolved oath, and I do what is better, or do what is better and make expiation."

Sahih al-Bukhari 6719 - Book 84, Hadith 12

Narrated Abu Huraira:

(The Prophet) Solomon said, "Tonight I will sleep with (my) ninety wives, each of whom will get a male child who will fight for Allah's Cause." On that, his companion (Sufyan said that his companion was an angel) said to him, "Say, "If Allah will (Allah willing)." But Solomon forgot (to say it). He slept with all his wives, but none of the women gave birth to a child, except one who gave birth to a halfboy. Abu Huraira added: The Prophet (ﷺ) said, "If Solomon had said, "If Allah will" (Allah willing), he would not have been unsuccessful in his action, and would have attained what he had desired." Once Abu Huraira added: Allah apostle said, "If he had accepted."

Sahih al-Bukhari 6720 - Book 84, Hadith 13

Narrated Zahdam al-Jarmi:

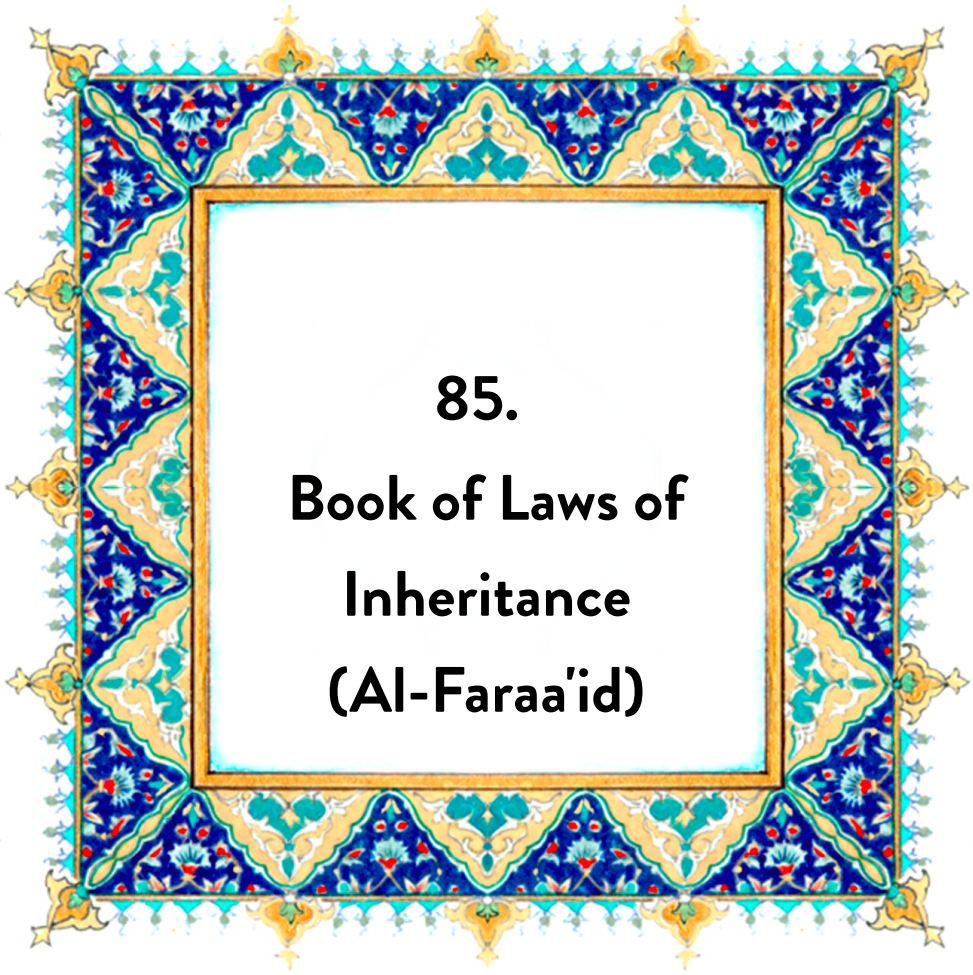
We were sitting with Abu Musa Al-Ash'sari, and as there were ties of friendship and mutual favors between us and his tribe. His meal was presented before him and there was chicken meat in it. Among those who were present there was a man from Bani Taimillah having a red complexion as a non-Arab freed slave, and that man did not approach the meal. Abu Musa said to him, "Come along! I have seen Allah's Messenger (ﷺ) eating of that (i.e., chicken)." The man said, "I have seen it (chickens) eating something I regarded as dirty, and so I have taken an oath that I shall not eat (its meat) chicken." Abu Musa said, "Come along! I will inform you about it (i.e., your oath). Once we went to Allah's Messenger (ﷺ) in company with a group of Ash'airiyin, asking him for mounts while he was distributing some camels from the camels of Zakat. (Aiyub said, "I think he said that the Prophet was in an angry mood at the time.") The Prophet (ﷺ) said, 'By Allah! I will not give you mounts, and I have nothing to mount you on.' After we had left, some camels of booty were brought to Allah's Apostle and he said, "Where are those Ash`ariyin? Where are those Ash`ariyin?" So we went (to him) and he gave us five very fat good-looking camels. We mounted them and went away, and then I said to my companions, 'We went to Allah's Messenger (ﷺ) to give us mounts, but he took an oath that he would not give us mounts, and then later on he sent for us and gave us mounts, perhaps Allah's Messenger (ﷺ) forgot his oath. By Allah, we will never be successful, for we have taken advantage of the fact that Allah's Messenger (ﷺ) forgot to fulfill his oath. So let us return to Allah's Messenger (ﷺ) to remind him of his oath.' We returned and said, 'O Allah's Messenger (ﷺ)! We came to you and asked you for mounts, but you took an oath that you would not give us mounts) but later on you gave us mounts, and we thought or considered that you have forgotten your oath.' The Prophet (ﷺ) said, 'Depart, for Allah has given you Mounts. By Allah, Allah willing, if I take an oath and then later find another thing better than that, I do what is better, and make expiation for the oath.' " (two other narrations through Zahdam as above)

Sahih al-Bukhari 6721 - Book 84, Hadith 14

Narrated `Abdur-Rahman bin Samura:

Allah's Messenger (ﷺ) said, "(O `Abdur-Rahman!) Do not seek to be a ruler, for, if you are given the authority of ruling without your asking for it, then Allah will help you; but if you are given it by your asking, then you will be held responsible for it (i.e. Allah will not help you) . And if you take an oath to do something and later on find another thing, better than that, then do what is better and make expiation for (the dissolution of) your oath."

Sahih al-Bukhari 6723 - Book 84, Hadith 15



85.
Book of Laws of Inheritance (Al-Faraa'id)

Narrated Jabir bin `Abdullah:

I became sick so Allah's Messenger (ﷺ) and Abu Bakr came on foot to pay me a visit. When they came, I was unconscious. Allah's Messenger (ﷺ) performed ablution and he poured over me the water (of his ablution) and I came to my senses and said, "O Allah's Messenger (ﷺ)! What shall I do regarding my property? How shall I distribute it?" The Prophet (ﷺ) did not reply till the Divine Verses of inheritance were revealed .

Sahih al-Bukhari 6723 - Book 85, Hadith 1

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, 'Beware of suspicion, for it is the worst of false tales and don't look for the other's faults and don't spy and don't hate each other, and don't desert (cut your relations with) one another O Allah's slaves, be brothers!" (See Hadith No. 90)

Sahih al-Bukhari 6724 - Book 85, Hadith 2

Narrated `Aisha:

Fatima and Al `Abbas came to Abu Bakr, seeking their share from the property of Allah's Messenger (ﷺ) and at that time, they were asking for their land at Fadak and their share from Khaibar. Abu Bakr said to them, " I have heard from Allah's Messenger (ﷺ) saying, 'Our property cannot be inherited, and whatever we leave is to be spent in charity, but the family of Muhammad may take their provisions from this property." Abu Bakr added, "By Allah, I will not leave the procedure I saw Allah's Messenger (ﷺ) following during his lifetime concerning this property." Therefore Fatima left Abu Bakr and did not speak to him till she died.

Sahih al-Bukhari 6725, 6726 - Book 85, Hadith 3

Narrated `Aisha:

The Prophet (ﷺ) said, "Our (Apostles') property should not be inherited, and whatever we leave, is to be spent in charity."

Sahih al-Bukhari 6727 - Book 85, Hadith 4

Narrated Malik bin Aus:

'I went and entered upon `Umar, his doorman, Yarfa came saying `Uthman, `Abdur-Rahman, Az- Zubair and Sa`d are asking your permission (to see you). May I admit them? `Umar said, 'Yes.' So he admitted them Then he came again and said, 'May I admit `Ali and `Abbas?' He said, 'Yes.' `Abbas said, 'O, chief of the believers! Judge between me and this man (Ali). `Umar said, 'I beseech you by Allah by Whose permission both the heaven and the earth exist, do you know that Allah's Messenger (ﷺ) said, 'Our (the Apostles') property will not be inherited, and whatever we leave (after our death) is to be spent in charity?' And by that Allah's Messenger (ﷺ) meant himself.' The group said, '(No doubt), he said so.' `Umar then faced `Ali and `Abbas and said, 'Do you both know that Allah's Messenger (ﷺ) said that?' They replied, '(No doubt), he said so.' `Umar said, 'So let me talk to you about this matter. Allah favored His Apostle with something of this Fai' (i.e. booty won by the Muslims at war without fighting) which He did not give to anybody else; Allah said:-- 'And what Allah gave to His Apostle (Fai' Booty) .....to do all things....(59.6) And so that property was only for Allah's Messenger (ﷺ) . Yet, by Allah, he neither gathered that property for himself nor withheld it from you, but he gave its income to you, and distributed it among you till there remained the present property out of which the Prophet (ﷺ) used to spend the yearly maintenance for his family, and whatever used to remain, he used to spend it where Allah's property is spent (i.e. in charity etc.). Allah's Messenger (ﷺ) followed that throughout his life. Now I beseech you by Allah, do you know all that?' They said, 'Yes.' `Umar then said to `Ali and `Abbas, 'I beseech you by Allah, do you know that?' Both of them said, 'Yes.' `Umar added, 'And when the Prophet (ﷺ) died, Abu Bakr said, ' I am the successor of Allah's Messenger (ﷺ), and took charge of that property and managed it in the same way as Allah's Messenger (ﷺ) did. Then I took charge of this property for two years during which I managed it as Allah's Messenger (ﷺ) and Abu Bakr did. Then you both (`Ali and `Abbas) came to talk to me, bearing the same claim and presenting the same case. (O `Abbas!) You came to me asking for your share from the property of your nephew, and this man (Ali) came to me, asking for the share of h is wife from the property of her father. I said, 'If you both wish, I will give that to you on that condition (i.e. that you would follow the way of the Prophet (ﷺ) and Abu Bakr and as I (`Umar) have done in man aging it).' Now both of you seek of me a verdict other than that? Lo! By Allah, by Whose permission both the heaven and the earth exist, I will not give any verdict other than that till the Hour is established. If you are unable to manage it, then

return it to me, and I will be sufficient to manage it on your behalf.' "

Sahih al-Bukhari 6728 - Book 85, Hadith 5

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Not even a single Dinar of my property should be distributed (after my deaths to my inheritors, but whatever I leave excluding the provision for my wives and my servants, should be spent in charity."

Sahih al-Bukhari 6729 - Book 85, Hadith 6

Narrated `Urwa:

`Aisha said, "When Allah's Messenger (ﷺ) died, his wives intended to send `Uthman to Abu Bakr asking him for their share of the inheritance." Then `Aisha said to them, "Didn't Allah's Messenger (ﷺ) say, 'Our (Apostles') property is not to be inherited, and whatever we leave is to be spent in charity?'"

Sahih al-Bukhari 6730 - Book 85, Hadith 7

Narrated Abu Huraira:

The Prophet (ﷺ) said, "I am more closer to the believers than their own selves, so whoever (of them) dies while being in debt and leaves nothing for its repayment, then we are to pay his debts on his behalf and whoever (among the believers) dies leaving some property, then that property is for his heirs."

Sahih al-Bukhari 6731 - Book 85, Hadith 8

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "Give the Fara'id (the shares of the inheritance that are prescribed in the Qur'an) to those who are entitled to receive it. Then whatever remains, should be given to the closest male relative of the deceased ."

Sahih al-Bukhari 6732 - Book 85, Hadith 9

Narrated Sa`d bin Abi Waqqas:

I was stricken by an ailment that led me to the verge of death. The Prophet (ﷺ) came to pay me a visit. I said, "O Allah's Messenger (ﷺ)! I have much property and no heir except my single daughter. Shall I give two-thirds of my property in charity?" He said, "No." I said, "Half of it?" He said, "No." I said, "Onethird of it?" He said, "You may do so) though one-third is also to a much, for it is better for you to leave your off-spring wealthy than to leave them poor, asking others for help. And whatever you spend (for Allah's sake) you will be rewarded for it, even for a morsel of food which you may put in the mouth of your wife." I said, "O Allah's Messenger (ﷺ)! Will I remain behind and fail to complete my emigration?" The Prophet (ﷺ) said, "If you are left behind after me, whatever good deeds you will do for Allah's sake, that will upgrade you and raise you high. May be you will have long life so that some people may benefit by you and others (the enemies) be harmed by you." But Allah's Messenger (ﷺ) felt sorry for Sa`d bin Khaula as he died in Mecca. (Sufyan, a sub-narrator said that Sa`d bin Khaula was a man from the tribe of Bani 'Amir bin Lu'ai.)

Sahih al-Bukhari 6733 - Book 85, Hadith 10

Narrated Al-Aswad bin Yazid:

Mu`adh bin Jabal came to us in Yemen as a tutor and a ruler, and we (the people of Yemen) asked him about (the distribution of the property of ) a man who had died leaving a daughter and a sister. Mu`adh gave the daughter one-half of the property and gave the sister the other half.

Sahih al-Bukhari 6734 - Book 85, Hadith 11

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) said, "Give the Fara'id (shares prescribed in the Qur'an) to those who are entitled to receive it; and whatever remains, should be given to the closest male relative of the deceased.'

Sahih al-Bukhari 6735 - Book 85, Hadith 12

Narrated Huzail bin Shirahbil:

Abu Musa was asked regarding (the inheritance of) a daughter, a son's daughter, and a sister. He said, "The daughter will take one-half and the sister will take one-half. If you go to Ibn Mas`ud, he will tell you the same." Ibn Mas`ud was asked and was told of Abu Musa's verdict. Ibn Mas`ud then said, "If I give the same verdict, I would stray and would not be of the rightly-guided. The verdict I will give in this case, will be the same as the Prophet (ﷺ) did, i.e. one-half is for daughter, and one-sixth for the son's daughter, i.e. both shares make two-thirds of the total property; and the rest is for the sister." Afterwards we cams to Abu Musa and informed him of Ibn Mas`ud's verdict, whereupon he said, "So, do not ask me for verdicts, as long as this learned man is among you."

Sahih al-Bukhari 6736 - Book 85, Hadith 13

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "Give the Fara'id, (the shares prescribed in the Qur'an) to those who are entitled to receive it, and then whatever remains, should be given to the closest male relative of the deceased."

Sahih al-Bukhari 6737 - Book 85, Hadith 14

Narrated Ibn `Abbas:

The person about whom Allah's Messenger (ﷺ) said, "If I were to take a Khalil from this nation (my followers), then I would have taken him (i.e., Abu Bakr), but the Islamic Brotherhood is better (or said: good)," regarded a grandfather as the father himself (in inheritance).

Sahih al-Bukhari 6738 - Book 85, Hadith 15

Narrated Ibn `Abbas:

(During the early days of Islam), the inheritance used to be given to one's offspring and legacy used to be bequeathed to the parents, then Allah cancelled what He wished from that order and decreed that the male should be given the equivalent of the portion of two females, and for the parents one-sixth for each of them, and for one's wife one-eighth (if the deceased has children) and one-fourth (if he has no children), for one's husband one-half (if the deceased has no children) and one-fourth (if she has children).

Sahih al-Bukhari 6739 - Book 85, Hadith 16

Narrated Abu Huraira:

Allah's Messenger (ﷺ) gave the judgment that a male or female slave should be given in Qisas for an abortion case of a woman from the tribe of Bani Lihyan (as blood money for the fetus) but the lady on whom the penalty had been imposed died, so the Prophets ordered that her property be inherited by her offspring and her husband and that the penalty be paid by her Asaba.

Sahih al-Bukhari 6740 - Book 85, Hadith 17

Narrated Al-Aswad:

Mu`adh bin Jabal gave this verdict for us in the lifetime of Allah's Messenger (ﷺ). One-half of the inheritance is to be given to the daughter and the other half to the sister. Sulaiman said: Mu`adh gave a verdict for us, but he did not mention that it was so in the lifetime of Allah's Messenger (ﷺ).

Sahih al-Bukhari 6741 - Book 85, Hadith 18

Narrated Huzail:

`Abdullah said, "The judgment I will give in this matter will be like the judgment of the Prophet, i.e. one-half is for the daughter and one-sixth for the son's daughter and the rest of the inheritance for the sister."

Sahih al-Bukhari 6742 - Book 85, Hadith 19

Narrated Jabir:

While I was sick, the Prophet (ﷺ) entered upon me and asked for some water to perform ablution, and after he had finished his ablution, he sprinkled some water of his ablution over me, whereupon I became conscious and said, "O Allah's Messenger (ﷺ)! I have sisters." Then the Divine Verses regarding the laws of inheritance were revealed.

Sahih al-Bukhari 6743 - Book 85, Hadith 20

Narrated Al-Bara:

The last Qur'anic Verse that was revealed (to the Prophet) was the final Verse of Surat-an-Nisa, i.e., 'They ask you for a legal verdict Say: Allah directs (thus) About those who leave No descendants or ascendants as heirs....' (4.176)

Sahih al-Bukhari 6744 - Book 85, Hadith 21

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "I am more closer to the believers than their ownselves, so whoever (among them) dies leaving some inheritance, his inheritance will be given to his 'Asaba, and whoever dies leaving a debt or dependants or destitute children, then I am their supporter."

Sahih al-Bukhari 6745 - Book 85, Hadith 22

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "Give the Fara'id (the shares of the inheritance that are prescribed in the Qur'an) to those who are entitled to receive it; and whatever is left should be given to the closest male relative of the deceased."

Sahih al-Bukhari 6746 - Book 85, Hadith 23

Narrated Ibn `Abbas:

Regarding the Holy Verse:--'And to everyone, We have appointed heirs..' And:-- (4.33) 'To those also to Whom your right hands have pledged.' (4.33) When the emigrants came to Medina, the Ansar used to be the heir of the emigrants (and vice versa) instead of their own kindred by blood (Dhawl-l-arham), and that was because of the bond of brotherhood which the Prophet (ﷺ) had established between them, i.e. the Ansar and the emigrants. But when the Divine Verse:-- 'And to everyone We have appointed heirs,' (4.33) was revealed, it cancelled the other, order i.e. 'To those also, to whom Your right hands have pledged.'

Sahih al-Bukhari 6747 - Book 85, Hadith 24

Narrated Ibn `Umar:

A man and his wife had a case of Lian (or Mula'ana) during the lifetime of the Prophet (ﷺ) and the man denied the paternity of her child. The Prophet (ﷺ) gave his verdict for their separation (divorce) and then the child was regarded as belonging to the wife only.

Sahih al-Bukhari 6748 - Book 85, Hadith 25

Narrated `Aisha:

`Utba (bin Abi Waqqas) said to his brother Sa`d, "The son of the slave girl of Zam`a is my son, so be his custodian." So when it was the year of the Conquest of Mecca, Sa`d took that child and said, "He is my nephew, and my brother told me to be his custodian." On that, 'Abu bin Zam`a got up and said, 'but the child is my brother, and the son of my father's slave girl as he was born on his bed." So they both went to the Prophet. Sa`d said, "O Allah's Messenger (ﷺ)! (This is) the son of my brother and he told me to be his custodian." Then 'Abu bin Zam`a said, "(But he is) my brother and the son of the slave girl of my father, born on his bed." The Prophet (ﷺ) said, "This child is for you. O 'Abu bin Zam`a, as the child is for the owner of the bed, and the adulterer receives the stones." He then ordered (his wife) Sauda bint Zam`a to cover herself before that boy as he noticed the boy's resemblance to `Utba. Since then the boy had never seen Sauda till he died.

Sahih al-Bukhari 6749 - Book 85, Hadith 26

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The boy is for the owner of the bed."

Sahih al-Bukhari 6750 - Book 85, Hadith 27

Narrated `Aisha:

I bought Barira (a female slave). The Prophet (ﷺ) said (to me), "Buy her as the Wala' is for the manumitted." Once she was given a sheep (in charity). The Prophet (ﷺ) said, "It (the sheep) is a charitable gift for her (Barira) and a gift for us." Al-Hakam said, "Barira's husband was a free man." Ibn `Abbas said, 'When I saw him, he was a slave."

Sahih al-Bukhari 6751 - Book 85, Hadith 28

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "The Wala' is for the manumitted (of the slave).

Sahih al-Bukhari 6752 - Book 85, Hadith 29

Narrated `Abdullah:

The Muslims did not free slaves as Sa'iba, but the People of the Pre-lslamic Period of Ignorance used to do so.

Sahih al-Bukhari 6753 - Book 85, Hadith 30

Narrated Al-Aswad:

`Aisha bought Barira in order to manumit her, but her masters stipulated that her Wala' (after her death) would be for them. `Aisha said, "O Allah's Messenger (ﷺ)! I have bought Barira in order to manumit her, but her masters stipulated that her Wala' will be for them." The Prophet (ﷺ) said, "Manumit her as the Wala is for the one who manumits (the slave)," or said, "The one who pays her price." Then `Aisha bought and manumitted her. After that, Barira was given the choice (by the Prophet) (to stay with her husband or leave him). She said, "If he gave me so much and so much (money) I would not stay with him." (Al-Aswad added: Her husband was a free man.) The sub-narrator added: The series of the narrators of Al-Aswad's statement is incomplete. The statement of Ibn `Abbas, i.e., when I saw him he was a slave, is more authentic.

Sahih al-Bukhari 6754 - Book 85, Hadith 31

Narrated `Ali:

We have no Book to recite except the Book of Allah (Qur'an) and this paper. Then `Ali took out the paper, and behold ! There was written in it, legal verdicts about the retaliation for wounds, the ages of the camels (to be paid as Zakat or as blood money). In it was also written: 'Medina is a sanctuary from Air (mountain) to Thaur (mountain). So whoever innovates in it an heresy (something new in religion) or commits a crime in it or gives shelter to such an innovator, will incur the curse of Allah, the angels and all the people, and none of his compulsory or optional good deeds will be accepted on the Day of Resurrection. And whoever (a freed slave) takes as his master (i.e. be-friends) some people other than hi real masters without the permission of his real masters, will incur the curse of Allah, the angels and all the people, and none of his compulsory, or optional good deeds will be accepted on the Day of Resurrection. And the asylum granted by any Muslim is to be secured by all the Muslims, even if it is granted by one of the lowest social status among them; and whoever betrays a Muslim, in this respect will incur the curse of Allah, the angels, and all the people, and none of his Compulsory or optional good deeds will be accepted on the Day of Resurrection."

Sahih al-Bukhari 6755 - Book 85, Hadith 32

Narrated Ibn `Umar:

The Prophet (ﷺ) forbade the selling of the Wala' (of slaves) or giving it as a present.

Sahih al-Bukhari 6756 - Book 85, Hadith 33

Narrated Ibn `Umar:

That Aisha, the mother of the Believers, intended to buy a slave girl in order to manumit her. The slave girl's master said, "We are ready to sell her to you on the condition that her Wala should be for us." Aisha mentioned that to Allah's Messenger (ﷺ) who said, "This (condition) should not prevent you from buying her, for the Wala is for the one who manumits (the slave)."

Sahih al-Bukhari 6757 - Book 85, Hadith 34

Narrated Al-Aswad:

Aisha said, "I bought Barira and her masters stipulated that the Wala would be for them." Aisha mentioned that to the Prophet (ﷺ) and he said, "Manumit her, as the Wala is for the one who gives the silver (i.e. pays the price for freeing the slave)." Aisha added, "So I manumitted her. After that, the Prophet caller her (Barira) and gave her the choice to go back to her husband or not. She said, "If he gave me so much and so much (money) I would not stay with him." So she selected her ownself (i.e. refused to go back to her husband)."

Sahih al-Bukhari 6758 - Book 85, Hadith 35

Narrated Ibn `Umar:

When Aisha intended to buy Barira, she said to the Prophet, "Barira's masters stipulated that they will have the Wala." The Prophet (ﷺ) said (to Aisha), "Buy her, as the Wala is for the one who manumits."

Sahih al-Bukhari 6759 - Book 85, Hadith 36

Narrated Aisha:

Allah's Messenger (ﷺ) said, "The wala is for the one who gives the silver (pays the price) and does the favor (of manumission after paying the price).

Sahih al-Bukhari 6760 - Book 85, Hadith 37

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "The freed slave belongs to the people who have freed him," or said something similar.

Sahih al-Bukhari 6761 - Book 85, Hadith 38

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "The son of the sister of some people is from them or from their own selves."

Sahih al-Bukhari 6762 - Book 85, Hadith 39

Narrated Abu Huraira:

The Prophet (ﷺ) said, " If somebody dies (among the Muslims) leaving some property, the property will go to his heirs; and if he leaves a debt or dependants, we will take care of them."

Sahih al-Bukhari 6763 - Book 85, Hadith 40

Narrated Usama bin Zaid:

the Prophet (ﷺ) said, "A Muslim cannot be the heir of a disbeliever, nor can a disbeliever be the heir of a Muslim."

Sahih al-Bukhari 6764 - Book 85, Hadith 41

Narrated `Aisha:

Sa`d bin Abi Waqqas and 'Abu bin Zam`a had a dispute over a boy. Sa`d said, "O Allah's Messenger (ﷺ)! This (boy) is the son of my brother, `Utba bin Abi Waqqas who told me to be his custodian as he was his son. Please notice to whom he bears affinity." And 'Abu bin Zam`a said, "This is my brother, O Allah's Messenger (ﷺ)! He was born on my father's bed by his slave girl." Then the Prophet (ﷺ) looked at the boy and noticed evident resemblance between him and `Utba, so he said, "He (the toy) is for you, O 'Abu bin Zam`a, for the boy is for the owner of the bed, and the stone is for the adulterer. Screen yourself before the boy, O Sauda bint Zam`a." `Aisha added: Since then he had never seen Sauda.

Sahih al-Bukhari 6765 - Book 85, Hadith 42

Narrated Sa`d:

I heard the Prophet (ﷺ) saying, "Whoever claims to be the son of a person other than his father, and he knows that person is not his father, then Paradise will be forbidden for him." I mentioned that to Abu Bakra, and he said, "My ears heard that and my heart memorized it from Allah's Messenger (ﷺ).

Sahih al-Bukhari 6766, 6767 - Book 85, Hadith 43

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Do not deny your fathers (i.e. claim to be the sons of persons other than your fathers), and whoever denies his father, is charged with disbelief."

Sahih al-Bukhari 6768 - Book 85, Hadith 44

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "There were two women with whom there were their two sons. A wolf came and took away the son of one of them. That lady said to her companion, 'The wolf has taken your son.' The other said, 'But it has taken your son.' So both of them sought the judgment of (the Prophet) David who judged that the boy should be given to the older lady. Then both of them went to (the Prophet) Solomon, son of David and informed him of the case. Solomon said, 'Give me a knife so that I may cut the child into two portions and give one half to each of you.' The younger lady said, 'Do not do so; may Allah bless you ! He is her child.' On that, he gave the child to the younger lady." Abu Huraira added: By Allah! I had never heard the word 'Sakkin' as meaning knife, except on that day, for we used to call it "Mudya".

Sahih al-Bukhari 6769 - Book 85, Hadith 45

Narrated `Aisha:

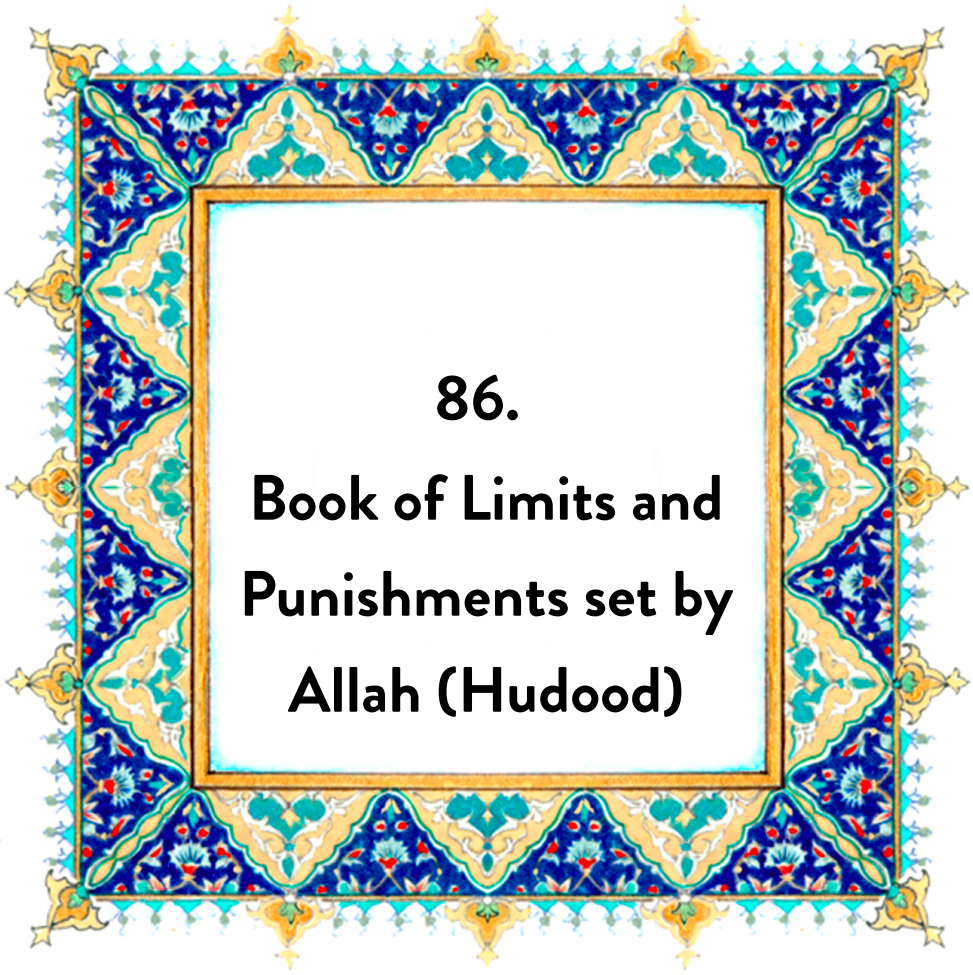
Allah's Messenger (ﷺ) once entered upon me in a very happy mood, with his features glittering with joy, and said, "O `Aisha! won't you see that Mujazziz (a Qa'if) looked just now at Zaid bin Haritha and Usama bin Zaid and said, 'These feet (of Usama and his father) belong to each other." (See Hadith No. 755, Vol. 4)

Sahih al-Bukhari 6770 - Book 85, Hadith 46

Narrated `Aisha:

Once Allah's Messenger (ﷺ) entered upon me and he was in a very happy mood and said, "O `Aisha: Don't you know that Mujazziz Al-Mudliji entered and saw Usama and Zaid with a velvet covering on them and their heads were covered while their feet were uncovered. He said, 'These feet belong to each other.'

Sahih al-Bukhari 6771 - Book 85, Hadith 47



86.
Book of Limits and Punishments set by Allah (Hudood)

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "When an adulterer commits illegal sexual intercourse, then he is not a believer at the time he is doing it; and when somebody drinks an alcoholic drink, then he is not believer at the time of drinking, and when a thief steals, he is not a believer at the time when he is stealing; and when a robber robs and the people look at him, then he is not a believer at the time of doing it." Abu Huraira in another narration, narrated the same from the Prophet (ﷺ) with the exclusion of robbery.

Sahih al-Bukhari 6772 - Book 86, Hadith 1

Narrated Anas bin Malik:

The Prophet (ﷺ) beat a drunk with palm-leaf stalks and shoes. And Abu Bakr gave (such a sinner) forty lashes.

Sahih al-Bukhari 6773 - Book 86, Hadith 2

Narrated `Uqba bin Al-Harith:

An-Nu`man or the son of An-Nu`man was brought to the Prophet (ﷺ) on a charge of drunkenness. So the Prophet ordered all the men present in the house, to beat him. So all of them beat him, and I was also one of them who beat him with shoes.

Sahih al-Bukhari 6774 - Book 86, Hadith 3

Narrated' `Uqba bin Al-Harith:

An-Nu`man or the son of An-Nu`man was brought to the Prophet (ﷺ) in a state of intoxication. The Prophet felt it hard (was angry) and ordered all those who were present in the house, to beat him. And they beat him, using palm-leaf stalks and shoes, and I was among those who beat him.

Sahih al-Bukhari 6775 - Book 86, Hadith 4

Narrated Anas:

The Prophet (ﷺ) lashed a drunk with dateleaf stalks and shoes. And Abu Bakr gave a drunk forty lashes.

Sahih al-Bukhari 6776 - Book 86, Hadith 5

Narrated Abu Salama:

Abu Huraira said, "A man who drank wine was brought to the Prophet. The Prophet (ﷺ) said, 'Beat him!" Abu Huraira added, "So some of us beat him with our hands, and some with their shoes, and some with their garments (by twisting it) like a lash, and then when we finished, someone said to him, 'May Allah disgrace you!' On that the Prophet (ﷺ) said, 'Do not say so, for you are helping Satan to overpower him.' "

Sahih al-Bukhari 6777 - Book 86, Hadith 6

Narrated `Ali bin Abi Talib:

I would not feel sorry for one who dies because of receiving a legal punishment, except the drunk, for if he should die (when being punished), I would give blood money to his family because no fixed punishment has been ordered by Allah's Messenger (ﷺ) for the drunk.

Sahih al-Bukhari 6778 - Book 86, Hadith 7

Narrated As-Sa'ib bin Yazid:

We used to strike the drunks with our hands, shoes, clothes (by twisting it into the shape of lashes) during the lifetime of the Prophet, Abu Bakr and the early part of `Umar's caliphate. But during the last period of `Umar's caliphate, he used to give the drunk forty lashes; and when drunks became mischievous and disobedient, he used to scourge them eighty lashes.

Sahih al-Bukhari 6779 - Book 86, Hadith 8

Narrated `Umar bin Al-Khattab:

During the lifetime of the Prophet (ﷺ) there was a man called `Abdullah whose nickname was Donkey, and he used to make Allah's Messenger (ﷺ) laugh. The Prophet (ﷺ) lashed him because of drinking (alcohol). And one-day he was brought to the Prophet (ﷺ) on the same charge and was lashed. On that, a man among the people said, "O Allah, curse him ! How frequently he has been brought (to the Prophet (ﷺ) on such a charge)!" The Prophet (ﷺ) said, "Do not curse him, for by Allah, I know for he loves Allah and His Apostle."

Sahih al-Bukhari 6780 - Book 86, Hadith 9

Narrated Abu Huraira:

A drunk was brought to the Prophet (ﷺ) and he ordered him to be beaten (lashed). Some of us beat him with our hands, and some with their shoes, and some with their garments (twisted in the form of a lash). When that drunk had left, a man said, "What is wrong with him? May Allah disgrace him!" Allah's Messenger (ﷺ) said, "Do not help Satan against your (Muslim) brother."

Sahih al-Bukhari 6781 - Book 86, Hadith 10

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "When (a person) an adulterer commits illegal sexual intercourse then he is not a believer at the time he is doing it; and when somebody steals, then he is not a believer at the time he is stealing."

Sahih al-Bukhari 6782 - Book 86, Hadith 11

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah curses a man who steals an egg and gets his hand cut off, or steals a rope and gets his hands cut off." Al-A`mash said, "People used to interpret the Baida as an iron helmet, and they used to think that the rope may cost a few dirhams."

Sahih al-Bukhari 6783 - Book 86, Hadith 12

Narrated 'Ubada bin As-Samit:

We were with the Prophet (ﷺ) in a gathering and he said, 'Swear allegiance to me that you will not worship anything besides Allah, Will not steal, and will not commit illegal sexual intercourse." And then (the Prophet) recited the whole Verse (i.e. 60:12). The Prophet (ﷺ) added, 'And whoever among you fulfills his pledge, his reward is with Allah; and whoever commits something of such sins and receives the legal punishment for it, that will be considered as the expiation for that sin, and whoever commits something of such sins and Allah screens him, it is up to Allah whether to excuse or punish him."

Sahih al-Bukhari 6784 - Book 86, Hadith 13

Narrated `Abdullah:

Allah Apostle said in Hajjat-al-Wada`, "Which month (of the year) do you think is most sacred?" The people said, "This current month of ours (the month of Dhull-Hijja)." He said, "Which town (country) do you think is the most sacred?" They said, "This city of ours (Mecca)." He said, "Which day do you think is the most sacred?" The people said, "This day of ours." He then said, "Allah, the Blessed, the Supreme, has made your blood, your property and your honor as sacred as this day of yours in this town of yours, in this month of yours (and such protection cannot be slighted) except rightfully." He then said thrice, "Have I conveyed Allah's Message (to you)?" The people answered him each time saying, 'Yes." The Prophet (ﷺ) added, 'May Allah be merciful to you (or, woe on you)! Do not revert to disbelief after me by cutting the necks of each other.'

Sahih al-Bukhari 6785 - Book 86, Hadith 14

Narrated Aisha:

Whenever the Prophet (ﷺ) was given an option between two things, he used to select the easier of the tow as long as it was not sinful; but if it was sinful, he would remain far from it. By Allah, he never took revenge for himself concerning any matter that was presented to him, but when Allah's Limits were transgressed, he would take revenge for Allah's Sake.

Sahih al-Bukhari 6786 - Book 86, Hadith 15

Narrated `Aisha:

Usama approached the Prophet (ﷺ) on behalf of a woman (who had committed theft). The Prophet (ﷺ) said, "The people before you were destroyed because they used to inflict the legal punishments on the poor and forgive the rich. By Him in Whose Hand my soul is! If Fatima (the daughter of the Prophet (ﷺ)) did that (i.e. stole), I would cut off her hand."

Sahih al-Bukhari 6787 - Book 86, Hadith 16

Narrated `Aisha:

The Quraish people became very worried about the Makhzumiya lady who had committed theft. They said, "Nobody can speak (in favor of the lady) to Allah's Messenger (ﷺ) and nobody dares do that except Usama who is the favorite of Allah's Messenger (ﷺ). " When Usama spoke to Allah's Messenger (ﷺ) about that matter, Allah's Messenger (ﷺ) said, "Do you intercede (with me) to violate one of the legal punishment of Allah?" Then he got up and addressed the people, saying, "O people! The nations before you went astray because if a noble person committed theft, they used to leave him, but if a weak person among them committed theft, they used to inflict the legal punishment on him. By Allah, if Fatima, the daughter of Muhammad committed theft, Muhammad will cut off her hand.!"

Sahih al-Bukhari 6788 - Book 86, Hadith 17

Narrated `Aisha:

The Prophet (ﷺ) said, "The hand should be cut off for stealing something that is worth a quarter of a Dinar or more."

Sahih al-Bukhari 6789 - Book 86, Hadith 18

Narrated `Aisha:

The Prophet (ﷺ) said, "The hand of a thief should be cut off for stealing a quarter of a Dinar."

Sahih al-Bukhari 6790 - Book 86, Hadith 19

Narrated `Aisha:

The Prophet (ﷺ) said, "The hand should be cut off for stealing a quarter of a Dinar."

Sahih al-Bukhari 6791 - Book 86, Hadith 20

Narrated `Aisha:

The hand of a thief was not cut off during the lifetime of the Prophet (ﷺ) except for stealing something equal to a shield in value.

Sahih al-Bukhari 6792 - Book 86, Hadith 21

Narrated `Aisha:

as above (783).

Sahih al-Bukhari 6792 - Book 86, Hadith 22

Narrated `Aisha:

A thief's hand was not cut off for stealing something cheaper than a Hajafa or a Turs (two kinds of shields), each of which was worth a (respectable) price.

Sahih al-Bukhari 6793 - Book 86, Hadith 23

Narrated `Aisha:

A thief's hand was not cut off for stealing something worth less than the price of a shield, whether a Turs or Hajafa (two kinds of shields), each of which was worth a (respectable) price.

Sahih al-Bukhari 6794 - Book 86, Hadith 24

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) cut off the hand of a thief for stealing a shield that was worth three Dirhams.

Sahih al-Bukhari 6795 - Book 86, Hadith 25

Narrated Ibn `Umar:

The Prophet (ﷺ) cut off the hand of a thief for stealing a shield that was worth three Dirhams.

Sahih al-Bukhari 6796 - Book 86, Hadith 26

Narrated `Abdullah bin `Umar:

The Prophet (ﷺ) cut off the hand of a thief for stealing a shield that was worth three Dirhams.

Sahih al-Bukhari 6797 - Book 86, Hadith 27

Narrated `Abdullah bin `Umar:

The Prophet (ﷺ) cutoff the hand of a thief for stealing a shield that was worth three Dirhams.

Sahih al-Bukhari 6798 - Book 86, Hadith 28

Narrated Abu Huraira:

Allah 's Apostle said, "Allah curses the thief who steals an egg (or a helmet) for which his hand is to be cut off, or steals a rope, for which his hand is to be cut off."

Sahih al-Bukhari 6799 - Book 86, Hadith 29

Narrated `Aisha:

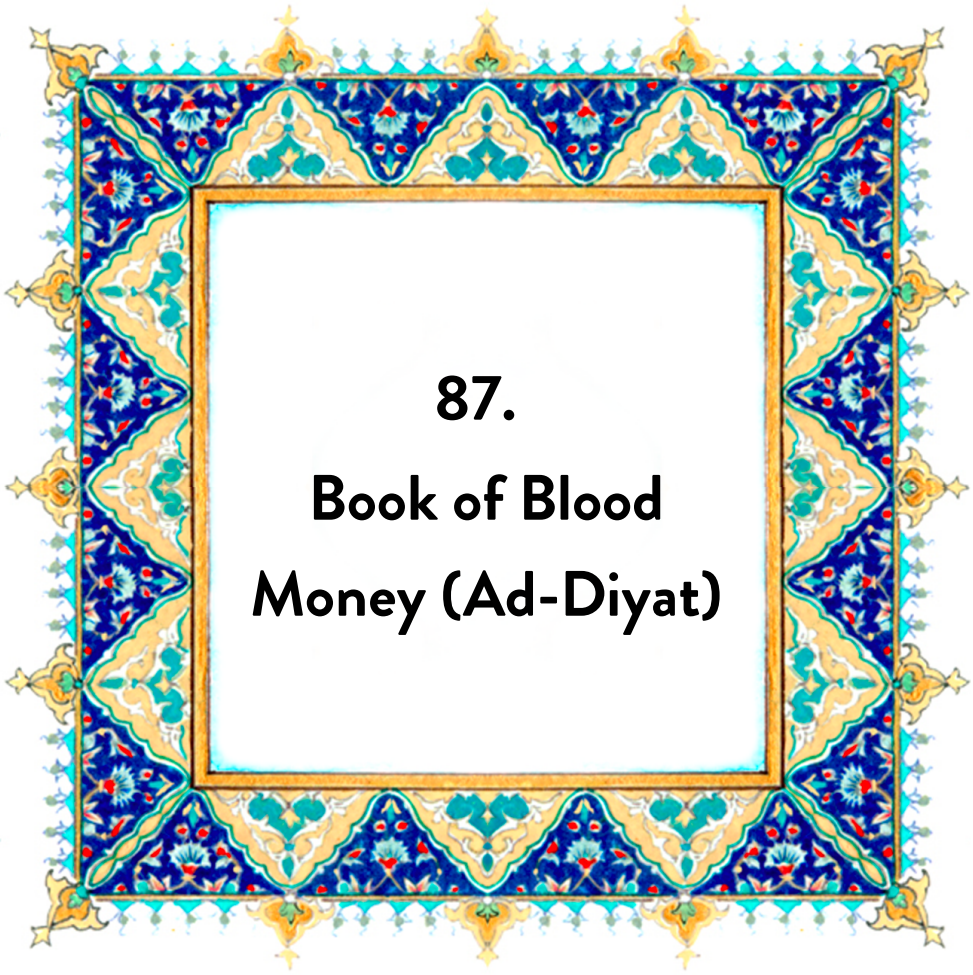
The Prophet (ﷺ) cut off the hand of a lady, and that lady used to come to me, and I used to convey her message to the Prophet (ﷺ) and she repented, and her repentance was sincere.

Sahih al-Bukhari 6800 - Book 86, Hadith 30

Narrated Ubada bin As-Samit:

I gave the pledge of allegiance to the Prophet (ﷺ) with a group of people, and he said, "I take your pledge that you will not worship anything besides Allah, will not steal, will not commit infanticide, will not slander others by forging false statements and spreading it, and will not disobey me in anything good. And whoever among you fulfill all these (obligations of the pledge), his reward is with Allah. And whoever commits any of the above crimes and receives his legal punishment in this world, that will be his expiation and purification. But if Allah screens his sin, it will be up to Allah, Who will either punish or forgive him according to His wish." Abu `Abdullah said: "If a thief repents after his hand has been cut off, the his witness well be accepted. Similarly, if any person upon whom any legal punishment has been inflicted, repents, his witness will be accepted."

Sahih al-Bukhari 6801 - Book 86, Hadith 31



87.
Book of Blood Money (Ad-Diyat)

Narrated `Abdullah:

A man said, "O Allah's Messenger (ﷺ)! Which sin is the greatest in Allah's Sight?" The Prophet (ﷺ) said, "To set up a rival unto Allah though He Alone created you . " The man said, "What is next?" The Prophet (ﷺ) said, "To kill your son lest he should share your food with you." The man said, "What is next?" The Prophet said, "To commit illegal sexual intercourse with the wife of your neighbor." So Allah revealed in confirmation of this narration:-- 'And those who invoke not with Allah, any other god. Nor kill, such life as Allah has forbidden except for just cause nor commit illegal sexual intercourse. And whoever does this shall receive the punishment.' (25.68)

Sahih al-Bukhari 6861 - Book 87, Hadith 1

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "A faithful believer remains at liberty regarding his religion unless he kills somebody unlawfully."

Sahih al-Bukhari 6862 - Book 87, Hadith 2

Narrated `Abdullah bin `Umar:

One of the evil deeds with bad consequence from which there is no escape for the one who is involved in it is to kill someone unlawfully.

Sahih al-Bukhari 6863 - Book 87, Hadith 3

Narrated `Abdullah:

The Prophet (ﷺ) said, "The first cases to be decided among the people (on the Day of Resurrection) will be those of blood-shed."

Sahih al-Bukhari 6864 - Book 87, Hadith 4

Narrated Al-Miqdad bin `Amr Al-Kindi:

An ally of Bani Zuhra who took part in the battle of Badr with the Prophet, that he said, "O Allah's Apostle! If I meet an unbeliever and we have a fight, and he strikes my hand with the sword and cuts it off, and then takes refuge from me under a tree, and says, 'I have surrendered to Allah (i.e. embraced Islam),' may I kill him after he has said so?" Allah's Messenger (ﷺ) said, "Do not kill him." Al- Miqdad said, "But O Allah's Messenger (ﷺ)! He had chopped off one of my hands and he said that after he had cut it off. May I kill him?" The Prophet (ﷺ) said. "Do not kill him for if you kill him, he would be in the position in which you had been before you kill him, and you would be in the position in which he was before he said the sentence." The Prophet (ﷺ) also said to Al-Miqdad, "If a faithful believer conceals his faith (Islam) from the disbelievers, and then when he declares his Islam, you kill him, (you will be sinful). Remember that you were also concealing your faith (Islam) at Mecca before."

Sahih al-Bukhari 6865, 6866 - Book 87, Hadith 5

Narrated `Abdullah:

The Prophet (ﷺ) said, "No human being is killed unjustly, but a part of responsibility for the crime is laid on the first son of Adam who invented the tradition of killing (murdering) on the earth. (It is said that he was Qabil).

Sahih al-Bukhari 6867 - Book 87, Hadith 6

Narrated `Abdullah bin `Umar:

The Prophet (ﷺ) said, "After me (i.e. after my death), do not become disbelievers, by striking (cutting) the necks of one another.

Sahih al-Bukhari 6868 - Book 87, Hadith 7

Narrated Abu Zur'a bin `Amr bin Jarir:

The Prophet (ﷺ) said during Hajjat-al-Wada`, "Let the people be quiet and listen to me. After me, do not become disbelievers, by striking (cutting) the necks of one another."

Sahih al-Bukhari 6869 - Book 87, Hadith 8

Narrated `Abdullah bin `Amr:

The Prophet (ﷺ) said, "Al-Ka`ba'ir (the biggest sins) are: To join others (as partners) in worship with Allah, to be undutiful to one's parents," or said, "to take a false oath." (The sub-narrator, Shu`ba is not sure) Mu`adh said: Shu`ba said, "Al-Ka`ba'ir (the biggest sins) are: (1) Joining others as partners in worship with Allah, (2) to take a false oath (3) and to be undutiful to one's parents," or said, "to murder (someone unlawfully).

Sahih al-Bukhari 6870 - Book 87, Hadith 9

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "The biggest of Al-Ka`ba'ir (the great sins) are (1) to join others as partners in worship with Allah, (2) to murder a human being, (3) to be undutiful to one's parents (4) and to make a false statement," or said, "to give a false witness."

Sahih al-Bukhari 6871 - Book 87, Hadith 10

Narrated Usama bin Zaid bin Haritha:

Allah's Messenger (ﷺ) sent us (to fight) against Al-Huraqa (one of the sub-tribes) of Juhaina. We reached those people in the morning and defeated them. A man from the Ansar and I chased one of their men and when we attacked him, he said, "None has the right to be worshipped but Allah." The Ansari refrained from killing him but I stabbed him with my spear till I killed him. When we reached (Medina), this news reached the Prophet. He said to me, "O Usama! You killed him after he had said, 'None has the right to be worshipped but Allah?"' I said, "O Allah's Messenger (ﷺ)! He said so in order to save himself." The Prophet (ﷺ) said, "You killed him after he had said, 'None has the right to be worshipped but Allah." The Prophet (ﷺ) kept on repeating that statement till I wished I had not been a Muslim before that day.

Sahih al-Bukhari 6872 - Book 87, Hadith 11

Narrated 'Ubada bin As-Samat:

I was among those Naqibs (selected leaders) who gave the Pledge of allegiance to Allah's Messenger (ﷺ). We gave the oath of allegiance, that we would not join partners in worship besides Allah, would not steal, would not commit illegal sexual intercourse, would not kill a life which Allah has forbidden, would not commit robbery, would not disobey (Allah and His Apostle), and if we fulfilled this pledge we would have Paradise, but if we committed any one of these (sins), then our case will be decided by Allah.

Sahih al-Bukhari 6873 - Book 87, Hadith 12

Narrated `Abdullah:

The Prophet (ﷺ) said, "Whoever carries arms against us, is not from us."

Sahih al-Bukhari 6874 - Book 87, Hadith 13

Narrated Al-Ahnaf bin Qais:

I went to help that man (i.e., `Ali), and on the way I met Abu Bakra who asked me, "Where are you going?" I replied, "I am going to help that man." He said, "Go back, for I heard Allah's Messenger (ﷺ) saying, 'If two Muslims meet each other with their swords then (both) the killer and the killed one are in the (Hell) Fire.' I said, 'O Allah's Messenger (ﷺ)! It is alright for the killer, but what about the killed one?' He said, 'The killed one was eager to kill his opponent."

Sahih al-Bukhari 6875 - Book 87, Hadith 14

Narrated Anas bin Malik:

A Jew crushed the head of a girl between two stones, and the girl was asked, "Who has done that to you, so-and-so or so and so?" (Some names were mentioned for her) till the name of that Jew was mentioned (whereupon she agreed). The Jew was brought to the Prophet (ﷺ) and the Prophet (ﷺ) kept on questioning him till he confessed, whereupon his head was crushed with stones.

Sahih al-Bukhari 6876 - Book 87, Hadith 15

Narrated Anas bin Malik:

A girl wearing ornaments, went out at Medina. Somebody struck her with a stone. She was brought to the Prophet (ﷺ) while she was still alive. Allah's Messenger (ﷺ) asked her, "Did such-and-such a person strike you?" She raised her head, denying that. He asked her a second time, saying, "Did so-and-so strike you?" She raised her head, denying that. He said for the third time, "Did so-and-so strike you?" She lowered her head, agreeing. Allah's Messenger (ﷺ) then sent for the killer and killed him between two stones.

Sahih al-Bukhari 6877 - Book 87, Hadith 16

Narrated `Abdullah:

Allah's Messenger (ﷺ) said, "The blood of a Muslim who confesses that none has the right to be worshipped but Allah and that I am His Apostle, cannot be shed except in three cases: In Qisas for murder, a married person who commits illegal sexual intercourse and the one who reverts from Islam (apostate) and leaves the Muslims."

Sahih al-Bukhari 6878 - Book 87, Hadith 17

Narrated Anas:

A Jew killed a girl so that he may steal her ornaments. He struck her with a stone, and she was brought to the Prophet (ﷺ) while she was still alive. The Prophet (ﷺ) asked her, "Did such-and-such person strike you?" She gestured with her head, expressing denial. He asked her for the second time, and she again gestured with her head, expressing denial. When he asked her for the third time, she beckoned, "Yes." So the Prophet (ﷺ) killed him (the Jew) with two stones.

Sahih al-Bukhari 6879 - Book 87, Hadith 18

Narrated Abu Huraira:

In the year of the Conquest of Mecca, the tribe of Khuza`a killed a man from the tribe of Bam Laith in revenge for a killed person belonging to them in the Pre-lslamic Period of Ignorance. So Allah's Apostle got up saying, "Allah held back the (army having) elephants from Mecca, but He let His Apostle and the believers overpower the infidels (of Mecca). Beware! (Mecca is a sanctuary)! Verily! Fighting in Mecca was not permitted for anybody before me, nor will it be permitted for anybody after me; It was permitted for me only for a while (an hour or so) of that day. No doubt! It is at this moment a sanctuary; its thorny shrubs should not be uprooted; its trees should not be cut down; and its Luqata (fallen things) should not be picked up except by the one who would look for its owner. And if somebody is killed, his closest relative has the right to choose one of two things, i.e., either the Blood money or retaliation by having the killer killed." Then a man from Yemen, called Abu Shah, stood up and said, "Write that) for me, O Allah's Messenger (ﷺ)!" Allah's Messenger (ﷺ) said (to his companions), "Write that for Abu Shah." Then another man from Quraish got up, saying, "O Allah's Messenger (ﷺ)! Except Al- Idhkhir (a special kind of grass) as we use it in our houses and for graves." Allah's Messenger (ﷺ) said, "Except Al-idhkkir."

Sahih al-Bukhari 6880 - Book 87, Hadith 19

Narrated Ibn `Abbas:

For the children of Israel the punishment for crime was Al-Qisas only (i.e., the law of equality in punishment) and the payment of Blood money was not permitted as an alternate. But Allah said to this nation (Muslims): 'O you who believe! Qisas is prescribed for you in case of murder, ...(up to) ...end of the Verse. (2.178) Ibn `Abbas added: Remission (forgiveness) in this Verse, means to accept the Blood-money in an intentional murder. Ibn `Abbas added: The Verse: 'Then the relatives should demand Blood-money in a reasonable manner.' (2.178) means that the demand should be reasonable and it is to be compensated with handsome gratitude.

Sahih al-Bukhari 6881 - Book 87, Hadith 20

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "The most hated persons to Allah are three: (1) A person who deviates from the right conduct, i.e., an evil doer, in the Haram (sanctuaries of Mecca and Medina); (2) a person who seeks that the traditions of the Pre-lslamic Period of Ignorance, should remain in Islam (3) and a person who seeks to shed somebody's blood without any right."

Sahih al-Bukhari 6882 - Book 87, Hadith 21

Narrated `Aisha:

The pagans were defeated on the day (of the battle) of Uhud. Satan shouted among the people on the day of Uhud, "O Allah's worshippers! Beware of what is behind you!" So the front file of the army attacked the back files (mistaking them for the enemy) till they killed Al-Yaman. Hudhaifa (bin Al- Yaman) shouted, "My father!" My father! But they killed him. Hudhaifa said, "May Allah forgive you." (The narrator added: Some of the defeated pagans fled till they reached Taif.)

Sahih al-Bukhari 6883 - Book 87, Hadith 22

Narrated Anas bin Malik:

A Jew crushed the head of a girl between two stones. It was said to her. "Who has done this to you, such-and-such person, such-and-such person?" When the name of the Jew was mentioned, she nodded with her head, agreeing. So the Jew was brought and he confessed. The Prophet (ﷺ) ordered that his head be crushed with the stones. (Hammam said, "with two stones.")

Sahih al-Bukhari 6884 - Book 87, Hadith 23

Narrated Anas bin Malik:

The Prophet (ﷺ) killed a Jew for killing a girl in order to take her ornaments.

Sahih al-Bukhari 6885 - Book 87, Hadith 24

Narrated `Aisha:

We poured medicine into the mouth of the Prophet (ﷺ) during his ailment. He said, "Don't pour medicine into my mouth." (We thought he said that) out of the aversion a patient usually has for medicines. When he improved and felt better he said, "There is none of you but will be forced to drink medicine, except Al-`Abbas, for he did not witness your deed."

Sahih al-Bukhari 6886 - Book 87, Hadith 25

Narrated Abu Huraira:

That he heard Allah's Messenger (ﷺ) saying, "We (Muslims) are the last (to come) but (will be) the foremost (on the Day of Resurrection)." And added, "If someone is peeping (looking secretly) into your house without your permission, and you throw a stone at him and destroy his eyes, there will be no blame on you."

Sahih al-Bukhari 6887, 6888 - Book 87, Hadith 26

Narrated Yahya:

Humaid said, "A man peeped into the house of the Prophet (ﷺ) and the Prophet (ﷺ) aimed an arrow head at him to hit him." I asked, "Who told you that?" He said, "Anas bin Malik" (See Hadith No. 258 and 259, Vol. 8)

Sahih al-Bukhari 6889 - Book 87, Hadith 27

Narrated `Aisha:

"When it was the day of (the battle of) Uhud, the pagans were defeated. Then Satan shouted, "O Allah's worshipers! Beware of what is behind you!" So the front files attacked the back files of the army. Hudhaifa looked, and behold, there was his father, Al-Yaman (being attacked) ! He shouted (to his companions), "O Allah's worshipers, my father, my father!" But by Allah, they did not stop till they killed him (i.e., Hudhaifa's father). Hudhaifa said, "May Allah forgive you." (`Urwa said, Hudhaifa continued asking Allah's Forgiveness for the killer of his father till he died.

Sahih al-Bukhari 6890 - Book 87, Hadith 28

Narrated Salama:

We went out with the Prophet (ﷺ) to Khaibar. A man (from the companions) said, "O 'Amir! Let us hear some of your Huda (camel-driving songs.)" So he sang some of them (i.e. a lyric in harmony with the camels walk). The Prophet (ﷺ) said, "Who is the driver (of these camels)?" They said, "Amir." The Prophet said, "May Allah bestow His Mercy on him !" The people said, "O Allah's Messenger (ﷺ)! Would that you let us enjoy his company longer!" Then 'Amir was killed the following morning. The people said, "The good deeds of 'Amir are lost as he has killed himself." I returned at the time while they were talking about that. I went to the Prophet (ﷺ) and said, "O Allah's Prophet! Let my father be sacrificed for you! The people claim that 'Amir's good deeds are lost." The Prophet (ﷺ) said, "Whoever says so is a liar, for 'Amir will have a double reward as he exerted himself to obey Allah and fought in Allah's Cause. No other way of killing would have granted him greater reward."

Sahih al-Bukhari 6891 - Book 87, Hadith 29

Narrated `Imran bin Husain:

A man bit another man's hand and the latter pulled his hand out of his mouth by force, causing two of his incisors (teeth) to fall out. They submitted their case to the Prophet, who said, "One of you bit his brother as a male camel bites. (Go away), there is no Diya (Blood-money) for you."

Sahih al-Bukhari 6892 - Book 87, Hadith 30

Narrated Ya`la:

I went out in one of the Ghazwa and a man bit another man and as a result, an incisor tooth of the former was pulled out. The Prophet (ﷺ) cancelled the case.

Sahih al-Bukhari 6893 - Book 87, Hadith 31

Narrated Anas:

The daughter of An-Nadr slapped a girl and broke her incisor tooth. They (the relatives of that girl), came to the Prophet (ﷺ) and he gave the order of Qisas (equality in punishment).

Sahih al-Bukhari 6894 - Book 87, Hadith 32

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "This and this are the same." He meant the little finger and the thumb.

Sahih al-Bukhari 6895 - Book 87, Hadith 33

Narrated Ibn `Abbas:

I heard the Prophet (saying the same as above Hadith 34).

Sahih al-Bukhari 6895 - Book 87, Hadith 34

Ibn 'Umar said:

A boy was assassinated. 'Umar said, "If all the people of San'a took part in the assassination I would kill them all." Al-Mughira bin Hakim said that his father said, "Four persons killed a boy, and 'Umar said (as above)." Abu Bakr, Ibn Az-Zubair, 'Ali and Suwaid bin Muqarrin gave the judgement of Al-Qisas (equality in punishment) in cases of slapping. And 'Umar carried out Al-Qisas for a strike with a stick. And 'Ali carried out Al-Qisas for three lashes with a whip. And Shuraih carried out for one last and for scratching.

Sahih al-Bukhari 6896 - Book 87, Hadith 35

Narrated `Aisha:

We poured medicine into the mouth of Allah's Messenger (ﷺ) during his illness, and he pointed out to us intending to say, "Don't pour medicine into my mouth." We thought that his refusal was out of the aversion a patient usually has for medicine. When he improved and felt a bit better he said (to us.) "Didn't I forbid you to pour medicine into my mouth?" We said, "We thought (you did so) because of the aversion, one usually have for medicine." Allah's Messenger (ﷺ) said, "There is none of you but will be forced to drink medicine, and I will watch you, except Al-`Abbas, for he did not witness this act of yours."

Sahih al-Bukhari 6897 - Book 87, Hadith 36

Narrated Sahl bin Abi Hathma:

(a man from the Ansar) that a number of people from his tribe went to Khaibar and dispersed, and then they found one of them murdered. They said to the people with whom the corpse had been found, "You have killed our companion!" Those people said, "Neither have we killed him, nor do we know his killer." The bereaved group went to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! We went to Khaibar and found one of us murdered." The Prophet (ﷺ) said, "Let the older among you come forward and speak." Then the Prophet (ﷺ) said, to them, "Bring your proof against the killer." They said "We have no proof." The Prophet (ﷺ) said, "Then they (the defendants) will take an oath." They said, "We do not accept the oaths of the Jews." Allah's Messenger (ﷺ) did not like that the Blood-money of the killed one be lost without compensation, so he paid one-hundred camels out of the camels of Zakat (to the relatives of the deceased) as Diya (Blood-money).

Sahih al-Bukhari 6898 - Book 87, Hadith 37

Narrated Abu Qilaba:

Once `Umar bin `Abdul `Aziz sat on his throne in the courtyard of his house so that the people might gather before him. Then he admitted them and (when they came in), he said, "What do you think of Al-Qasama?" They said, "We say that it is lawful to depend on Al-Qasama in Qisas, as the previous Muslim Caliphs carried out Qisas depending on it." Then he said to me, "O Abu Qilaba! What do you say about it?" He let me appear before the people and I said, "O Chief of the Believers! You have the chiefs of the army staff and the nobles of the Arabs. If fifty of them testified that a married man had committed illegal sexual intercourse in Damascus but they had not seen him (doing so), would you stone him?" He said, "No." I said, "If fifty of them testified that a man had committed theft in Hums, would you cut off his hand though they did not see him?" He replied, "No." I said, "By Allah, Allah's Messenger (ﷺ) never killed anyone except in one of the following three situations: (1) A person who killed somebody unjustly, was killed (in Qisas,) (2) a married person who committed illegal sexual intercourse and (3) a man who fought against Allah and His Apostle and deserted Islam and became an apostate." Then the people said, "Didn't Anas bin Malik narrate that Allah's Messenger (ﷺ) cut off the hands of the thieves, branded their eyes and then, threw them in the sun?" I said, "I shall tell you the narration of Anas. Anas said: "Eight persons from the tribe of `Ukl came to Allah's Messenger (ﷺ) and gave the Pledge of allegiance for Islam (became Muslim). The climate of the place (Medina) did not suit them, so they became sick and complained about that to Allah's Messenger (ﷺ). He said (to them), "Won't you go out with the shepherd of our camels and drink of the camels' milk and urine (as medicine)?" They said, "Yes." So they went out and drank the camels' milk and urine, and after they became healthy, they killed the shepherd of Allah's Messenger (ﷺ) and took away all the camels. This news reached Allah's Messenger (ﷺ) , so he sent (men) to follow their traces and they were captured and brought (to the Prophet). He then ordered to cut their hands and feet, and their eyes were branded with heated pieces of iron, and then he threw them in the sun till they died." I said, "What can be worse than what those people did? They deserted Islam, committed murder and theft." Then 'Anbasa bin Sa`id said, "By Allah, I never heard a narration like this of today." I said, "O 'Anbasa! You deny my narration?" 'Anbasa said, "No, but you have related the narration in the way it should be related. By Allah, these people are in welfare as long as this Sheikh (Abu Qilaba) is among them." I added, "Indeed in this event there has been a tradition set by Allah's Messenger (ﷺ). The narrator added: Some Ansari people came to the Prophet (ﷺ) and discussed some

matters with him, a man from amongst them went out and was murdered. Those people went out after him, and behold, their companion was swimming in blood. They returned to Allah's Messenger (ﷺ) and said to him, "O Allah's Apostle, we have found our companion who had talked with us and gone out before us, swimming in blood (killed)." Allah's Messenger (ﷺ) went out and asked them, "Whom do you suspect or whom do you think has killed him?" They said, "We think that the Jews have killed him." The Prophet (ﷺ) sent for the Jews and asked them, "Did you kill this (person)?" They replied, "No." He asked the Al-Ansars, "Do you agree that I let fifty Jews take an oath that they have not killed him?" They said, "It matters little for the Jews to kill us all and then take false oaths." He said, "Then would you like to receive the Diya after fifty of you have taken an oath (that the Jews have killed your man)?" They said, "We will not take the oath." Then the Prophet (ﷺ) himself paid them the Diya (Blood-money)." The narrator added, "The tribe of Hudhail repudiated one of their men (for his evil conduct) in the Pre-lslamic period of Ignorance. Then, at a place called Al-Batha' (near Mecca), the man attacked a Yemenite family at night to steal from them, but a. man from the family noticed him and struck him with his sword and killed him. The tribe of Hudhail came and captured the Yemenite and brought him to `Umar during the Hajj season and said, "He has killed our companion." The Yemenite said, "But these people had repudiated him (i.e., their companion)." `Umar said, "Let fifty persons of Hudhail swear that they had not repudiated him." So forty-nine of them took the oath and then a person belonging to them, came from Sham and they requested him to swear similarly, but he paid one-thousand Dirhams instead of taking the oath. They called another man instead of him and the new man shook hands with the brother of the deceased. Some people said, "We and those fifty men who had taken false oaths (Al-Qasama) set out, and when they reached a place called Nakhlah, it started raining so they entered a cave in the mountain, and the cave collapsed on those fifty men who took the false oath, and all of them died except the two persons who had shaken hands with each other. They escaped death but a stone fell on the leg of the brother of the deceased and broke it, whereupon he survived for one year and then died." I further said, "`Abdul Malik bin Marwan sentenced a man to death in Qisas (equality in punishment) for murder, basing his judgment on Al-Qasama, but later on he regretted that judgment and ordered that the names of the fifty persons who had taken the oath (Al-Qasama), be erased from the register, and he exiled them in Sham."

Sahih al-Bukhari 6899 - Book 87, Hadith 38

Narrated Anas:

A man peeped into one of the dwelling places of the Prophet. The Prophet got up and aimed a sharp-edged arrow head (or wooden stick) at him to poke him stealthily.

Sahih al-Bukhari 6900 - Book 87, Hadith 39

Narrated Sahl bin Sa'd As-Sa'idi:

A man peeped through a hole in the door of Allah's Messenger (ﷺ)'s house, and at that time, Allah's Messenger (ﷺ) had a Midri (an iron comb or bar) with which he was rubbing his head. So when Allah's Messenger (ﷺ) saw him, he said (to him), "If I had been sure that you were looking at me (through the door), I would have poked your eye with this (sharp iron bar)." Allah's Messenger (ﷺ) added, "The asking for permission to enter has been enjoined so that one may not look unlawfully (at what there is in the house without the permission of its people)."

Sahih al-Bukhari 6901 - Book 87, Hadith 40

Narrated Abu Huraira:

Abul Qasim said, "If any person peeps at you without your permission and you poke him with a stick and injure his eye, you will not be blamed."

Sahih al-Bukhari 6902 - Book 87, Hadith 41

Narrated Ash-Shu`bi:

I heard Abu Juhaifa saying, "I asked `Ali 'Have you got any Divine literature apart from the Qur'an?' (Once he said...apart from what the people have?) `Ali replied, 'By Him Who made the grain split (germinate) and created the soul, we have nothing except what is in the Qur'an and the ability (gift) of understanding Allah's Book which He may endow a man with and we have what is written in this paper.' I asked, 'What is written in this paper?' He replied, 'Al-`Aql (the regulation of Diya), about the ransom of captives, and the Judgment that a Muslim should not be killed in Qisas (equality in punishment) for killing a disbeliever." (See Hadith No. 283,Vol. 4)

Sahih al-Bukhari 6903 - Book 87, Hadith 42

Narrated Abu Huraira:

Two women from the tribe of Hudhail (fought with each other) and one of them threw (a stone at) the other, causing her to have a miscarriage and Allah's Messenger (ﷺ) gave his verdict that the killer (of the fetus) should give a male or female slave (as a Diya).

Sahih al-Bukhari 6904 - Book 87, Hadith 43

Narrated Hisham's father from Al-Mughira bin Shu'ba:

'Umar consulted the companions about the case of a woman's abortion (caused by somebody else). Al-Mughira said: The Prophet (ﷺ) gave the verdict that a male or female slave should be given (as a Diya). Then Muhammad bin Maslama testified that he had witnessed the Prophet (ﷺ) giving such a verdict.

Sahih al-Bukhari 6905, 6906 - Book 87, Hadith 44

Narrated Hisham's father:

'Umar asked the people, "Who heard the Prophet (ﷺ) giving his verdict regarding abortions?" Al-Mughira said, "I heard him judging that a male or female slave should be given (as a Diya)." 'Umar said, "Present a witness to testify your statement." Muhammad bin Maslama said, "I testify that the Prophet (ﷺ) gave such a judgment."

Sahih al-Bukhari 6907, 6908 - Book 87, Hadith 45

Narrated `Urwa:

I heard Al-Maghira bin Shu`ba narrating that `Umar had consulted them about the case of abortion (similarly as narrated in No. 42).

Sahih al-Bukhari 6908b - Book 87, Hadith 46

Narrated Abu Huraira:

Allah's Messenger (ﷺ) gave a verdict regarding an aborted fetus of a woman from Bani Lihyan that the killer (of the fetus) should give a male or female slave (as a Diya) but the woman who was required to give the slave, died, so Allah's Messenger (ﷺ) gave the verdict that her inheritance be given to her children and her husband and the Diya be paid by her 'Asaba.

Sahih al-Bukhari 6909 - Book 87, Hadith 47

Narrated Abu Huraira:

Two women from Hudhail fought with each other and one of them hit the other with a stone that killed her and what was in her womb. The relatives of the killer and the relatives of the victim submitted their case to the Prophet (ﷺ) who judged that the Diya for the fetus was a male or female slave, and the Diya for the killed woman was to be paid by the 'Asaba (near relatives) of the killer.

Sahih al-Bukhari 6910 - Book 87, Hadith 48

Narrated `Abdul-`Aziz:

Anas said, "When Allah's Messenger (ﷺ) arrived at Medina, Abu Talha took hold of my hand and brought me to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! Anas is an intelligent boy, so let him serve you." Anas added, "So I served the Prophet (ﷺ) L at home and on journeys; by Allah, he never said to me for anything which I did: Why have you done this like this or, for anything which I did not do: 'Why have you not done this like this?"

Sahih al-Bukhari 6911 - Book 87, Hadith 49

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "There is no Diya for persons killed by animals or for the one who has been killed accidentally by falling into a well or for the one killed in a mine. And one-fifth of Rikaz (treasures buried before the Islamic era) is to be given to the state."

Sahih al-Bukhari 6912 - Book 87, Hadith 50

Narrated Abu Huraira:

The Prophet (ﷺ) said, "There is no Diya for a person injured or killed by an animal (going about without somebody to control it) and similarly, there is no Diya for the one who falls and dies in a well, and also the one who dies in a mine. As regards the Ar-Rikaz (buried wealth), one-fifth thereof is for the state."

Sahih al-Bukhari 6913 - Book 87, Hadith 51

Narrated `Abdullah bin `Amr:

The Prophet (ﷺ) said, "Whoever killed a Mu'ahid (a person who is granted the pledge of protection by the Muslims) shall not smell the fragrance of Paradise though its fragrance can be smelt at a distance of forty years (of traveling).

Sahih al-Bukhari 6914 - Book 87, Hadith 52

Narrated Abu Juhaifa:

I asked `Ali "Do you have anything Divine literature besides what is in the Qur'an?" Or, as Uyaina once said, "Apart from what the people have?" `Ali said, "By Him Who made the grain split (germinate) and created the soul, we have nothing except what is in the Qur'an and the ability (gift) of understanding Allah's Book which He may endow a man, with and what is written in this sheet of paper." I asked, "What is on this paper?" He replied, "The legal regulations of Diya (Blood-money) and the (ransom for) releasing of the captives, and the judgment that no Muslim should be killed in Qisas (equality in punishment) for killing a Kafir (disbeliever).

Sahih al-Bukhari 6915 - Book 87, Hadith 53

Narrated Abu Sa`id:

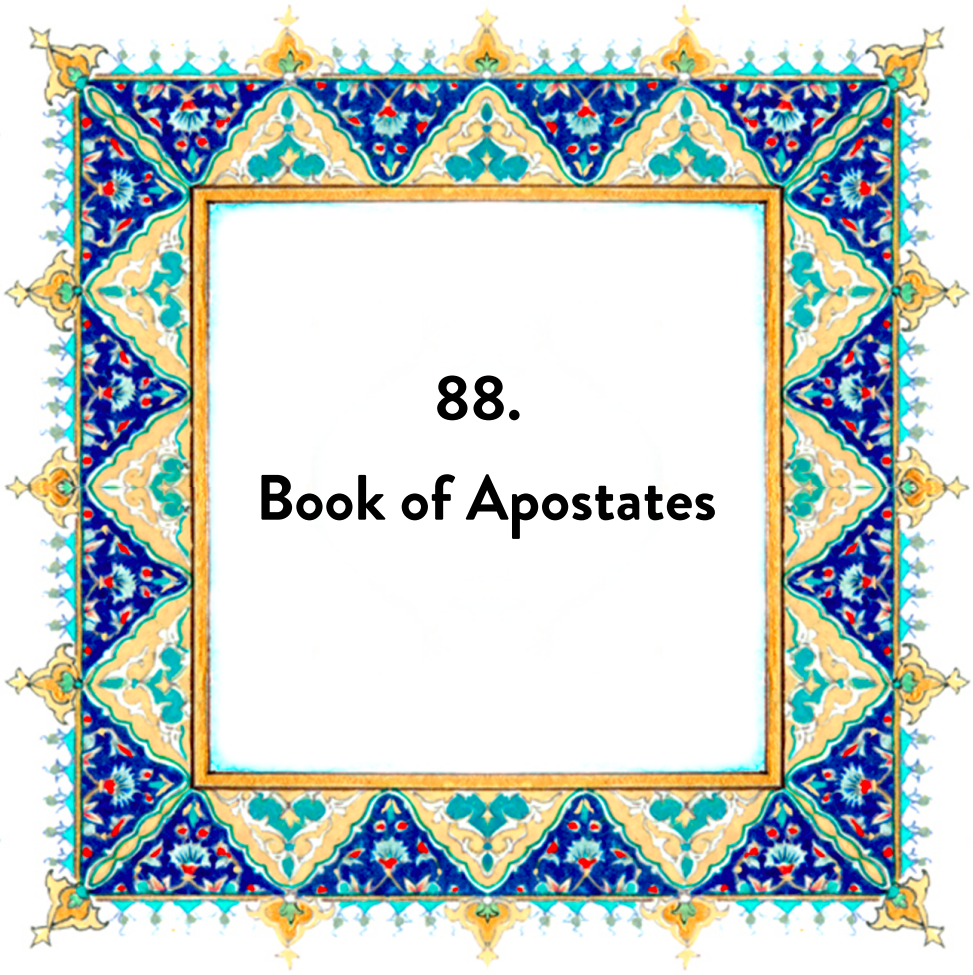
The Prophet (ﷺ) said, "Do not prefer some prophets to others."

Sahih al-Bukhari 6916 - Book 87, Hadith 54

Narrated Abu Sa`id Al-Khudri:

A Jew whose face had been slapped (by someone), came to the Prophet (ﷺ) and said, "O Muhammad! A man from your Ansari companions slapped me. " The Prophet (ﷺ) said, "Call him". They called him and the Prophet (ﷺ) asked him, "Why did you slap his face?" He said, "O Allah's Messenger (ﷺ)! While I was passing by the Jews, I heard him saying, 'By Him Who chose Moses above all the human beings.' I said (protestingly), 'Even above Muhammad?' So I became furious and slapped him." The Prophet (ﷺ) said, "Do not give me preference to other prophets, for the people will become unconscious on the Day of Resurrection and I will be the first to gain conscious, and behold, I will Find Moses holding one of the pillars of the Throne (of Allah). Then I will not know whether he has become conscious before me or he has been exempted because of his unconsciousness at the mountain (during his worldly life) which he received."

Sahih al-Bukhari 6917 - Book 87, Hadith 55



88.
Book of Apostates

Narrated `Abdullah:

When the Verse: 'It is those who believe and confuse not their belief with wrong (i.e., worshipping others besides Allah): (6.82) was revealed, it became very hard on the companions of the Prophet (ﷺ) and they said, "Who among us has not confused his belief with wrong (oppression)?" On that, Allah's Apostle said, "This is not meant (by the Verse). Don't you listen to Luqman's statement: 'Verily! Joining others in worship with Allah is a great wrong indeed.' (31.13)

Sahih al-Bukhari 6918 - Book 88, Hadith 1

Narrated Abu Bakra:

The Prophet. said, "The biggest of the great sins are: To join others in worship with Allah, to be undutiful to one's parents, and to give a false witness." He repeated it thrice, or said, "....a false statement," and kept on repeating that warning till we wished he would stop saying it. (See Hadith No.7, Vol. 8)

Sahih al-Bukhari 6919 - Book 88, Hadith 2

Narrated `Abdullah bin `Amr:

A bedouin came to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! What are the biggest sins?: The Prophet (ﷺ) said, "To join others in worship with Allah." The bedouin said, "What is next?" The Prophet (ﷺ) said, "To be undutiful to one's parents." The bedouin said "What is next?" The Prophet (ﷺ) said "To take an oath 'Al-Ghamus." The bedouin said, "What is an oath 'Al-Ghamus'?" The Prophet (ﷺ) said, "The false oath through which one deprives a Muslim of his property (unjustly).

Sahih al-Bukhari 6920 - Book 88, Hadith 3

Narrated Ibn Mas`ud:

A man said, "O Allah's Messenger (ﷺ)! Shall we be punished for what we did in the Prelslamic Period of ignorance?" The Prophet (ﷺ) said, "Whoever does good in Islam will not be punished for what he did in the Pre-lslamic Period of ignorance and whoever does evil in Islam will be punished for his former and later (bad deeds).

Sahih al-Bukhari 6921 - Book 88, Hadith 4

Narrated `Ikrima:

Some Zanadiqa (atheists) were brought to `Ali and he burnt them. The news of this event, reached Ibn `Abbas who said, "If I had been in his place, I would not have burnt them, as Allah's Messenger (ﷺ) forbade it, saying, 'Do not punish anybody with Allah's punishment (fire).' I would have killed them according to the statement of Allah's Messenger (ﷺ), 'Whoever changed his Islamic religion, then kill him.'"

Sahih al-Bukhari 6922 - Book 88, Hadith 5

Narrated Abu Burda:

Abu Musa said, "I came to the Prophet (ﷺ) along with two men (from the tribe) of Ash`ariyin, one on my right and the other on my left, while Allah's Messenger (ﷺ) was brushing his teeth (with a Siwak), and both men asked him for some employment. The Prophet (ﷺ) said, 'O Abu Musa (O `Abdullah bin Qais!).' I said, 'By Him Who sent you with the Truth, these two men did not tell me what was in their hearts and I did not feel (realize) that they were seeking employment.' As if I were looking now at his Siwak being drawn to a corner under his lips, and he said, 'We never (or, we do not) appoint for our affairs anyone who seeks to be employed. But O Abu Musa! (or `Abdullah bin Qais!) Go to Yemen.'" The Prophet then sent Mu`adh bin Jabal after him and when Mu`adh reached him, he spread out a cushion for him and requested him to get down (and sit on the cushion). Behold: There was a fettered man beside Abu Muisa. Mu`adh asked, "Who is this (man)?" Abu Muisa said, "He was a Jew and became a Muslim and then reverted back to Judaism." Then Abu Muisa requested Mu`adh to sit down but Mu`adh said, "I will not sit down till he has been killed. This is the judgment of Allah and His Apostle (for such cases) and repeated it thrice. Then Abu Musa ordered that the man be killed, and he was killed. Abu Musa added, "Then we discussed the night prayers and one of us said, 'I pray and sleep, and I hope that Allah will reward me for my sleep as well as for my prayers.'"

Sahih al-Bukhari 6923 - Book 88, Hadith 6

Narrated Abu Huraira:

When the Prophet (ﷺ) died and Abu Bakr became his successor and some of the Arabs reverted to disbelief, `Umar said, "O Abu Bakr! How can you fight these people although Allah's Messenger (ﷺ) said, 'I have been ordered to fight the people till they say: 'None has the right to be worshipped but Allah, 'and whoever said, 'None has the right to be worshipped but Allah', Allah will save his property and his life from me, unless (he does something for which he receives legal punishment) justly, and his account will be with Allah?' "Abu Bakr said, "By Allah! I will fight whoever differentiates between prayers and Zakat as Zakat is the right to be taken from property (according to Allah's Orders). By Allah! If they refused to pay me even a kid they used to pay to Allah's Messenger (ﷺ), I would fight with them for withholding it." `Umar said, "By Allah: It was nothing, but I noticed that Allah opened Abu Bakr's chest towards the decision to fight, therefore I realized that his decision was right."

Sahih al-Bukhari 6924, 6925 - Book 88, Hadith 7

Narrated Anas bin Malik:

A Jew passed by Allah's Messenger (ﷺ) and said, "As-Samu 'Alaika." Allah's Messenger (ﷺ) said in reply, "We 'Alaika." Allah's Messenger (ﷺ) then said to his companions, "Do you know what he (the Jew) has said? He said, 'As-Samu 'Alaika.'" They said, "O Allah's Messenger (ﷺ)! Shall we kill him?" The Prophet, said, "No. When the people of the Book greet you, say: 'Wa 'Alaikum.'"

Sahih al-Bukhari 6926 - Book 88, Hadith 8

Narrated `Aisha:

A group of Jews asked permission to visit the Prophet (and when they were admitted) they said, "As- Samu 'Alaika (Death be upon you)." I said (to them), "But death and the curse of Allah be upon you!" The Prophet (ﷺ) said, "O `Aisha! Allah is kind and lenient and likes that one should be kind and lenient in all matters." I said, "Haven't you heard what they said?" He said, "I said (to them), 'Wa 'Alaikum (and upon you).

Sahih al-Bukhari 6927 - Book 88, Hadith 9

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "When the Jews greet anyone of you they say: 'Sam'Alaika (death be upon you); so you should say; 'Wa 'Alaika (and upon you).'"

Sahih al-Bukhari 6928 - Book 88, Hadith 10

Narrated `Abdullah:

As if I am looking at the Prophet (ﷺ) while he was speaking about one of the prophets whose people have beaten and wounded him, and he was wiping the blood off his face and saying, "O Lord! Forgive my, people as they do not know."

Sahih al-Bukhari 6929 - Book 88, Hadith 11

Narrated `Ali:

Whenever I tell you a narration from Allah's Messenger (ﷺ), by Allah, I would rather fall down from the sky than ascribe a false statement to him, but if I tell you something between me and you (not a Hadith) then it was indeed a trick (i.e., I may say things just to cheat my enemy). No doubt I heard Allah's Apostle saying, "During the last days there will appear some young foolish people who will say the best words but their faith will not go beyond their throats (i.e. they will have no faith) and will go out from (leave) their religion as an arrow goes out of the game. So, where-ever you find them, kill them, for who-ever kills them shall have reward on the Day of Resurrection."

Sahih al-Bukhari 6930 - Book 88, Hadith 12

Narrated `Abdullah bin `Amr bin Yasar:

That they visited Abu Sa`id Al-Khudri and asked him about Al-Harauriyya, a special unorthodox religious sect, "Did you hear the Prophet (ﷺ) saying anything about them?" Abu Sa`id said, "I do not know what Al-Harauriyya is, but I heard the Prophet (ﷺ) saying, "There will appear in this nation---- he did not say: From this nation ---- a group of people so pious apparently that you will consider your prayers inferior to their prayers, but they will recite the Qur'an, the teachings of which will not go beyond their throats and will go out of their religion as an arrow darts through the game, whereupon the archer may look at his arrow, its Nasl at its Risaf and its Fuqa to see whether it is blood-stained or not (i.e. they will have not even a trace of Islam in them).

Sahih al-Bukhari 6931 - Book 88, Hadith 13

Narrated `Abdullah bin `Umar:

Regarding Al-Harauriyya: The Prophet (ﷺ) said, "They will go out of Islam as an arrow darts out of the game's body.'

Sahih al-Bukhari 6932 - Book 88, Hadith 14

Narrated Abu Sa`id:

While the Prophet (ﷺ) was distributing (something, `Abdullah bin Dhil Khawaisira at-Tamimi came and said, "Be just, O Allah's Messenger (ﷺ)!" The Prophet (ﷺ) said, "Woe to you ! Who would be just if I were not?" `Umar bin Al-Khattab said, "Allow me to cut off his neck ! " The Prophet (ﷺ) said, " Leave him, for he has companions, and if you compare your prayers with their prayers and your fasting with theirs, you will look down upon your prayers and fasting, in comparison to theirs. Yet they will go out of the religion as an arrow darts through the game's body in which case, if the Qudhadh of the arrow is examined, nothing will be found on it, and when its Nasl is examined, nothing will be found on it; and then its Nadiyi is examined, nothing will be found on it. The arrow has been too fast to be smeared by dung and blood. The sign by which these people will be recognized will be a man whose one hand (or breast) will be like the breast of a woman (or like a moving piece of flesh). These people will appear when there will be differences among the people (Muslims)." Abu Sa`id added: I testify that I heard this from the Prophet (ﷺ) and also testify that `Ali killed those people while I was with him. The man with the description given by the Prophet (ﷺ) was brought to `Ali. The following Verses were revealed in connection with that very person (i.e., `Abdullah bin Dhil-Khawaisira at-Tarnimi): 'And among them are men who accuse you (O Muhammad) in the matter of (the distribution of) the alms.' (9.58)

Sahih al-Bukhari 6933 - Book 88, Hadith 15

Narrated Yusair bin `Amr:

I asked Sahl bin Hunaif, "Did you hear the Prophet (ﷺ) saying anything about Al-Khawarij?" He said, "I heard him saying while pointing his hand towards Iraq. "There will appear in it (i.e, Iraq) some people who will recite the Qur'an but it will not go beyond their throats, and they will go out from (leave) Islam as an arrow darts through the game's body.' "

Sahih al-Bukhari 6934 - Book 88, Hadith 16

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The Hour will not be established till two (huge) groups fight against each other, their claim being one and the same."

Sahih al-Bukhari 6935 - Book 88, Hadith 17

'Umar bin Al-Khattab said:

I heard Hisham bin Al-Hakim reciting Surat Al-Furqan during the lifetime of Allah's Messenger (ﷺ). I listened to his recitation and noticed that he recited it in several different ways which Allah's Messenger (ﷺ) had not taught me. So I was about to jump over him during his Salat (prayer) but I waited till he finished his Salat (prayer) whereupon I put, either his upper garment or my upper garment around his neck and seized him by it and asked him, "Who has taught you this Surah?" He replied: "Allah's Messenger (ﷺ) has taught it to me." I said (to him), "You have told a lie! By Allah, Allah's Messenger (ﷺ) has taught me this Surah which I have heard you reciting." So I dragged him to the Allah's Messenger (ﷺ). I said: "O Allah's Messenger I have heard this man reciting Surat Al-Furqan in a way in which you have not taught me, and you did teach me Surah Al-Furqan." On that Allah's Messenger (ﷺ) said, "O 'Umar, release him! Recite, O Hisham". So Hisham recited before him in the way as I heard him reciting. Allah's Messenger (ﷺ) said, "It has been revealed like this." Then Allah's Messenger (ﷺ) said, "Recite, O 'Umar" So recited it. The Prophet (ﷺ) said, "It has been revealed like this." And then he added, "This Qur'an has been revealed to be recited in seven different ways, so recite it whichever way is easier for you."

Sahih al-Bukhari 6936 - Book 88, Hadith 18

Narrated `Abdullah:

When the Verse:--'Those who believe and did not confuse their belief with wrong (worshipping others besides Allah).' (6.82) was revealed, it was hard on the companions of the Prophet (ﷺ) and they said, "Who among us has not wronged (oppressed) himself?" Allah's Messenger (ﷺ) said, "The meaning of the Verse is not as you think, but it is as Luqman said to his son, 'O my son! Join not in worship others with Allah, Verily! Joining others in worship with Allah is a great wrong indeed.'" (31.13)

Sahih al-Bukhari 6937 - Book 88, Hadith 19

Narrated `Itban bin Malik:

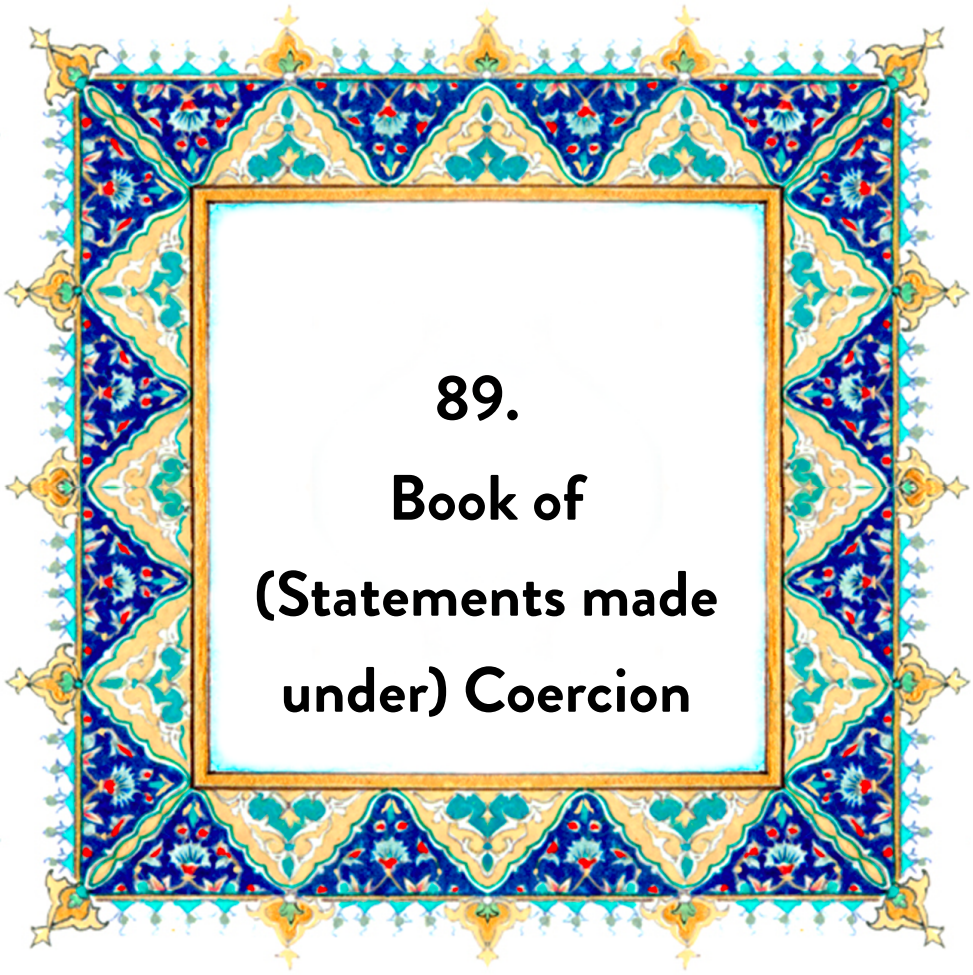
Once Allah's Messenger (ﷺ) came to me in the morning, and a man among us said, "Where is Malik bin Ad- Dukhshun?" Another man from us replied, "He is a hypocrite who does not love Allah and His Apostle." The Prophet (ﷺ) said, "Don't you think that he says: None has the right to be worshipped but Allah, only for Allah's sake?" They replied, "Yes" The Prophet (ﷺ) said, "Nobody will meet Allah with that saying on the Day of Resurrection, but Allah will save him from the Fire."

Sahih al-Bukhari 6938 - Book 88, Hadith 20

Narrated:

Abu `Abdur-Rahman and Hibban bin 'Atiyya had a dispute. Abu `Abdur-Rahman said to Hibban, "You know what made your companions (i.e. `Ali) dare to shed blood." Hibban said, "Come on! What is that?" `Abdur-Rahman said, "Something I heard him saying." The other said, "What was it?" `AbdurRahman said, "`Ali said, Allah's Messenger (ﷺ) sent for me, Az-Zubair and Abu Marthad, and all of us were cavalry men, and said, 'Proceed to Raudat-Hajj (Abu Salama said that Abu 'Awana called it like this, i.e., Hajj where there is a woman carrying a letter from Hatib bin Abi Balta'a to the pagans (of Mecca). So bring that letter to me.' So we proceeded riding on our horses till we overtook her at the same place of which Allah's Messenger (ﷺ) had told us. She was traveling on her camel. In that letter Hatib had written to the Meccans about the proposed attached of Allah's Messenger (ﷺ) against them. We asked her, "Where is the letter which is with you?' She replied, 'I haven't got any letter.' So we made her camel kneel down and searched her luggage, but we did not find anything. My two companions said, 'We do not think that she has got a letter.' I said, 'We know that Allah's Messenger (ﷺ) has not told a lie.'" Then `Ali took an oath saying, "By Him by Whom one should swear! You shall either bring out the letter or we shall strip off your clothes." She then stretched out her hand for her girdle (round her waist) and brought out the paper (letter). They took the letter to Allah's Messenger (ﷺ). `Umar said, "O Allah's Messenger (ﷺ)! (Hatib) has betrayed Allah, His Apostle and the believers; let me chop off his neck!" Allah's Messenger (ﷺ) said, "O Hatib! What obliged you to do what you have done?" Hatib replied, "O Allah's Messenger (ﷺ)! Why (for what reason) should I not believe in Allah and His Apostle? But I intended to do the (Mecca) people a favor by virtue of which my family and property may be protected as there is none of your companions but has some of his people (relatives) whom Allah urges to protect his family and property." The Prophet (ﷺ) said, "He has said the truth; therefore, do not say anything to him except good." `Umar again said, "O Allah's Messenger (ﷺ)! He has betrayed Allah, His Apostle and the believers; let me chop his neck off!" The Prophet (ﷺ) said, "Isn't he from those who fought the battle of Badr? And what do you know, Allah might have looked at them (Badr warriors) and said (to them), 'Do what you like, for I have granted you Paradise?' " On that, `Umar's eyes became flooded with tears and he said, "Allah and His Apostle know best."

Sahih al-Bukhari 6939 - Book 88, Hadith 21



89.
Book of
(Statements made under) Coercion

Narrated Abi Huraira:

The Prophet (ﷺ) used to invoke Allah in his prayer, "O Allah! Save `Aiyash bin Abi Rabi`a and Salama bin Hisham and Al-Walid bin Al-Walid; O Allah! Save the weak among the believers; O Allah! Be hard upon the tribe of Mudar and inflict years (of famine) upon them like the (famine) years of Joseph."

Sahih al-Bukhari 6940 - Book 89, Hadith 1

Narrated Anas:

Allah's Messenger (ﷺ) said, "Whoever possesses the (following) three qualities will have the sweetness of faith (1): The one to whom Allah and His Apostle becomes dearer than anything else; (2) Who loves a person and he loves him only for Allah's Sake; (3) who hates to revert to atheism (disbelief) as he hates to be thrown into the Fire."

Sahih al-Bukhari 6941 - Book 89, Hadith 2

Narrated Qais:

I heard Sa`id bin Zaid saying, "I have seen myself tied and forced by `Umar to leave Islam (Before `Umar himself embraced Islam). And if the mountain of Uhud were to collapse for the evil which you people had done to `Uthman, then Uhud would have the right to do so." (See Hadith No. 202, Vol. 5)

Sahih al-Bukhari 6942 - Book 89, Hadith 3

Narrated Khabbab bin Al-Art:

We complained to Allah's Messenger (ﷺ) (about our state) while he was leaning against his sheet cloak in the shade of the Ka`ba. We said, "Will you ask Allah to help us? Will you invoke Allah for us?" He said, "Among those who were before you a (believer) used to be seized and, a pit used to be dug for him and then he used to be placed in it. Then a saw used to be brought and put on his head which would be split into two halves. His flesh might be combed with iron combs and removed from his bones, yet, all that did not cause him to revert from his religion. By Allah! This religion (Islam) will be completed (and triumph) till a rider (traveler) goes from San`a' (the capital of Yemen) to Hadramout fearing nobody except Allah and the wolf lest it should trouble his sheep, but you are impatient." (See Hadith No. 191, Vol. 5)

Sahih al-Bukhari 6943 - Book 89, Hadith 4

Narrated Abu Huraira:

While we were in the mosque, Allah's Messenger (ﷺ) came out to us and said, "Let us proceed to the Jews." So we went along with him till we reached Bait-al-Midras (a place where the Torah used to be recited and all the Jews of the town used to gather). The Prophet (ﷺ) stood up and addressed them, "O Assembly of Jews! Embrace Islam and you will be safe!" The Jews replied, "O Aba-l-Qasim! You have conveyed Allah's message to us." The Prophet (ﷺ) said, "That is what I want (from you)." He repeated his first statement for the second time, and they said, "You have conveyed Allah's message, O Aba-l- Qasim." Then he said it for the third time and added, "You should Know that the earth belongs to Allah and His Apostle, and I want to exile you fro,,, this land, so whoever among you owns some property, can sell it, otherwise you should know that the Earth belongs to Allah and His Apostle." (See Hadith No. 392, Vol. 4)

Sahih al-Bukhari 6944 - Book 89, Hadith 5

Narrated Khansa' bint Khidam Al-Ansariya:

That her father gave her in marriage when she was a matron and she disliked that marriage. So she came and (complained) to the Prophets and he declared that marriage invalid. (See Hadith No. 69, Vol. 7)

Sahih al-Bukhari 6945 - Book 89, Hadith 6

Narrated `Aisha:

I asked the Prophet, "O Allah's Messenger (ﷺ)! Should the women be asked for their consent to their marriage?" He said, "Yes." I said, "A virgin, if asked, feels shy and keeps quiet." He said, "Her silence means her consent."

Sahih al-Bukhari 6946 - Book 89, Hadith 7

Narrated Jabir:

A man from the Ansar made his slave, a Mudabbar. And apart from that slave he did not have any other property. This news reached Allah's Messenger (ﷺ) and he said, "Who will buy that slave from me?" So Nu'aim bin An-Nahham bought him for 800 Dirham. Jabir added: It was a coptic (Egyptian) slave who died that year.

Sahih al-Bukhari 6947 - Book 89, Hadith 8

Narrated Ibn `Abbas:

Regarding the Qur'anic Verse: 'O you who believe! You are forbidden to inherit women against their will.' (4.19) The custom (in the Pre-lslamic Period) was that if a man died, his relatives used to have the right to inherit his wife, and if one of them wished, he could marry her, or they could marry her to somebody else, or prevent her from marrying if they wished, for they had more right to dispose of her than her own relatives. Therefore this Verse was revealed concerning this matter.

Sahih al-Bukhari 6948 - Book 89, Hadith 9

And Safiyya bint 'Ubaid said:

"A governmental male-slave tried to seduce a slave-girl from the Khumus of the war booty till he deflowered her by force against her will; therefore 'Umar flogged him according to the law, and exiled him, but he did not flog the female slave because the male-slave had committed illegal sexual intercourse by force, against her will." Az-Zuhri said regarding a virgin slave-girl raped by a free man: The judge has to fine the adulterer as much money as is equal to the price of the female slave and the adulterer has to be flogged (according to the Islamic Law); but if the slave woman is a matron, then, according to the verdict of the Imam, the adulterer is not fined but he has to receive the legal punishment (according to the Islamic Law).

Sahih al-Bukhari 6949 - Book 89, Hadith 10

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "(The Prophet) Abraham migrated with his wife Sarah till he reached a town where there was a king or a tyrant who sent a message, to Abraham, ordering him to send Sarah to him. So when Abraham had sent Sarah, the tyrant got up, intending to do evil with her, but she got up and performed ablution and prayed and said, 'O Allah ! If I have believed in You and in Your Apostle, then do not empower this oppressor over me.' So he (the king) had an epileptic fit and started moving his legs violently. "

Sahih al-Bukhari 6950 - Book 89, Hadith 11

Narrated `Abdullah bin `Umar:

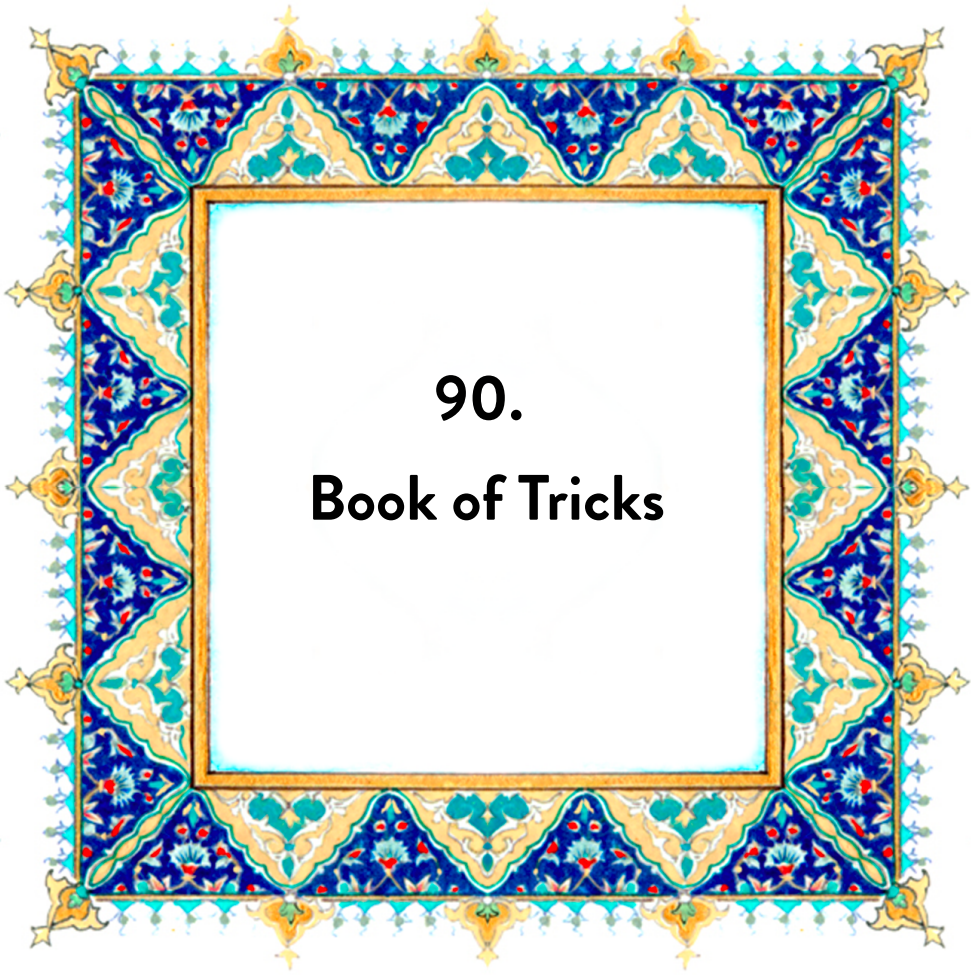
Allah's Messenger (ﷺ) said, "A Muslim is a brother of another Muslim. So he should neither oppress him nor hand him over to an oppressor. And whoever fulfilled the needs of his brother, Allah will fulfill his needs."

Sahih al-Bukhari 6951 - Book 89, Hadith 12

Narrated Anas:

Allah's Messenger (ﷺ) said, "Help your brother whether he is an oppressor or an oppressed," A man said, "O Allah's Messenger (ﷺ)! I will help him if he is oppressed, but if he is an oppressor, how shall I help him?" The Prophet (ﷺ) said, "By preventing him from oppressing (others), for that is how to help him."

Sahih al-Bukhari 6952 - Book 89, Hadith 13



90.
Book of Tricks

Narrated `Umar bin Al-Khattab:

The Prophet (ﷺ) said, 'O people! The reward of deeds depends upon the intentions, and every person will get the reward according to what he has intended. So, whoever emigrated for Allah and His Apostle, then his emigration was for Allah and His Apostle, and whoever emigrated to take worldly benefit or for a woman to marry, then his emigration was for what he emigrated for."

Sahih al-Bukhari 6953 - Book 90, Hadith 1

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah does not accept prayer of anyone of you if he does Hadath (passes wind) till he performs the ablution (anew).

Sahih al-Bukhari 6954 - Book 90, Hadith 2

Narrated Anas:

That Abu Bakr wrote for him, Zakat regulations which Allah's Messenger (ﷺ) had made compulsory, and wrote that one should neither collect various portions (of the property) nor divide the property into various portions in order to avoid paying Zakat.

Sahih al-Bukhari 6955 - Book 90, Hadith 3

Narrated Talha bin 'Ubaidullah:

A bedouin with unkempt hair came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! Tell me what Allah has enjoined on me as regards prayers." The Prophet (ﷺ) said, "You have to offer perfectly the five (compulsory) prayers in a day and a night (24 hrs.), except if you want to perform some extra optional prayers." The bedouin said, "Tell me what Allah has enjoined on me as regards fasting." The Prophet (ﷺ) said, "You have to observe fast during the month of Ramadan except if you fast some extra optional fast." The bedouin said, "Tell me what Allah has enjoined on me as regard Zakat." The Prophet (ﷺ) then told him the Islamic laws and regulations whereupon the bedouin said, "By Him Who has honored you, I will not perform any optional deeds of worship and I will not leave anything of what Allah has enjoined on me." Allah's Messenger (ﷺ) said, "He will be successful if he has told the truth (or he will enter Paradise if he said the truth)." And some people said, "The Zakat for one-hundred and twenty camels is two Hiqqas, and if the Zakat payer slaughters the camels intentionally or gives them as a present or plays some other trick in order to avoid the Zakat, then there is no harm (in it) for him.

Sahih al-Bukhari 6956 - Book 90, Hadith 4

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "On the Day of Resurrection the Kanz (Treasure or wealth of which, Zakat has not been paid) of anyone of you will appear in the shape of a huge bald headed poisonous male snake and its owner will run away from it, but it will follow him and say, 'I am your Kanz.'" The Prophet (ﷺ) added, "By Allah, that snake will keep on following him until he stretches out his hand and let the snake swallow it." Allah's Messenger (ﷺ) added, "If the owner of camels does not pay their Zakat, then, on the Day of Resurrection those camels will come to him and will strike his face with their hooves." Some people said: Concerning a man who has camels, and is afraid that Zakat will be due so he sells those camels for similar camels or for sheep or cows or money one day before Zakat becomes due in order to avoid payment of their Zakat cunningly! "He has not to pay anything." The same scholar said, "If one pays Zakat of his camels one day or one year prior to the end of the year (by the end of which Zakat becomes due), his Zakat will be valid."

Sahih al-Bukhari 6957, 6958 - Book 90, Hadith 5

Narrated Ibn Abbas:

Sa'd bin 'Ubada Al-Ansari sought the verdict of Allah's Messenger (ﷺ) regarding a vow made by his mother who had died before fulfilling it. Allah's Messenger (ﷺ) said, "Fulfill it on her behalf." Some people said, "If the number of camels reaches twenty, then their owner has to pay four sheep as Zakat; and if their owner gives them as a gift or sells them in order to escape the payment of Zakat cunningly before the completion of a year, then he is not to pay anything, and if he slaughters them and then dies, then no Zakat is to be taken from his property."

Sahih al-Bukhari 6959 - Book 90, Hadith 6

Narrated 'Abdullah:

Nafi narrated to me that 'Abdullah said that Allah's Messenger (ﷺ) forbade the Shighar. I asked Nafi', "What is the Shighar?" He said, "It is to marry the daughter of a man and marry one's daughter to that man (at the same time) without Mahr (in both cases); or to marry the sister of a man and marry one's own sister to that man without Mahr." Some people said, "If one, by a trick, marries on the basis of Shighar, the marriage is valid but its condition is illegal." The same scholar said regarding Al-Mut'a, "The marriage is invalid and its condition is illegal." Some others said, "The Mut'a and the Shighar are permissible but the condition is illegal."

Sahih al-Bukhari 6960 - Book 90, Hadith 7

Narrated Muhammad bin `Ali:

`Ali was told that Ibn `Abbas did not see any harm in the Mut'a marriage. `Ali said, "Allah's Messenger (ﷺ) forbade the Mut'a marriage on the Day of the battle of Khaibar and he forbade the eating of donkey's meat." Some people said, "If one, by a tricky way, marries temporarily, his marriage is illegal." Others said, "The marriage is valid but its condition is illegal."

Sahih al-Bukhari 6961 - Book 90, Hadith 8

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "One should not prevent others from watering their animals with the surplus of his water in order to prevent them from benefiting by the surplus of grass."

Sahih al-Bukhari 6962 - Book 90, Hadith 9

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) forbade the practice of An-Najsh.

Sahih al-Bukhari 6963 - Book 90, Hadith 10

Narrated `Abdullah bin `Umar:

A man mentioned to the Prophet (ﷺ) that he had always been cheated in bargains. The Prophet (ﷺ) said, "Whenever you do bargain, say, 'No cheating.'"

Sahih al-Bukhari 6964 - Book 90, Hadith 11

Narrated `Urwa:

That he asked `Aisha regarding the Verse: 'If you fear that you shall not be able to deal justly with the orphan girls, marry (other) women of your choice.' (4.3) `Aisha said, "It is about an orphan girl under the custody of her guardian who being attracted by her wealth and beauty wants to marry her with Mahr less than other women of her status. So such guardians were forbidden to marry them unless they treat them justly by giving them their full Mahr. Then the people sought the verdict of Allah's Apostle for such cases, whereupon Allah revealed: 'They ask your instruction concerning women..' (4.127) (The sub-narrator then mentioned the Hadith.)

Sahih al-Bukhari 6965 - Book 90, Hadith 12

Narrated `Abdullah bin `Umar:

The Prophet (ﷺ) said, "For every betrayer there will be a flag by which he will be recognized on the Day of Resurrection. "

Sahih al-Bukhari 6966 - Book 90, Hadith 13

Narrated Um Salama:

The Prophet (ﷺ) said, "I am only a human being, and you people have disputes. May be some one amongst you can present his case in a more eloquent and convincing manner than the other, and I give my judgment in his favor according to what I hear. Beware! If ever I give (by error) somebody something of his brother's right then he should not take it as I have only, given him a piece of Fire." (See Hadith No. 638. Vol. 3)

Sahih al-Bukhari 6967 - Book 90, Hadith 14

Narrated Abu Huraira:

The Prophet (ﷺ) said, "A virgin should not be married till she is asked for her consent; and the matron should not be married till she is asked whether she agrees to marry or not." It was asked, "O Allah's Apostle! How will she(the virgin) express her consent?" He said, "By keeping silent." Some people said, "If a virgin is not asked for her consent and she is not married, and then a man, by playing a trick presents two false witnesses that he has married her with her consent and the judge confirms his marriage as a true one, and the husband knows that the witnesses were false ones, then there is no harm for him to consummate his marriage with her and the marriage is regarded as valid."

Sahih al-Bukhari 6968 - Book 90, Hadith 15

Narrated Al-Qasim:

A woman from the offspring of Ja`far was afraid lest her guardian marry her (to somebody) against her will. So she sent for two elderly men from the Ansar, `AbdurRahman and Mujammi', the two sons of Jariya, and they said to her, "Don't be afraid, for Khansa' bint Khidam was given by her father in marriage against her will, then the Prophet (ﷺ) cancelled that marriage." (See Hadith No. 78)

Sahih al-Bukhari 6969 - Book 90, Hadith 16

Narrated Abu Haraira:

Allah's Messenger (ﷺ) said, "A lady slave should not be given in marriage until she is consulted, and a virgin should not be given in marriage until her permission is granted." The people said, "How will she express her permission?" The Prophet (ﷺ) said, "By keeping silent (when asked her consent)." Some people said, "If a man, by playing a trick, presents two false witnesses before the judge to testify that he has married a matron with her consent and the judge confirms his marriage, and the husband is sure that he has never married her (before), then such a marriage will be considered as a legal one and he may live with her as husband."

Sahih al-Bukhari 6970 - Book 90, Hadith 17

Narrated `Aisha:

Allah's Messenger (ﷺ) said, "It is essential to have the consent of a virgin (for the marriage). I said, "A virgin feels shy." The Prophet; said, "Her silence means her consent." Some people said, "If a man falls in love with an orphan slave girl or a virgin and she refuses (him) and then he makes a trick by bringing two false witnesses to testify that he has married her, and then she attains the age of puberty and agrees to marry him and the judge accepts the false witness and the husband knows that the witnesses were false ones, he may consummate his marriage."

Sahih al-Bukhari 6971 - Book 90, Hadith 18

Narrated `Aisha:

Allah's Messenger (ﷺ) used to like sweets and also used to like honey, and whenever he finished the `Asr prayer, he used to visit his wives and stay with them. Once he visited Hafsa and remained with her longer than the period he used to stay, so I enquired about it. It was said to me, "A woman from her tribe gave her a leather skin containing honey as a present, and she gave some of it to Allah's Messenger (ﷺ) to drink." I said, "By Allah, we will play a trick on him." So I mentioned the story to Sauda (the wife of the Prophet) and said to her, "When he enters upon you, he will come near to you whereupon you should say to him, 'O Allah's Messenger (ﷺ)! Have you eaten Maghafir?' He will say, 'No.' Then you say to him, 'What is this bad smell? ' And it would be very hard on Allah's Messenger (ﷺ) that a bad smell should be found on his body. He will say, 'Hafsa has given me a drink of honey.' Then you should say to him, 'Its bees must have sucked from the Al-`Urfut (a foul smelling flower).' I too, will tell him the same. And you, O Saifya, say the same." So when the Prophet (ﷺ) entered upon Sauda (the following happened). Sauda said, "By Him except Whom none has the right to be worshipped, I was about to say to him what you had told me to say while he was still at the gate because of fear from you. But when Allah 's Apostle came near to me, I said to him, 'O Allah's Messenger (ﷺ)! Have you eaten Maghafir?' He replied, 'No.' I said, 'What about this smell?' He said, 'Hafsa has given me a drink of honey.' I said, 'Its bees must have sucked Al-`Urfut.' " When he entered upon me, I told him the same as that, and when he entered upon Safiya, she too told him the same. So when he visited Hafsa again, she said to him, "O Allah's Messenger (ﷺ)! Shall I give you a drink of it (honey)?" He said, "I have no desire for it." Sauda said, Subhan Allah! We have deprived him of it (honey)." I said to her, "Be quiet!"

Sahih al-Bukhari 6972 - Book 90, Hadith 19

Narrated `Abdullah bin 'Amir bin Rabi`a:

`Umar bin Al-Khattab left for Sham, and when he reached a placed called Sargh, he came to know that there was an outbreak of an epidemic (of plague) in Sham. Then `AbdurRahman bin `Auf told him that Allah's Messenger (ﷺ) said, "If you hear the news of an outbreak of an epidemic (plague) in a certain place, do not enter that place: and if the epidemic falls in a place while you are present in it, do not leave that place to escape from the epidemic." So `Umar returned from Sargh.

Sahih al-Bukhari 6973 - Book 90, Hadith 20

Narrated 'Amir bin Sa`d bin Abi Waqqas:

That he heard Usama bin Zaid speaking to Sa`d, saying, "Allah's Messenger (ﷺ) mentioned the plague and said, 'It is a means of punishment with which some nations were punished and some of it has remained, and it appears now and then. So whoever hears that there is an outbreak of plague in some land, he should not go to that land, and if the plague breaks out in the land where one is already present, one should not run away from that land, escaping from the plague."

Sahih al-Bukhari 6974 - Book 90, Hadith 21

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "The one who takes back his gift is like a dog swallowing its own vomit, and we (believers) should not act according to this bad example."

Sahih al-Bukhari 6975 - Book 90, Hadith 22

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) has decreed that preemption is valid in all cases where the real estate concerned has not been divided, but if the boundaries are established and the ways are made, then there is no preemption. A man said, "Preemption is only for the neighbor," and then he makes invalid what he has confirmed. He said, "If someone wants to buy a house and being afraid that the neighbor (of the house) may buy it through preemption, he buys one share out of one hundred shares of the house and then buys the rest of the house, then the neighbor can only have the right of preemption for the first share but not for the rest of the house; and the buyer may play such a trick in this case."

Sahih al-Bukhari 6976 - Book 90, Hadith 23

Narrated 'Amr bin Ash-Sharid:

Al-Miswar bin Makhrama came and put his hand on my shoulder and I accompanied him to Sa'd. Abu Rafi' said to Al-Miswar, "Won't you order this (i.e. Sa'd) to buy my house which is in my yard?" Sa'd said, "I will not offer more than four hundred in installments over a fixed period." Abu Rafi said, "I was offered five hundred cash but I refused. Had I not heard the Prophet (ﷺ) saying, 'A neighbor is more entitled to receive the care of his neighbor,' I would not have sold it to you." The narrator said, to Sufyan: Ma'mar did not say so. Sufyan said, "But he did say so to me." Some people said, "If someone wants to sell a house and deprived somebody of the right of preemption, he has the right to play a trick to render the preemption invalid. And that is by giving the house to the buyer as a present and marking its boundaries and giving it to him. The buyer then gives the seller one-thousand Dirham as compensation in which case the preemptor loses his right of preemption."

Sahih al-Bukhari 6977 - Book 90, Hadith 24

Narrated 'Amr bin Ash-Sharid:

Abu Rafi' said that Sa'd offered him four hundred Mithqal of gold for a house. Abu Rafi ' said, "If I had not heard Allah's Messenger (ﷺ) saying, 'A neighbor has more right to be taken care of by his neighbor,' then I would not have given it to you." Some people said, "If one has bought a portion of a house and wants to cancel the right of preemption, he may give it as a present to his little son and he will not be obliged to take an oath."

Sahih al-Bukhari 6978 - Book 90, Hadith 25

Narrated Abu Humaid As-Sa`idi:

Allah's Messenger (ﷺ) appointed a man called Ibn Al-Lutabiyya to collect the Zakat from Bani Sulaim's tribe. When he returned, the Prophet (ﷺ) called him to account. He said (to the Prophet, 'This is your money, and this has been given to me as a gift." On that, Allah's Messenger (ﷺ) said, "Why didn't you stay in your father's and mother's house to see whether you will be given gifts or not if you are telling the truth?" Then the Prophet (ﷺ) addressed us, and after praising and glorifying Allah, he said: "Amma Ba'du", I employ a man from among you to manage some affair of what Allah has put under my custody, and then he comes to me and says, 'This is your money and this has been given to me as a gift. Why didn't he stay in his father's and mother's home to see whether he will be given gifts or not? By Allah, not anyone of you takes a thing unlawfully but he will meet Allah on the Day of Resurrection, carrying that thing. I do not want to see any of you carrying a grunting camel or a mooing cow or a bleating sheep on meeting Allah." Then the Prophet (ﷺ) raised both his hands till the whiteness of his armpits became visible, and he said, "O Allah! Haven't I have conveyed (Your Message)?" The narrator added: My eyes witnessed and my ears heard (that Hadith).

Sahih al-Bukhari 6979 - Book 90, Hadith 26

Narrated Abu Rafi`:

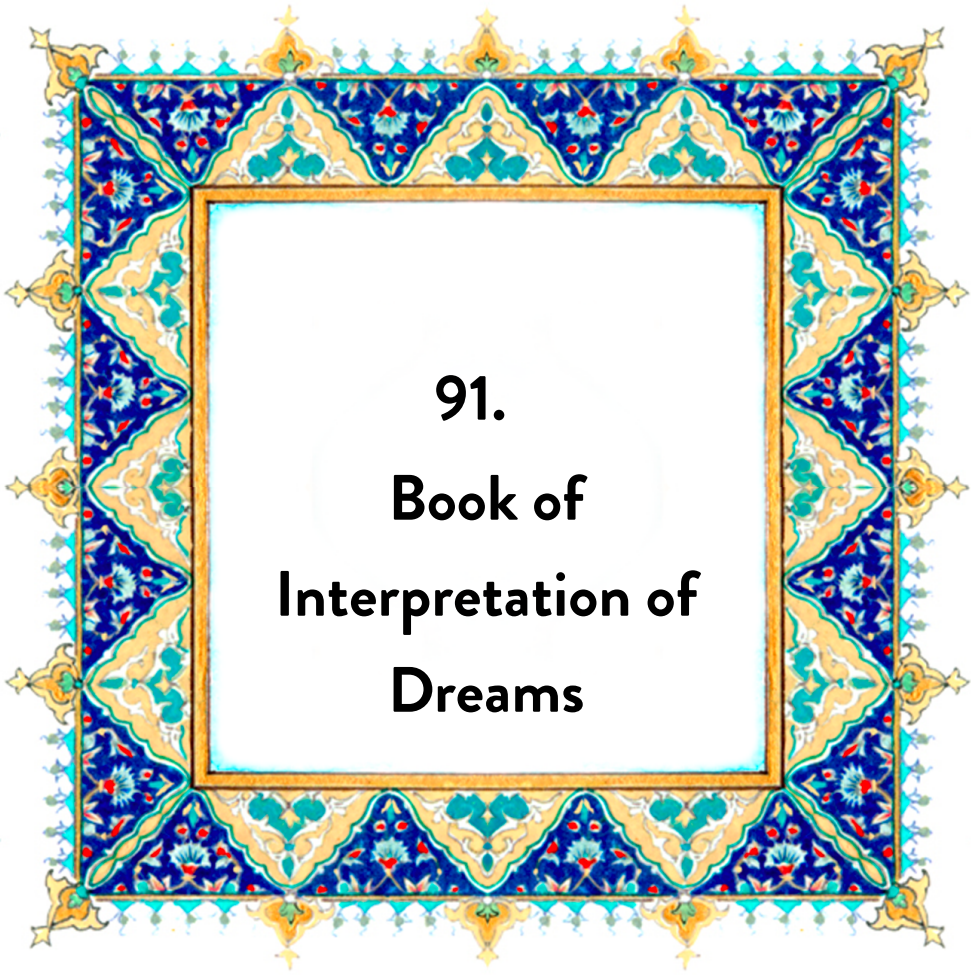
The Prophet (ﷺ) said, "The neighbor has more right to be taken care of by his neighbor (than anyone else)." Some men said, "If one wants to buy a house for 20,000 Dirhams then there is no harm to play a trick to deprive somebody of preemption by buying it (just on paper) with 20,000 Dirhams but paying to the seller only 9,999 Dirhams in cash and then agree with the seller to pay only one Dinar in cash for the rest of the price (i.e. 10,001 Dirhams). If the preemptor offers 20,000 Dirhams for the house, he can buy it otherwise he has no right to buy it (by this trick he got out of preemption). If the house proves to belong to somebody else other than the seller, the buyer should take back from the seller what he has paid, i.e., 9,999 Dirhams and one Dinar, because if the house proves to belong to somebody else, so the whole bargain (deal) is unlawful. If the buyer finds a defect in the house and it does not belong to somebody other than the seller, the buyer may return it and receive 20,000 Dirhams (instead of 9999 Dirham plus one Dinar) which he actually paid.' Abu `Abdullah said, "So that man allows (some people) the playing of tricks amongst the Muslims (although) the Prophet (ﷺ) said, 'In dealing with Muslims one should not sell them sick (animals) or bad things or stolen things."

Sahih al-Bukhari 6980 - Book 90, Hadith 27

Narrated `Amr bin Ash-Sharid:

Abu Rafi` sold a house to Sa`d bin Malik for four-hundred Mithqal of gold, and said, "If I had not heard the Prophet (ﷺ) saying, 'The neighbor has more right to be taken care of by his neighbor (than anyone else),' then I would not have sold it to you."

Sahih al-Bukhari 6981 - Book 90, Hadith 28



91.
Book of Interpretation of Dreams

Narrated `Aisha:

The commencement of the Divine Inspiration to Allah's Messenger (ﷺ) was in the form of good righteous (true) dreams in his sleep. He never had a dream but that it came true like bright day light. He used to go in seclusion (the cave of) Hira where he used to worship(Allah Alone) continuously for many (days) nights. He used to take with him the journey food for that (stay) and then come back to (his wife) Khadija to take his food like-wise again for another period to stay, till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him in it and asked him to read. The Prophet (ﷺ) replied, "I do not know how to read." (The Prophet (ﷺ) added), "The angel caught me (forcefully) and pressed me so hard that I could not bear it anymore. He then released me and again asked me to read, and I replied, "I do not know how to read," whereupon he caught me again and pressed me a second time till I could not bear it anymore. He then released me and asked me again to read, but again I replied, "I do not know how to read (or, what shall I read?)." Thereupon he caught me for the third time and pressed me and then released me and said, "Read: In the Name of your Lord, Who has created (all that exists). Has created man from a clot. Read and Your Lord is Most Generous...up to..... ..that which he knew not." (96.15) Then Allah's Messenger (ﷺ) returned with the Inspiration, his neck muscles twitching with terror till he entered upon Khadija and said, "Cover me! Cover me!" They covered him till his fear was over and then he said, "O Khadija, what is wrong with me?" Then he told her everything that had happened and said, 'I fear that something may happen to me." Khadija said, 'Never! But have the glad tidings, for by Allah, Allah will never disgrace you as you keep good reactions with your Kith and kin, speak the truth, help the poor and the destitute, serve your guest generously and assist the deserving, calamityafflicted ones." Khadija then accompanied him to (her cousin) Waraqa bin Naufal bin Asad bin `Abdul `Uzza bin Qusai. Waraqa was the son of her paternal uncle, i.e., her father's brother, who during the Pre-Islamic Period became a Christian and used to write the Arabic writing and used to write of the Gospels in Arabic as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to him, "O my cousin! Listen to the story of your nephew." Waraqa asked, "O my nephew! What have you seen?" The Prophet (ﷺ) described whatever he had seen. Waraqa said, "This is the same Namus (i.e., Gabriel, the Angel who keeps the secrets) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allah's Messenger (ﷺ) asked, "Will they turn me out?" Waraqa replied in the affirmative and said: "Never did a

man come with something similar to what you have brought but was treated with hostility. If I should remain alive till the day when you will be turned out then I would support you strongly." But after a few days Waraqa died and the Divine Inspiration was also paused for a while and the Prophet (ﷺ) became so sad as we have heard that he intended several times to throw himself from the tops of high mountains and every time he went up the top of a mountain in order to throw himself down, Gabriel would appear before him and say, "O Muhammad! You are indeed Allah's Messenger (ﷺ) in truth" whereupon his heart would become quiet and he would calm down and would return home. And whenever the period of the coming of the inspiration used to become long, he would do as before, but when he used to reach the top of a mountain, Gabriel would appear before him and say to him what he had said before. (Ibn `Abbas said regarding the meaning of: 'He it is that Cleaves the daybreak (from the darkness)' (6.96) that Al-Asbah. means the light of the sun during the day and the light of the moon at night).

Sahih al-Bukhari 6982 - Book 91, Hadith 1

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said, "A good dream (that comes true) of a righteous man is one of forty-six parts of prophetism."

Sahih al-Bukhari 6983 - Book 91, Hadith 2

Narrated Abu Qatada:

The Prophet (ﷺ) said, "A true good dream is from Allah, and a bad dream is from Satan."

Sahih al-Bukhari 6984 - Book 91, Hadith 3

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said, "If anyone of you sees a dream that he likes, then it is from Allah, and he should thank Allah for it and narrate it to others; but if he sees something else, i.e., a dream that he dislikes, then it is from Satan, and he should seek refuge with Allah from its evil, and he should not mention it to anybody, for it will not harm him."

Sahih al-Bukhari 6985 - Book 91, Hadith 4

Narrated Abu Qatada:

The Prophet (ﷺ) said, "A good dream that comes true is from Allah, and a bad dream is from Satan, so if anyone of you sees a bad dream, he should seek refuge with Allah from Satan and should spit on the left, for the bad dream will not harm him."

Sahih al-Bukhari 6986 - Book 91, Hadith 5

Narrated 'Ubada bin As-Samit:

The Prophet (ﷺ) said, "The (good) dreams of a faithful believer is a part of the forty-six parts of prophetism:'

Sahih al-Bukhari 6987 - Book 91, Hadith 6

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The (good) dream of a faithful believer is a part of the forty-six parts of prophetism."

Sahih al-Bukhari 6988 - Book 91, Hadith 7

Narrated Abu Sa`id Al-Khudri:

I heard Allah's Messenger (ﷺ) saying, "A good dream is a part of the forty six parts of prophetism."

Sahih al-Bukhari 6989 - Book 91, Hadith 8

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying, "Nothing is left of the prophetism except Al-Mubashshirat." They asked, "What are Al-Mubashshirat?" He replied, "The true good dreams (that conveys glad tidings).

Sahih al-Bukhari 6990 - Book 91, Hadith 9

Narrated Ibn `Umar:

Some people were shown the Night of Qadr as being in the last seven days (of the month of Ramadan). The Prophet (ﷺ) said, "Seek it in the last seven days (of Ramadan).

Sahih al-Bukhari 6991 - Book 91, Hadith 10

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If I stayed in prison as long as Joseph stayed and then the messenger came, I would respond to his call (to go out of the prison) ."

Sahih al-Bukhari 6992 - Book 91, Hadith 11

Narrated Abu Huraira:

I heard the Prophet (ﷺ) saying, "Whoever sees me in a dream will see me in his wakefulness, and Satan cannot imitate me in shape." Abu `Abdullah said, "Ibn Seereen said, 'Only if he sees the Prophet (ﷺ) in his (real) shape.'"

Sahih al-Bukhari 6993 - Book 91, Hadith 12

Narrated Anas:

The Prophet (ﷺ) said, "Whoever has seen me in a dream, then no doubt, he has seen me, for Satan cannot imitate my shape.

Sahih al-Bukhari 6994 - Book 91, Hadith 13

Narrated Abu Qatada:

The Prophet (ﷺ) said, "A good dream is from Allah, and a bad dream is from Satan. So whoever has seen (in a dream) something he dislike, then he should spit without saliva, thrice on his left and seek refuge with Allah from Satan, for it will not harm him, and Satan cannot appear in my shape."

Sahih al-Bukhari 6995 - Book 91, Hadith 14

Narrated Abu Qatada:

The Prophet (ﷺ) said, "Whoever sees me (in a dream) then he indeed has seen the truth ."

Sahih al-Bukhari 6996 - Book 91, Hadith 15

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said, "Who ever sees me (in a dream) then he indeed has seen the truth, as Satan cannot appear in my shape."

Sahih al-Bukhari 6997 - Book 91, Hadith 16

Narrated Abu Huraira:

The Prophet (ﷺ) said, "I have been given the keys of eloquent speech and given victory with awe (cast into the hearts of the enemy), and while I was sleeping last night, the keys of the treasures of the earth were brought to me till they were put in my hand." Abu Huraira added: Allah's Messenger (ﷺ) left (this world) and now you people are carrying those treasures from place to place.

Sahih al-Bukhari 6998 - Book 91, Hadith 17

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "I saw myself (in a dream) near the Ka`ba last night, and I saw a man with whitish red complexion, the best you may see amongst men of that complexion having long hair reaching his earlobes which was the best hair of its sort, and he had combed his hair and water was dropping from it, and he was performing the Tawaf around the Ka`ba while he was leaning on two men or on the shoulders of two men. I asked, 'Who is this man?' Somebody replied, '(He is) Messiah, son of Mary.' Then I saw another man with very curly hair, blind in the right eye which looked like a protruding out grape. I asked, 'Who is this?' Somebody replied, '(He is) Messiah, Ad-Dajjal.'"

Sahih al-Bukhari 6999 - Book 91, Hadith 18

Narrated Ibn `Abbas:

About a man who came to Allah's Messenger (ﷺ) and said, "I was shown in a dream last night..." Then Ibn `Abbas mentioned the narration.

Sahih al-Bukhari 7000 - Book 91, Hadith 19

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) used to visit Um Haram bint Milhan she was the wife of 'Ubada bin As-Samit. One day the Prophet (ﷺ) visited her and she provided him with food and started looking for lice in his head. Then Allah's Messenger (ﷺ) slept and afterwards woke up smiling. Um Haram asked, "What makes you smile, O Allah's Messenger (ﷺ)?" He said, "Some of my followers were presented before me in my dream as fighters in Allah's Cause, sailing in the middle of the seas like kings on the thrones or like kings sitting on their thrones." (The narrator 'Is-haq is not sure as to which expression was correct). Um Haram added, 'I said, "O Allah's Messenger (ﷺ)! Invoke Allah, to make me one of them;" So Allah's Messenger (ﷺ) invoked Allah for her and then laid his head down (and slept). Then he woke up smiling (again). (Um Haram added): I said, "What makes you smile, O Allah's Messenger (ﷺ)?" He said, "Some people of my followers were presented before me (in a dream) as fighters in Allah's Cause." He said the same as he had said before. I said, "O Allah's Messenger (ﷺ)! Invoke Allah to make me from them." He said, "You are among the first ones." Then Um Haram sailed over the sea during the Caliphate of Muawiya bin Abu Sufyan, and she fell down from her riding animal after coming ashore, and died.

Sahih al-Bukhari 7001, 7002 - Book 91, Hadith 20

Narrated Kharija bin Zaid bin Thabit:

Um Al-`Ala an Ansari woman who had given a pledge of allegiance to Allah's Messenger (ﷺ) told me:, "The Muhajirln (emigrants) were distributed amongst us by drawing lots, and we got `Uthman bin Maz'un in our share. We made him stay with us in our house. Then he suffered from a disease which proved fatal. When he died and was given a bath and was shrouded in his clothes. Allah's Messenger (ﷺ) came, I said, (addressing the dead body), 'O Aba As-Sa'ib! May Allah be Merciful to you! I testify that Allah has honored you.' Allah's Messenger (ﷺ) said, 'How do you know that Allah has honored him?" I replied, 'Let my father be sacrificed for you, O Allah's Messenger (ﷺ)! On whom else shall Allah bestow. His honor?' Allah's Messenger (ﷺ) said, 'As for him, by Allah, death has come to him. By Allah, I wish him all good (from Allah). By Allah, in spite of the fact that I am Allah's Messenger (ﷺ), I do not know what Allah will do to me.", Um Al-`Ala added, "By Allah, I will never attest the righteousness of anybody after that."

Sahih al-Bukhari 7003 - Book 91, Hadith 21

Narrated Az-Zuhri:

Regarding the above narration, The Prophet (ﷺ) said, "I do not know what Allah will do to him (Uthman bin Maz'un)." Um Al-`Ala said, "I felt very sorry for that, and then I slept and saw in a dream a flowing spring for `Uthman bin Maz'un, and told Allah's Messenger (ﷺ) of that, and he said, "That flowing spring symbolizes his good deeds."

Sahih al-Bukhari 7004 - Book 91, Hadith 22

Narrated Abu Qatada Al-Ansari:

(a companion of the Prophet (ﷺ) and one of his cavalry men) "I heard Allah's Messenger (ﷺ) saying, "A good dream is from Allah, and a bad dream is from Satan; so, if anyone of you had a bad dream which he disliked, then he should spit on his left and seek refuge with Allah from it, for it will not harm him."

Sahih al-Bukhari 7005 - Book 91, Hadith 23

Narrated Ibn `Umar:

I heard Allah's Messenger (ﷺ) saying, "While I was sleeping, I was given a bowl full of milk (in a dream), and I drank of it to my fill until I noticed its wetness coming out of my nails, and then I gave the rest of it to `Umar." They (the people) asked, "What have you interpreted (about the dream)? O Allah's Apostle?" He said, "(It is Religious) knowledge."

Sahih al-Bukhari 7006 - Book 91, Hadith 24

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "While I was sleeping, I was given a bowl full of milk (in the dream) and I drank from it (to my fill) till I noticed its wetness coming out of my limbs. Then I gave the rest of it to `Umar bin Al-Khattab." The persons sitting around him, asked, "What have you interpreted (about the dream) O Allah's Messenger (ﷺ)?" He said, "(It is religious) knowledge."

Sahih al-Bukhari 7007 - Book 91, Hadith 25

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) said, "While I was sleeping, some people were displayed before me (in a dream). They were wearing shirts, some of which were merely covering their breasts, and some a bit longer. Then there passed before me, `Umar bin Al-Khattab wearing a shirt he was dragging it (on the ground behind him.)" They (the people) asked, "What have you interpreted (about the dream) O Allah's Apostle?" He said, "The Religion."

Sahih al-Bukhari 7008 - Book 91, Hadith 26

Narrated Abu Sa`id Al-Khudri:

I heard Allah's Messenger (ﷺ) saying, "While I was sleeping, I saw (in a dream) the people being displayed before me, wearing shirts, some of which (were so short that it) reached as far as their breasts and some reached below that. Then `Umar bin Al-Khattab was shown to me and he was wearing a shirt which he was dragging (behind him)." They asked. What have you interpreted (about the dream)? O Allah's Messenger (ﷺ)?" He said, "The religion."

Sahih al-Bukhari 7009 - Book 91, Hadith 27

Narrated Qais bin 'Ubada:

I was sitting in a gathering in which there was Sa`d bin Malik and Ibn `Umar. `Abdullah bin Salam passed in front of them and they said, "This man is from the people of Paradise." I said to `Abdullah bin Salam, "They said so-and-so." He replied, "Subhan Allah! They ought not to have said things of which they have no knowledge, but I saw (in a dream) that a post was fixed in a green garden. At the top of the post there was a handhold and below it there was a servant. I was asked to climb (the post). So I climbed it till I got hold of the handhold." Then I narrated this dream to Allah's Messenger (ﷺ). Allah's Apostle said, "`Abdullah will die while still holding the firm reliable handhold (i.e., Islam).

Sahih al-Bukhari 7010 - Book 91, Hadith 28

Narrated `Aisha:

Allah's Messenger (ﷺ) said (to me), "You were shown to me twice in (my) dream. Behold, a man was carrying you in a silken piece of cloth and said to me, "She is your wife, so uncover her,' and behold, it was you. I would then say (to myself), 'If this is from Allah, then it must happen.' "

Sahih al-Bukhari 7011 - Book 91, Hadith 29

Narrated `Aisha:

Allah's Messenger (ﷺ) said to me, "You were shown to me twice (in my dream) before I married you. I saw an angel carrying you in a silken piece of cloth, and I said to him, 'Uncover (her),' and behold, it was you. I said (to myself), 'If this is from Allah, then it must happen.' Then you were shown to me, the angel carrying you in a silken piece of cloth, and I said (to him), 'Uncover (her), and behold, it was you. I said (to myself), 'If this is from Allah, then it must happen.' "

Sahih al-Bukhari 7012 - Book 91, Hadith 30

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying, "I have been sent with Jawami al-Kalim (i.e., the shortest expression carrying the widest meanings), and I was made victorious with awe (caste into the hearts of the enemy), and while I was sleeping, the keys of the treasures of the earth were brought to me and were put in my hand." Muhammad said, Jawami'-al-Kalim means that Allah expresses in one or two statements or thereabouts the numerous matters that used to be written in the books revealed before (the coming of) the Prophet (ﷺ) .

Sahih al-Bukhari 7013 - Book 91, Hadith 31

Narrated `Abdullah bin Salam:

(In a dream) I saw myself in a garden, and there was a pillar in the middle of the garden, and there was a handhold at the top of the pillar. I was asked to climb it. I said, "I cannot." Then a servant came and lifted up my clothes and I climbed (the pillar), and then got hold of the handhold, and I woke up while still holding it. I narrated that to the Prophet (ﷺ) who said, "The garden symbolizes the garden of Islam, and the handhold is the firm Islamic handhold which indicates that you will be adhering firmly to Islam until you die."

Sahih al-Bukhari 7014 - Book 91, Hadith 32

Narrated Ibn `Umar:

I saw in a dream a piece of silken cloth in my hand, and in whatever direction in Paradise I waved it, it flew, carrying me there. I narrated this (dream) to (my sister) Hafsa and she told it to the Prophet (ﷺ) who said, (to Hafsa), "Indeed, your brother is a righteous man," or, "Indeed, `Abdullah is a righteous man."

Sahih al-Bukhari 7015, 7016 - Book 91, Hadith 33

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "When the Day of Resurrection approaches, the dreams of a believer will hardly fail to come true, and a dream of a believer is one of forty-six parts of prophetism, and whatever belongs to prothetism can never be false." Muhammad bin Seereen said, "But I say this." He said, "It used to be said, 'There are three types of dreams: The reflection of one's thoughts and experiences one has during wakefulness, what is suggested by Satan to frighten the dreamer, or glad tidings from Allah. So, if someone has a dream which he dislikes, he should not tell it to others, but get up and offer a prayer." He added, "He (Abu Huraira) hated to see a Ghul (i.e., iron collar around his neck in a dream) and people liked to see fetters (on their feet in a dream). The fetters on the feet symbolizes one's constant and firm adherence to religion." And Abu `Abdullah said, "Ghuls (iron collars) are used only for necks."

Sahih al-Bukhari 7017 - Book 91, Hadith 34

Narrated Kharija bin Zaid bin Thabit:

Um Al-`Ala an Ansari woman who had given the Pledge of allegiance to Allah's Messenger (ﷺ) said, "`Uthman bin Maz'un came in our share when the Ansars drew lots to distribute the emigrants (to dwell) among themselves, He became sick and we looked after (nursed) him till he died. Then we shrouded him in his clothes. Allah's Messenger (ﷺ) came to us, I (addressing the dead body) said, "May Allah's Mercy be on you, O Aba As-Sa'ib! I testify that Allah has honored you." The Prophet (ﷺ) said, 'How do you know that?' I replied, 'I do not know, by Allah.' He said, 'As for him, death has come to him and I wish him all good from Allah. By Allah, though I am Allah's Messenger (ﷺ), I neither know what will happen to me, nor to you.'" Um Al-`Ala said, "By Allah, I will never attest the righteousness of anybody after that." She added, "Later I saw in a dream, a flowing spring for `Uthman. So I went to Allah's Messenger (ﷺ) and mentioned that to him. He said, 'That is (the symbol of) his good deeds (the reward for) which is going on for him.' "

Sahih al-Bukhari 7018 - Book 91, Hadith 35

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "(I saw in a dream that) while I was standing at a well and drawing water therefrom, suddenly Abu Bakr and `Umar came to me. Abu Bakr took the bucket and drew one or two buckets (full of water), but there was weakness in his pulling, but Allah forgave him. Then Ibn Al- Khattab took the bucket from Abu Bakr's hand and the bucket turned into a very large one in his hand. I have never seen any strong man among the people doing such a hard job as `Umar did, till (the people drank to their satisfaction) and water their camels to their fill and they sat near the water."

Sahih al-Bukhari 7019 - Book 91, Hadith 36

Narrated Salim's father:

about the Prophet's dream in which he has seen Abu Bakr and `Umar: The Prophet (ﷺ) said, "I saw (in a dream) that the people had gathered. Then Abu Bakr stood up and pulled out one or two buckets full of water (from a well) and there was weakness in his pulling -- may Allah forgive him. Then Ibn Al- Khattab stood up, and the bucket turned into a very large one and I have never seen any strong man among the people doing such a hard job. He pulled out so much water that the people (drank to their satisfaction) and watered their camels to their fill, (and then after quenching their thirst) they sat beside the water."

Sahih al-Bukhari 7020 - Book 91, Hadith 37

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "While I was sleeping, I saw myself standing at a well over which there was a bucket. I pulled out from it as many buckets of water as Allah wished, and then Ibn Abi Quhafa (Abu Bakr) took the bucket from me and pulled out one or two full buckets, and there was weakness in his pull--may Allah forgive him. Then the bucket turned into a very large one and `Umar bin Al-Khattab took it. I have never seen any strong man among the people, drawing water with such strength as `Umar did, till the people (drank to their satisfaction and) watered their camels to their fill; whereupon the camels sat beside the water."

Sahih al-Bukhari 7021 - Book 91, Hadith 38

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "While I was sleeping, I saw myself standing over a tank (well) giving water to the people to drink. Then Abu Bakr came to me and took the bucket from me in order to relieve me and he pulled out one or two full buckets, and there was weakness in his pulling --may Allah forgive him. Then Ibn Al-Khattab took it from him and went on drawing water till the people left (after being satisfied) while the tank was over flowing with water."

Sahih al-Bukhari 7022 - Book 91, Hadith 39

Narrated Abu Huraira:

We were sitting with Allah's Messenger (ﷺ), he said, "While I was sleeping, I saw myself in Paradise. Suddenly I saw a woman performing ablution beside a palace. I asked, "For whom is this palace?" They (the angels) replied, "It is for `Umar bin Al-Khattab." Then I remembered `Umar's ghira and went back hurriedly." On hearing that, `Umar started weeping and said, " Let my father and mother be sacrificed for you. O Allah's Messenger (ﷺ)! How dare I think of my Ghira being offended by you?

Sahih al-Bukhari 7023 - Book 91, Hadith 40

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) said: (I saw in a dream that) I entered Paradise, and behold, there was a palace built of gold! I asked, 'For whom is this palace?' They (the angels) replied, 'For a man from the Quraish.' " The Prophet added, "O Ibn Al-Khattab! Nothing stopped me from entering it except your Ghira." `Umar said, "How dare I think of my Ghira being offended by you, O Allah's Messenger (ﷺ)?"

Sahih al-Bukhari 7024 - Book 91, Hadith 41

Narrated Abu Huraira:

We were sitting with Allah's Messenger (ﷺ) he said, "While I was sleeping, I saw myself in Paradise, and behold, a woman was performing ablution by the side of a palace. I asked, 'For whom is this palace?' They replied, 'For `Umar' Then I remembered the Ghira of `Umar and returned immediately." `Umar wept (on hearing that) and said, " Let my father and mother be sacrificed for you, O Allah's Messenger (ﷺ)! How dare I think of my Ghira being offended by you.'

Sahih al-Bukhari 7025 - Book 91, Hadith 42

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "While I was sleeping, I saw myself performing the Tawaf of the Ka`ba. Behold, there I saw a whitish-red lank-haired man (holding himself) between two men with water dropping from his hair. I asked, 'Who is this?' The people replied, 'He is the son of Mary.' Then I turned my face to see another man with red complexion, big body, curly hair, and blind in the right eye which looked like a protruding out grape. I asked, 'Who is he?' They replied, 'He is Ad-Dajjal.' Ibn Qatan resembles him more than anybody else among the people and Ibn Qatan was a man from Bani Al-Mustaliq from Khuza`a."

Sahih al-Bukhari 7026 - Book 91, Hadith 43

Narrated `Abdullah bin `Umar:

I heard Allah's Messenger (ﷺ) saying, "While I was sleeping, I saw a bowl full of milk was brought to me and I drank of it (to my fill) till I noticed its wetness flowing (in my body). Then I gave the remaining of it to `Umar." They asked, "O Allah's Messenger (ﷺ)! What have you interpreted (about the dream)? He said, "(It is Religious) knowledge." (See Hadith No. 134)

Sahih al-Bukhari 7027 - Book 91, Hadith 44

Narrated Ibn `Umar:

Men from the companions of Allah's Messenger (ﷺ) used to see dreams during the lifetime of Allah's Messenger (ﷺ) and they used to narrate those dreams to Allah's Messenger (ﷺ). Allah's Messenger (ﷺ) would interpret them as Allah wished. I was a young man and used to stay in the mosque before my wedlock. I said to myself, "If there were any good in myself, I too would see what these people see." So when I went to bed one night, I said, "O Allah! If you see any good in me, show me a good dream." So while I was in that state, there came to me (in a dream) two angels. In the hand of each of them, there was a mace of iron, and both of them were taking me to Hell, and I was between them, invoking Allah, "O Allah! I seek refuge with You from Hell." Then I saw myself being confronted by another angel holding a mace of iron in his hand. He said to me, "Do not be afraid, you will be an excellent man if you only pray more often." So they took me till they stopped me at the edge of Hell, and behold, it was built inside like a well and it had side posts like those of a well, and beside each post there was an angel carrying an iron mace. I saw therein many people hanging upside down with iron chains, and I recognized therein some men from the Quraish. Then (the angels) took me to the right side. I narrated this dream to (my sister) Hafsa and she told it to Allah's Messenger (ﷺ). Allah's Messenger (ﷺ) said, "No doubt, `Abdullah is a good man." (Nafi` said, "Since then `Abdullah bin `Umar used to pray much.)

Sahih al-Bukhari 7028, 7029 - Book 91, Hadith 45

Narrated Ibn `Umar:

I was a young unmarried man during the lifetime of the Prophet. I used to sleep in the mosque. Anyone who had a dream, would narrate it to the Prophet. I said, "O Allah! If there is any good for me with You, then show me a dream so that Allah's Messenger (ﷺ) may interpret it for me." So I slept and saw (in a dream) two angels came to me and took me along with them, and they met another angel who said to me, "Don't be afraid, you are a good man." They took me towards the Fire, and behold, it was built inside like a well, and therein I saw people some of whom I recognized, and then the angels took me to the right side. In the morning, I mentioned that dream to Hafsa. Hafsa told me that she had mentioned it to the Prophet (ﷺ) and he said, "`Abdullah is a righteous man if he only prays more at night." (Az-Zuhri said, "After that, `Abdullah used to pray more at night.")

Sahih al-Bukhari 7030, 7031 - Book 91, Hadith 46

Narrated `Abdullah bin `Umar:

I heard Allah's Messenger (ﷺ) saying, "While I was sleeping, I saw that a cup full of milk was brought to me and I drank of it and gave the remaining of it to `Umar bin Al-Khattab." They asked. What have you interpreted (about the dream)? O Allah's Messenger (ﷺ)?" The Prophet (ﷺ) said. "(It is Religious) knowledge."

Sahih al-Bukhari 7032 - Book 91, Hadith 47

Narated Ubaidullah bin Abdullah:

I asked Ibn Abbas about the dream of Allah's Messenger which he mentioned. (see following hadith)

Sahih al-Bukhari 7033 - Book 91, Hadith 48

Narrated `Abdullah bin `Abbas:

Allah's Messenger (ﷺ) said, "While I was sleeping, two golden bangles were put in my two hands, so I got scared (frightened) and disliked it, but I was given permission to blow them off, and they flew away. I interpret it as a symbol of two liars who will appear." 'Ubaidullah said, "One of them was Al-`Ansi who was killed by Fairuz at Yemen and the other was Musailama (at Najd) .

Sahih al-Bukhari 7034 - Book 91, Hadith 49

Narrated Abu Musa:

The Prophet (ﷺ) said, "I saw in a dream that I was migrating from Mecca to a land where there were date palm trees. I thought that it might be the land of Al-Yamama or Hajar, but behold, it turned out to be Yathrib (i.e. Medina). And I saw cows (being slaughtered) there, but the reward given by Allah is better (than worldly benefits). Behold, those cows proved to symbolize the believers (who were killed) on the Day (of the battle) of Uhud, and the good (which I saw in the dream) was the good and the reward and the truth which Allah bestowed upon us after the Badr battle. (or the Battle of Uhud) and that was the victory bestowed by Allah in the Battle of Khaibar and the conquest of Mecca) .

Sahih al-Bukhari 7035 - Book 91, Hadith 50

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "We (Muslims) are the last (to come) but (will be) the foremost (on the Day of Resurrection)." Allah's Messenger (ﷺ) further said, "While sleeping, I was given the treasures of the world and two golden bangles were put in my hands, but I felt much annoyed, and those two bangles distressed me very much, but I was inspired that I should blow them off, so I blew them and they flew away. Then I interpreted that those two bangles were the liars between whom I was (i.e., the one of San`a' and the one of Yamama).

Sahih al-Bukhari 7036, 7037 - Book 91, Hadith 51

Narrated `Abdullah:

The Prophet (ﷺ) said, "I saw (in a dream) a black woman with unkempt hair going out of Medina and settling at Mahai'a, i.e., Al-Juhfa. I interpreted that as a symbol of epidemic of Medina being transferred to that place (Al-Juhfa).

Sahih al-Bukhari 7038 - Book 91, Hadith 52

Narrated `Abdullah bin `Umar:

concerning the dream of the Prophet (ﷺ) in Medina: The Prophet (ﷺ) said, "I saw (in a dream) a black woman with unkempt hair going out of Medina and settling at Mahai'a. I interpreted that as (a symbol of) the epidemic of Medina being transferred to Mahai'a, namely, Al-Juhfa."

Sahih al-Bukhari 7039 - Book 91, Hadith 53

Narrated Salim's father:

The Prophet (ﷺ) said, "I saw (in a dream) a black woman with unkempt hair going out of Medina and settling in Mahai'a. I interpreted that as (a symbol of) epidemic of Medina being transferred to Mahai'a, namely, Al-Juhfa."

Sahih al-Bukhari 7040 - Book 91, Hadith 54

Narrated Abu Musa:

The Prophet (ﷺ) said, "I saw in a dream that I waved a sword and it broke in the middle, and behold, that symbolized the casualties the believers suffered on the Day (of the battle) of Uhud. Then I waved the sword again, and it became better than it had ever been before, and behold, that symbolized the Conquest (of Mecca) which Allah brought about and the gathering of the believers. "

Sahih al-Bukhari 7041 - Book 91, Hadith 55

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "Whoever claims to have seen a dream which he did not see, will be ordered to make a knot between two barley grains which he will not be able to do; and if somebody listens to the talk of some people who do not like him (to listen) or they run away from him, then molten lead will be poured into his ears on the Day of Resurrection; and whoever makes a picture, will be punished on the Day of Resurrection and will be ordered to put a soul in that picture, which he will not be able to do." Ibn `Abbas also narrated a similar hadith.

Sahih al-Bukhari 7042 - Book 91, Hadith 56

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "The worst lie is that a person claims to have seen a dream which he has not seen."

Sahih al-Bukhari 7043 - Book 91, Hadith 57

Narrated Abu Salama:

I used to see a dream which would make me sick till I heard Abu Qatada saying, "I too, used to see a dream which would make me sick till I heard the Prophet (ﷺ) saying, "A good dream is from Allah, so if anyone of you saw a dream which he liked, he should not tell it to anybody except to the one whom he loves, and if he saw a dream which he disliked, then he should seek refuge with Allah from its evil and from the evil of Satan, and spit three times (on his left) and should not tell it to anybody, for it will not harm him. "

Sahih al-Bukhari 7044 - Book 91, Hadith 58

Narrated Abu Sa`id Al-Khudri:

I heard Allah's Messenger (ﷺ) saying, "If anyone of you saw a dream which he liked, then that was from Allah, and he should thank Allah for it and tell it to others; but if he saw something else, i.e, a dream which he did not like, then that is from Satan and he should seek refuge with Allah from it and should not tell it to anybody for it will not harm him."

Sahih al-Bukhari 7045 - Book 91, Hadith 59

Narrated Ibn `Abbas:

A man came to Allah's Messenger (ﷺ) and said, "I saw in a dream, a cloud having shade. Butter and honey were dropping from it and I saw the people gathering it in their hands, some gathering much and some a little. And behold, there was a rope extending from the earth to the sky, and I saw that you (the Prophet) held it and went up, and then another man held it and went up and (after that) another (third) held it and went up, and then after another (fourth) man held it, but it broke and then got connected again." Abu Bakr said, "O Allah's Messenger (ﷺ)! Let my father be sacrificed for you! Allow me to interpret this dream." The Prophet (ﷺ) said to him, "Interpret it." Abu Bakr said, "The cloud with shade symbolizes Islam, and the butter and honey dropping from it, symbolizes the Qur'an, its sweetness dropping and some people learning much of the Qur'an and some a little. The rope which is extended from the sky to the earth is the Truth which you (the Prophet) are following. You follow it and Allah will raise you high with it, and then another man will follow it and will rise up with it and another person will follow it and then another man will follow it but it will break and then it will be connected for him and he will rise up with it. O Allah's Messenger (ﷺ)! Let my father be sacrificed for you! Am I right or wrong?" The Prophet replied, "You are right in some of it and wrong in some." Abu Bakr said, "O Allah's Prophet! By Allah, you must tell me in what I was wrong." The Prophet (ﷺ) said, "Do not swear."

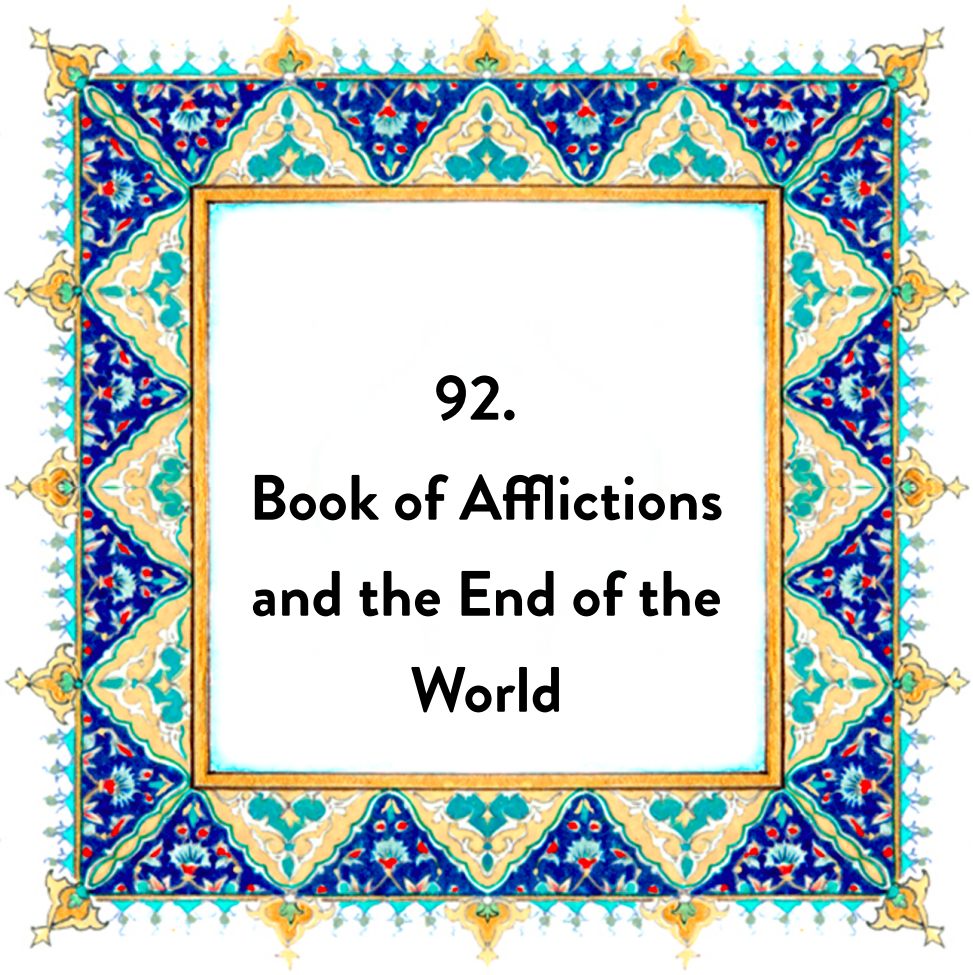
Sahih al-Bukhari 7046 - Book 91, Hadith 60

Narrated Samura bin Jundub:

Allah's Messenger (ﷺ) very often used to ask his companions, "Did anyone of you see a dream?" So dreams would be narrated to him by those whom Allah wished to tell. One morning the Prophet (ﷺ) said, "Last night two persons came to me (in a dream) and woke me up and said to me, 'Proceed!' I set out with them and we came across a man lying down, and behold, another man was standing over his head, holding a big rock. Behold, he was throwing the rock at the man's head, injuring it. The rock rolled away and the thrower followed it and took it back. By the time he reached the man, his head returned to the normal state. The thrower then did the same as he had done before. I said to my two companions, 'Subhan Allah! Who are these two persons?' They said, 'Proceed!' So we proceeded and came to a man lying flat on his back and another man standing over his head with an iron hook, and behold, he would put the hook in one side of the man's mouth and tear off that side of his face to the back (of the neck) and similarly tear his nose from front to back and his eye from front to back. Then he turned to the other side of the man's face and did just as he had done with the other side. He hardly completed this side when the other side returned to its normal state. Then he returned to it to repeat what he had done before. I said to my two companions, 'Subhan Allah! Who are these two persons?' They said to me, 'Proceed!' So we proceeded and came across something like a Tannur (a kind of baking oven, a pit usually clay-lined for baking bread)." I think the Prophet (ﷺ) said, "In that oven there was much noise and voices." The Prophet (ﷺ) added, "We looked into it and found naked men and women, and behold, a flame of fire was reaching to them from underneath, and when it reached them, they cried loudly. I asked them, 'Who are these?' They said to me, 'Proceed!' And so we proceeded and came across a river." I think he said, ".... red like blood." The Prophet (ﷺ) added, "And behold, in the river there was a man swimming, and on the bank there was a man who had collected many stones. Behold, while the other man was swimming, he went near him. The former opened his mouth and the latter (on the bank) threw a stone into his mouth whereupon he went swimming again. He returned and every time the performance was repeated. I asked my two companions, 'Who are these (two) persons?' They replied, 'Proceed! Proceed!' And we proceeded till we came to a man with a repulsive appearance, the most repulsive appearance, you ever saw a man having! Beside him there was a fire and he was kindling it and running around it. I asked my companions, 'Who is this (man)?' They said to me, 'Proceed! Proceed!' So we proceeded till we reached a garden of deep green dense vegetation, having all sorts of spring colors. In the midst

of the garden there was a very tall man and I could hardly see his head because of his great height, and around him there were children in such a large number as I have never seen. I said to my companions, 'Who is this?' They replied, 'Proceed! Proceed!' So we proceeded till we came to a majestic huge garden, greater and better than I have ever seen! My two companions said to me, 'Go up' and I went up. The Prophet (ﷺ) added, "So we ascended till we reached a city built of gold and silver bricks and we went to its gate and asked (the gatekeeper) to open the gate, and it was opened and we entered the city and found in it, men with one side of their bodies as handsome as the handsomest person you have ever seen, and the other side as ugly as the ugliest person you have ever seen. My two companions ordered those men to throw themselves into the river. Behold, there was a river flowing across (the city), and its water was like milk in whiteness. Those men went and threw themselves in it and then returned to us after the ugliness (of their bodies) had disappeared and they became in the best shape." The Prophet (ﷺ) further added, "My two companions (angels) said to me, 'This place is the Eden Paradise, and that is your place.' I raised up my sight, and behold, there I saw a palace like a white cloud! My two companions said to me, 'That (palace) is your place.' I said to them, 'May Allah bless you both! Let me enter it.' They replied, 'As for now, you will not enter it, but you shall enter it (one day). I said to them, 'I have seen many wonders tonight. What does all that mean which I have seen?' They replied, 'We will inform you: As for the first man you came upon whose head was being injured with the rock, he is the symbol of the one who studies the Qur'an and then neither recites it nor acts on its orders, and sleeps, neglecting the enjoined prayers. As for the man you came upon whose sides of mouth, nostrils and eyes were torn off from front to back, he is the symbol of the man who goes out of his house in the morning and tells so many lies that it spreads all over the world. And those naked men and women whom you saw in a construction resembling an oven, they are the adulterers and the adulteresses. And the man whom you saw swimming in the river and given a stone to swallow, is the eater of usury (Riba). And the bad looking man whom you saw near the fire kindling it and going round it, is Malik, the gatekeeper of Hell. And the tall man whom you saw in the garden, is Abraham and the children around him are those children who die with Al-Fitra (the Islamic Faith). The narrator added: Some Muslims asked the Prophet, "O Allah's Messenger (ﷺ)! What about the children of pagans?" The Prophet (ﷺ) replied, "And also the children of pagans." The Prophet (ﷺ) added, "My two companions added, 'The men you saw half handsome and half ugly were those persons who had mixed an act that was good with another that was bad, but Allah forgave them.'"

Sahih al-Bukhari 7047 - Book 91, Hadith 61



92.
Book of Afflictions and the End of the World

Narrated Asma':

The Prophet (ﷺ) said, "I will be at my Lake-Fount (Kauthar) waiting for whoever will come to me. Then some people will be taken away from me whereupon I will say, 'My followers!' It will be said, 'You do not know they turned Apostates as renegades (deserted their religion).'" (Ibn Abi Mulaika said, "Allah, we seek refuge with You from turning on our heels from the (Islamic) religion and from being put to trial").

Sahih al-Bukhari 7048 - Book 92, Hadith 1

Narrated `Abdullah:

The Prophet (ﷺ) said, "I am your predecessor at the Lake-Fount (Kauthar) and some men amongst you will be brought to me, and when I will try to hand them some water, they will be pulled away from me by force whereupon I will say, 'O Lord, my companions!' Then the Almighty will say, 'You do not know what they did after you left, they introduced new things into the religion after you.'"

Sahih al-Bukhari 7049 - Book 92, Hadith 2

Narrated Sahl bin Sa`d:

I heard the Prophet (ﷺ) saying, "I am your predecessor at the Lake-Fount (Kauthar), and whoever will come to it, will drink from it, and whoever will drink from it, will never become thirsty after that. There will come to me some people whom I know and they know me, and then a barrier will be set up between me and them."

Sahih al-Bukhari 7050 - Book 92, Hadith 3

Abu Sa`id Al-Khudri added that the Prophet (ﷺ) further said:

"I will say those people are from me. It will be said, 'You do not know what changes and new things they did after you.' Then I will say, 'Far removed (from mercy), far removed (from mercy), those who changed (the religion) after me!"

Sahih al-Bukhari 7051 - Book 92, Hadith 4

Narrated `Abdullah:

Allah's Messenger (ﷺ) said to us, "You will see after me, selfishness (on the part of other people) and other matters that you will disapprove of." They asked, "What do you order us to do, O Allah's Messenger (ﷺ)? (under such circumstances)?" He said, "Pay their rights to them (to the rulers) and ask your right from Allah."

Sahih al-Bukhari 7052 - Book 92, Hadith 5

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "Whoever disapproves of something done by his ruler then he should be patient, for whoever disobeys the ruler even a little (little = a span) will die as those who died in the Pre-lslamic Period of Ignorance. (i.e. as rebellious Sinners).

Sahih al-Bukhari 7053 - Book 92, Hadith 6

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "Whoever notices something which he dislikes done by his ruler, then he should be patient, for whoever becomes separate from the company of the Muslims even for a span and then dies, he will die as those who died in the Pre-lslamic period of Ignorance (as rebellious sinners). (Fath-ul-Bari page 112, Vol. 16)

Sahih al-Bukhari 7054 - Book 92, Hadith 7

Narrated Junada bin Abi Umaiya:

We entered upon 'Ubada bin As-Samit while he was sick. We said, "May Allah make you healthy. Will you tell us a Hadith you heard from the Prophet (ﷺ) and by which Allah may make you benefit?" He said, "The Prophet (ﷺ) called us and we gave him the Pledge of allegiance for Islam, and among the conditions on which he took the Pledge from us, was that we were to listen and obey (the orders) both at the time when we were active and at the time when we were tired, and at our difficult time and at our ease and to be obedient to the ruler and give him his right even if he did not give us our right, and not to fight against him unless we noticed him having open Kufr (disbelief) for which we would have a proof with us from Allah."

Sahih al-Bukhari 7055, 7056 - Book 92, Hadith 8

Narrated Usaid bin Hudair:

A man came to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! You appointed such-and-such person and you did not appoint me?" The Prophet (ﷺ) said, "After me you will see rulers not giving you your right (but you should give them their right) and be patient till you meet me."

Sahih al-Bukhari 7057 - Book 92, Hadith 9

Narrated Abu Huraira:

I heard the truthful and trusted by Allah (i.e., the Prophet (ﷺ)) saying, "The destruction of my followers will be through the hands of young men from Quraish."

Sahih al-Bukhari 7058 - Book 92, Hadith 10

Narrated Zainab bint Jahsh:

The Prophet (ﷺ) got up from his sleep with a flushed red face and said, "None has the right to be worshipped but Allah. Woe to the Arabs, from the Great evil that is nearly approaching them. Today a gap has been made in the wall of Gog and Magog like this." (Sufyan illustrated by this forming the number 90 or 100 with his fingers.) It was asked, "Shall we be destroyed though there are righteous people among us?" The Prophet (ﷺ) said, "Yes, if evil increased."

Sahih al-Bukhari 7059 - Book 92, Hadith 11

Narrated Usama bin Zaid:

Once the Prophet (ﷺ) stood over one of the high buildings of Medina and then said (to the people), "Do you see what I see?" They said, "No." He said, "I see afflictions falling among your houses as rain drops fall."

Sahih al-Bukhari 7060 - Book 92, Hadith 12

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Time will pass rapidly, good deeds will decrease, miserliness will be thrown (in the hearts of the people) afflictions will appear and there will be much 'Al-Harj." They said, "O Allah's Apostle! What is "Al-Harj?" He said, "Killing! Killing!" (See Hadith No. 63, Vol. 8)

Sahih al-Bukhari 7061 - Book 92, Hadith 13

Narrated `Abdullah and Abu Musa:

The Prophet (ﷺ) said, "Near the establishment of the Hour there will be days during which Religious ignorance will spread, knowledge will be taken away (vanish) and there will be much Al-Harj, and Al- Harj means killing."

Sahih al-Bukhari 7062, 7063 - Book 92, Hadith 14

Narrated Abu Musa:

The Prophet (ﷺ) said, "Near the establishment of the Hour there will be days during which (religious) knowledge will be taken away (vanish) and general ignorance will spread, and there will be Al-Harj in abundance, and Al-Harj means killing."

Sahih al-Bukhari 7064 - Book 92, Hadith 15

Narrated Abu Musa:

The Prophet (ﷺ) said...(as above, 185). And Harj, in the Ethiopian language, means killing.

Sahih al-Bukhari 7065 - Book 92, Hadith 16

Narrated `Abdullah:

The Prophet (ﷺ) said, "Near the establishment of the Hour, there will be the days of Al-Harj, and the religious knowledge will be taken away (vanish i.e. by the death of Religious scholars) and general ignorance will spread." Abu Musa said, "Al-Harj, in the Ethiopian language, means killing."

Sahih al-Bukhari 7066 - Book 92, Hadith 17

Ibn Mas`ud added:

I heard Allah's Messenger (ﷺ) saying; (It will be) from among the most wicked people who will be living at the time when the Hour will be established."

Sahih al-Bukhari 7067 - Book 92, Hadith 18

Narrated Az-Zubair bin `Adi:

We went to Anas bin Malik and complained about the wrong we were suffering at the hand of Al- Hajjaj. Anas bin Malik said, "Be patient till you meet your Lord, for no time will come upon you but the time following it will be worse than it. I heard that from the Prophet."

Sahih al-Bukhari 7068 - Book 92, Hadith 19

Narrated Um Salama:

(the wife of the Prophet) Allah's Messenger (ﷺ) woke up one night in a state of terror and said, "Subhan Allah, How many treasures Allah has sent down! And how many afflictions have been sent down! Who will go and wake the lady dwellers (wives of the Prophet) up of these rooms (for prayers)?" He meant his wives, so that they might pray. He added, "A well-dressed (soul) in this world may be naked in the Hereafter."

Sahih al-Bukhari 7069 - Book 92, Hadith 20

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "Whoever takes up arms against us, is not from us."

Sahih al-Bukhari 7070 - Book 92, Hadith 21

Narrated Abu Musa:

The Prophet (ﷺ) said, "Whoever takes up arms against us, is not from us."

Sahih al-Bukhari 7071 - Book 92, Hadith 22

Narrated Abu Huraira:

The Prophet (ﷺ) said, "None of you should point out towards his Muslim brother with a weapon, for he does not know, Satan may tempt him to hit him and thus he would fall into a pit of fire (Hell)"

Sahih al-Bukhari 7072 - Book 92, Hadith 23

Narrated Sufyan:

I said to `Amr, "O Abu Muhammad! Did you hear Jabir bin `Abdullah saying, 'A man carrying arrows passed through the mosque and Allah's Messenger (ﷺ) said to him, 'Hold the arrows by their heads! "`Amr replied, "Yes."

Sahih al-Bukhari 7073 - Book 92, Hadith 24

Narrated Jabir:

A man passed through the mosque and he was carrying arrows, the heads of which were exposed (protruding). The man was ordered (by the Prophet) to hold the iron heads so that it might not scratch (injure) any Muslim.

Sahih al-Bukhari 7074 - Book 92, Hadith 25

Narrated Abu Musa:

The Prophet (ﷺ) said, "If anyone of you passed through our mosque or through our market while carrying arrows, he should hold the iron heads," or said, "..... he should hold (their heads) firmly with his hand lest he should injure one of the Muslims with it."

Sahih al-Bukhari 7075 - Book 92, Hadith 26

Narrated `Abdullah:

The Prophet, said, "Abusing a Muslim is Fusuq (evil doing) and killing him is Kufr (disbelief).

Sahih al-Bukhari 7076 - Book 92, Hadith 27

Narrated Ibn `Umar:

I heard the Prophet (ﷺ) saying, "Do not revert to disbelief after me by striking (cutting) the necks of one another."

Sahih al-Bukhari 7077 - Book 92, Hadith 28

Narrated Abu Bakra:

Allah's Messenger (ﷺ) addressed the people saying, "Don't you know what is the day today?" They replied, "Allah and His Apostle know better." We thought that he might give that day another name. The Prophet said, "Isn't it the day of An-Nahr?" We replied, "Yes. O Allah's Messenger (ﷺ)." He then said, "What town is this? Isn't it the forbidden (Sacred) Town (Mecca)?" We replied, "Yes, O Allah's Messenger (ﷺ)." He then said, "Your blood, your properties, your honors and your skins (i.e., bodies) are as sacred to one another like the sanctity of this day of yours in this month of yours in this town of yours. (Listen) Haven't I conveyed Allah's message to you?" We replied, "Yes" He said, "O Allah! Be witness (for it). So it is incumbent upon those who are present to convey it (this message of mine) to those who are absent because the informed one might comprehend what I have said better than the present audience who will convey it to him.)" The narrator added: In fact, it was like that. The Prophet (ﷺ) added, "Beware! Do not renegade as disbelievers after me by striking (cutting) the necks of one another."

Sahih al-Bukhari 7078 - Book 92, Hadith 29

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "Beware! Do not renegade as (disbelievers) after me by striking (cutting) the necks of one another."

Sahih al-Bukhari 7079 - Book 92, Hadith 30

Narrated Jarir:

The Prophet (ﷺ) said to me during Hajjat-al-Wada`, "Let the people keep quiet and listen." Then he said (addressing the people), "Beware! Do not renegade as disbelievers after me by striking (cutting) the necks of one another."

Sahih al-Bukhari 7080 - Book 92, Hadith 31

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "There will be afflictions (in the near future) during which a sitting person will be better than a standing one, and the standing one will be better than the walking one, and the walking one will be better than the running one, and whoever will expose himself to these afflictions, they will destroy him. So whoever can find a place of protection or refuge from them, should take shelter in it."

Sahih al-Bukhari 7081 - Book 92, Hadith 32

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "There will be afflictions (in the near future) during which a sitting person will be better than a standing one, and the standing one will be better than a walking one, and the walking one will be better than a running one, and whoever will expose himself to these afflictions, they will destroy him. So whoever can find a place of protection or refuge from them, should take shelter in it."

Sahih al-Bukhari 7082 - Book 92, Hadith 33

Narrated Al-Hasan:

(Al-Ahnaf said:) I went out carrying my arms during the nights of the affliction (i.e. the war between `Ali and `Aisha) and Abu Bakra met me and asked, "Where are you going?" I replied, "I intend to help the cousin of Allah's Messenger (ﷺ) (i.e.,`Ali)." Abu Bakra said, "Allah's Messenger (ﷺ) said, 'If two Muslims take out their swords to fight each other, then both of them will be from amongst the people of the Hell- Fire.' It was said to the Prophet, 'It is alright for the killer but what about the killed one?' He replied, 'The killed one had the intention to kill his opponent.'" (See Hadith No. 30, Vol. 1) Narrated Al-Ahnaf: Abu Bakra said: The Prophet (ﷺ) said (as above, 204).

Sahih al-Bukhari 7083 - Book 92, Hadith 34

Narrated Hudhaifa bin Al-Yaman:

The people used to ask Allah's Messenger (ﷺ) about the good but I used to ask him about the evil lest I should be overtaken by them. So I said, "O Allah's Messenger (ﷺ)! We were living in ignorance and in an (extremely) worst atmosphere, then Allah brought to us this good (i.e., Islam); will there be any evil after this good?" He said, "Yes." I said, 'Will there be any good after that evil?" He replied, "Yes, but it will be tainted (not pure.)'' I asked, "What will be its taint?" He replied, "(There will be) some people who will guide others not according to my tradition? You will approve of some of their deeds and disapprove of some others." I asked, "Will there be any evil after that good?" He replied, "Yes, (there will be) some people calling at the gates of the (Hell) Fire, and whoever will respond to their call, will be thrown by them into the (Hell) Fire." I said, "O Allah s Apostle! Will you describe them to us?" He said, "They will be from our own people and will speak our language." I said, "What do you order me to do if such a state should take place in my life?" He said, "Stick to the group of Muslims and their Imam (ruler)." I said, "If there is neither a group of Muslims nor an Imam (ruler)?" He said, "Then turn away from all those sects even if you were to bite (eat) the roots of a tree till death overtakes you while you are in that state."

Sahih al-Bukhari 7084 - Book 92, Hadith 35

Narrated Abu Al-Aswad:

An army unit was being recruited from the people of Medina and my name was written among them. Then I met `Ikrima, and when I informed him about it, he discouraged me very strongly and said, "Ibn `Abbas told me that there were some Muslims who were with the pagans to increase their number against Allah's Messenger (ﷺ) (and the Muslim army) so arrows (from the Muslim army) would hit one of them and kill him or a Muslim would strike him (with his sword) and kill him. So Allah revealed:-- 'Verily! As for those whom the angels take (in death) while they are wronging themselves (by staying among the disbelievers).' (4.97)

Sahih al-Bukhari 7085 - Book 92, Hadith 36

Narrated Hudhaifa:

Allah's Messenger (ﷺ) related to us, two prophetic narrations one of which I have seen fulfilled and I am waiting for the fulfillment of the other. The Prophet (ﷺ) told us that the virtue of honesty descended in the roots of men's hearts (from Allah) and then they learned it from the Qur'an and then they learned it from the Sunna (the Prophet's traditions). The Prophet (ﷺ) further told us how that honesty will be taken away: He said: "Man will go to sleep during which honesty will be taken away from his heart and only its trace will remain in his heart like the trace of a dark spot; then man will go to sleep, during which honesty will decrease further still, so that its trace will resemble the trace of blister as when an ember is dropped on one's foot which would make it swell, and one would see it swollen but there would be nothing inside. People would be carrying out their trade but hardly will there be a trustworthy person. It will be said, 'in such-and-such tribe there is an honest man,' and later it will be said about some man, 'What a wise, polite and strong man he is!' Though he will not have faith equal even to a mustard seed in his heart." No doubt, there came upon me a time when I did not mind dealing (bargaining) with anyone of you, for if he was a Muslim his Islam would compel him to pay me what is due to me, and if he was a Christian, the Muslim official would compel him to pay me what is due to me, but today I do not deal except with such-and-such person.

Sahih al-Bukhari 7086 - Book 92, Hadith 37

Narrated Salama bin Al-Akwa`:

That he visited Al-Hajjaj (bin Yusuf). Al-Hajjaj said, "O son of Al-Akwa`! You have turned on your heels (i.e., deserted Islam) by staying (in the desert) with the bedouins." Salama replied, "No, but Allah's Messenger (ﷺ) allowed me to stay with the bedouin in the desert." Narrated Yazid bin Abi Ubaid: When `Uthman bin `Affan was killed (martyred), Salama bin Al-Akwa` went out to a place called Ar- Rabadha and married there and begot children, and he stayed there till a few nights before his death when he came to Medina.

Sahih al-Bukhari 7087 - Book 92, Hadith 38

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) said, "There will come a time when the best property of a Muslim will be sheep which he will take to the tops of mountains and the places of rainfall so as to flee with his religion from the afflictions.

Sahih al-Bukhari 7088 - Book 92, Hadith 39

Narrated Anas:

The people started asking the Prophet (ﷺ) too many questions importunately. So one day he ascended the pulpit and said, "You will not ask me any question but I will explain it to you." I looked right and left, and behold, every man was covering his head with his garment and weeping. Then got up a man who, whenever quarreling with somebody, used to be accused of not being the son of his father. He said, "O Allah's Messenger (ﷺ)! Who is my father?" The Prophet (ﷺ) replied, "Your father is Hudhaifa." Then `Umar got up and said, "We accept Allah as our Lord, Islam as our religion and Muhammad as our Apostle and we seek refuge with Allah from the evil of afflictions." The Prophet (ﷺ) said, " I have never seen the good and bad like on this day. No doubt, Paradise and Hell was displayed in front of me till I saw them in front of that wall," Qatada said: This Hadith used to be mentioned as an explanation of this Verse:-- 'O you who believe! Ask not questions about things which, if made plain to you, may cause you trouble.' (5.101)

Sahih al-Bukhari 7089 - Book 92, Hadith 40

The the above hadith was narrated by Anas through another chain and said (with the wording) "and every man had his head wrapped in his garment and weeping". And he said (with the wording) "seeking refuge with Allah from the evil of afflictions" or he said "I seek refuge with Allah from the evil of afflictions."

Sahih al-Bukhari 7090 - Book 92, Hadith 41

Narrated Anas:

The above hadith is narrated on the authority of Anas thorugh another chain and he said (with the wording) "seeking refuge with Allah from the evil of afflictions."

Sahih al-Bukhari 7091 - Book 92, Hadith 42

Narrated Salim's father:

The Prophet (ﷺ) stood up beside the pulpit (and pointed with his finger towards the East) and said, "Afflictions are there! Afflictions are there, from where the side of the head of Satan comes out," or said, "..the side of the sun.."

Sahih al-Bukhari 7092 - Book 92, Hadith 43

Narrated Ibn `Umar:

I heard Allah's Messenger (ﷺ) while he was facing the East, saying, "Verily! Afflictions are there, from where the side of the head of Satan comes out."

Sahih al-Bukhari 7093 - Book 92, Hadith 44

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "O Allah! Bestow Your blessings on our Sham! O Allah! Bestow Your blessings on our Yemen." The People said, "And also on our Najd." He said, "O Allah! Bestow Your blessings on our Sham (north)! O Allah! Bestow Your blessings on our Yemen." The people said, "O Allah's Apostle! And also on our Najd." I think the third time the Prophet (ﷺ) said, "There (in Najd) is the place of earthquakes and afflictions and from there comes out the side of the head of Satan."

Sahih al-Bukhari 7094 - Book 92, Hadith 45

Narrated Sa`id bin Jubair:

`Abdullah bin `Umar came to us and we hoped that he would narrate to us a good Hadith. But before we asked him, a man got up and said to him, "O Abu `Abdur-Rahman! Narrate to us about the battles during the time of the afflictions, as Allah says:-- 'And fight them until there is no more afflictions (i.e. no more worshipping of others besides Allah).'" (2.193) Ibn `Umar said (to the man), "Do you know what is meant by afflictions? Let your mother bereave you! Muhammad used to fight against the pagans, for a Muslim was put to trial in his religion (The pagans will either kill him or chain him as a captive). His fighting was not like your fighting which is carried on for the sake of ruling."

Sahih al-Bukhari 7095 - Book 92, Hadith 46

Narrated Shaqiq:

I heard Hudhaifa saying, "While we were sitting with `Umar, he said, 'Who among you remembers the statement of the Prophet (ﷺ) about the afflictions?' Hudhaifa said, "The affliction of a man in his family, his property, his children and his neighbors are expiated by his prayers, Zakat (and alms) and enjoining good and forbidding evil." `Umar said, "I do not ask you about these afflictions, but about those afflictions which will move like the waves of the sea." Hudhaifa said, "Don't worry about it, O chief of the believers, for there is a closed door between you and them." `Umar said, "Will that door be broken or opened?" I said, "No. it will be broken." `Umar said, "Then it will never be closed," I said, "Yes." We asked Hudhaifa, "Did `Umar know what that door meant?" He replied, "Yes, as I know that there will be night before tomorrow morning, that is because I narrated to him a true narration free from errors." We dared not ask Hudhaifa as to whom the door represented so we ordered Masruq to ask him what does the door stand for? He replied, "`Umar."

Sahih al-Bukhari 7096 - Book 92, Hadith 47

Narrated Abu Musa Al-Ash`ari:

The Prophet (ﷺ) went out to one of the gardens of Medina for some business and I went out to follow him. When he entered the garden, I sat at its gate and said to myself, "To day I will be the gatekeeper of the Prophet though he has not ordered me." The Prophet (ﷺ) went and finished his need and went to sit on the constructed edge of the well and uncovered his legs and hung them in the well. In the meantime Abu Bakr came and asked permission to enter. I said (to him), "Wait till I get you permission." Abu Bakr waited outside and I went to the Prophet (ﷺ) and said, "O Allah's Prophet! Abu Bakr asks your permission to enter." He said, "Admit him, and give him the glad tidings of entering Paradise." So Abu Bakr entered and sat on the right side of the Prophet (ﷺ) and uncovered his legs and hung them in the well. Then `Umar came and I said (to him), "Wait till I get you permission." The Prophet (ﷺ) said, "Admit him and give him the glad tidings of entering Paradise." So `Umar entered and sat on the left side of the Prophet and uncovered his legs and hung them in the well so that one side of the well became fully occupied and there remained no place for any-one to sit. Then `Uthman came and I said (to him), "Wait till I get permission for you." The Prophet (ﷺ) said, "Admit him and give him the glad tidings of entering Paradise with a calamity which will befall him." When he entered, he could not find any place to sit with them so he went to the other edge of the well opposite them and uncovered his legs and hung them in the well. I wished that a brother of mine would come, so I invoked Allah for his coming. (Ibn Al-Musaiyab said, "I interpreted that (narration) as indicating their graves. The first three are together and the grave of `Uthman is separate from theirs.")

Sahih al-Bukhari 7097 - Book 92, Hadith 48

Narrated Abu Wail:

Someone said to Usama, "Will you not talk to this (Uthman)?" Usama said, "I talked to him (secretly) without being the first man to open an evil door. I will never tell a ruler who rules over two men or more that he is good after I heard Allah's Messenger (ﷺ) saying, 'A man will be brought and put in Hell (Fire) and he will circumambulate (go around and round) in Hell (Fire) like a donkey of a (flour) grinding mill, and all the people of Hell (Fire) will gather around him and will say to him, O so-and-so! Didn't you use to order others for good and forbid them from evil?' That man will say, 'I used to order others to do good but I myself never used to do it, and I used to forbid others from evil while I myself used to do evil.' "

Sahih al-Bukhari 7098 - Book 92, Hadith 49

Narrated Abu Bakra:

During the battle of Al-Jamal, Allah benefited me with a Word (I heard from the Prophet). When the Prophet heard the news that the people of the Persia had made the daughter of Khosrau their Queen (ruler), he said, "Never will succeed such a nation as makes a woman their ruler."

Sahih al-Bukhari 7099 - Book 92, Hadith 50

Narrated Abu Maryam `Abdullah bin Ziyad Al-Aasadi:

When Talha, AzZubair and `Aisha moved to Basra, `Ali sent `Ammar bin Yasir and Hasan bin `Ali who came to us at Kufa and ascended the pulpit. Al-Hasan bin `Ali was at the top of the pulpit and `Ammar was below Al-Hasan. We all gathered before him. I heard `Ammar saying, "`Aisha has moved to Al-Busra. By Allah! She is the wife of your Prophet in this world and in the Hereafter. But Allah has put you to test whether you obey Him (Allah) or her (`Aisha).

Sahih al-Bukhari 7100 - Book 92, Hadith 51

Narrated Abu Wail:

`Ammar stood on the pulpit at Kufa and mentioned `Aisha and her coming (to Busra) and said, "She is the wife of your Prophet in this world and in the Hereafter, but you people are being put to test in this issue."

Sahih al-Bukhari 7101 - Book 92, Hadith 52

Narrated Abu Wail:

Abu Musa and Abii Mas`ud went to `Ammar when `Ali had sent him to Kufa to exhort them to fight (on `Ali's side). They said to him, "Since you have become a Muslim, we have never seen you doing a deed more criticizable to us than your haste in this matter." `Ammar said, "Since you (both) became Muslims, I have never seen you doing a deed more criticizable to me than your keeping away from this matter." Then Abu Mas`ud provided `Ammar and Abu Musa with two-piece outfits to wear, and one of them went to the mosque (of Kufa).

Sahih al-Bukhari 7102, 7103, 7104 - Book 92, Hadith 53

Narrated Shaqiq bin Salama:

I was sitting with Abu Mas`ud and Abu Musa and `Ammar. Abu Mas`ud said (to `Ammar), "There is none of your companions but, if I wish, I could find fault with him except with you. Since you joined the company of the Prophet (ﷺ) I have never seen anything done by you more criticizable by me than your haste in this issue." `Ammar said, O Abu Mas`ud ! I have never seen anything done by you or by this companion of yours (i.e., Abu Musa) more criticizable by me than your keeping away from this issue since the time you both joined the company of the Prophet." Then Abu Mas`ud who was a rich man, said (to his servant), "O boy! Bring two suits." Then he gave one to Abu Musa and the other to `Ammar and said (to them), "Put on these suits before going for the Friday prayer. "

Sahih al-Bukhari 7105, 7106, 7107 - Book 92, Hadith 54

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "If Allah sends punishment upon a nation then it befalls upon the whole population indiscriminately and then they will be resurrected (and judged) according to their deeds. "

Sahih al-Bukhari 7108 - Book 92, Hadith 55

Narrated Al-Hasan Al-Basri:

When Al-Hasan bin `Ali moved with army units against Muawiya, `Amr bin AL-As said to Muawiya, "I see an army that will not retreat unless and until the opposing army retreats." Muawiya said, "(If the Muslims are killed) who will look after their children?" `Amr bin Al-As said: I (will look after them). On that, `Abdullah bin 'Amir and `Abdur-Rahman bin Samura said, "Let us meet Muawaiya and suggest peace." Al-Hasan Al-Basri added: No doubt, I heard that Abu Bakra said, "Once while the Prophet was addressing (the people), Al-Hasan (bin `Ali) came and the Prophet (ﷺ) said, 'This son of mine is a chief, and Allah may make peace between two groups of Muslims through him."

Sahih al-Bukhari 7109 - Book 92, Hadith 56

Narrated Harmala:

(Usama's Maula) Usama (bin Zaid) sent me to `Ali (at Kufa) and said, "`Ali will ask you, 'What has prevented your companion from joining me?' You then should say to him, 'If you (`Ali) were in the mouth of a lion, I would like to be with you, but in this matter I won't take any part.' " Harmala added: "`Ali didn't give me anything (when I conveyed the message to him) so I went to Hasan, Hussain and Ibn Ja`far and they loaded my camels with much (wealth).

Sahih al-Bukhari 7110 - Book 92, Hadith 57

Narrated Nafi`:

When the people of Medina dethroned Yazid bin Muawiya, Ibn `Umar gathered his special friends and children and said, "I heard the Prophet (ﷺ) saying, 'A flag will be fixed for every betrayer on the Day of Resurrection,' and we have given the oath of allegiance to this person (Yazid) in accordance with the conditions enjoined by Allah and His Apostle and I do not know of anything more faithless than fighting a person who has been given the oath of allegiance in accordance with the conditions enjoined by Allah and His Apostle , and if ever I learn that any person among you has agreed to dethrone Yazid, by giving the oath of allegiance (to somebody else) then there will be separation between him and me."

Sahih al-Bukhari 7111 - Book 92, Hadith 58

Narrated Abu Al-Minhal:

When Ibn Ziyad and Marwan were in Sham and Ibn Az-Zubair took over the authority in Mecca and Qurra' (the Kharijites) revolted in Basra, I went out with my father to Abu Barza Al-Aslami till we entered upon him in his house while he was sitting in the shade of a room built of cane. So we sat with him and my father started talking to him saying, "O Abu Barza! Don't you see in what dilemma the people has fallen?" The first thing heard him saying "I seek reward from Allah for myself because of being angry and scornful at the Quraish tribe. O you Arabs! You know very well that you were in misery and were few in number and misguided, and that Allah has brought you out of all that with Islam and with Muhammad till He brought you to this state (of prosperity and happiness) which you see now; and it is this worldly wealth and pleasures which has caused mischief to appear among you. The one who is in Sham (i.e., Marwan), by Allah, is not fighting except for the sake of worldly gain: and those who are among you, by Allah, are not fighting except for the sake of worldly gain; and that one who is in Mecca (i.e., Ibn Az-Zubair) by Allah, is not fighting except for the sake of worldly gain."

Sahih al-Bukhari 7112 - Book 92, Hadith 59

Narrated Abi Waih:

Hudhaifa bin Al-Yaman said, 'The hypocrites of today are worse than those of the lifetime of the Prophet, because in those days they used to do evil deeds secretly but today they do such deeds openly.'

Sahih al-Bukhari 7113 - Book 92, Hadith 60

Narrated Abi Asha'sha:

Hudhaifa said, 'In fact, it was hypocrisy that existed in the lifetime of the Prophet (ﷺ) but today it is Kufr (disbelief) after belief.'

Sahih al-Bukhari 7114 - Book 92, Hadith 61

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The Hour will not be established till a man passes by a grave of somebody and says, 'Would that I were in his place.' "

Sahih al-Bukhari 7115 - Book 92, Hadith 62

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The Hour will not be established till the buttocks of the women of the tribe of Daus move while going round Dhi-al-Khalasa." Dhi-al-Khalasa was the idol of the Daus tribe which they used to worship in the Pre Islamic Period of ignorance.

Sahih al-Bukhari 7116 - Book 92, Hadith 63

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The Hour will not be established till a man from Qahtan appears, driving the people with his stick."

Sahih al-Bukhari 7117 - Book 92, Hadith 64

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The Hour will not be established till a fire will come out of the land of Hijaz, and it will throw light on the necks of the camels at Busra."

Sahih al-Bukhari 7118 - Book 92, Hadith 65

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Soon the river "Euphrates" will disclose the treasure (the mountain) of gold, so whoever will be present at that time should not take anything of it." Al-A'raj narrated from Abii Huraira that the Prophet (ﷺ) said the same but he said, "It (Euphrates) will uncover a mountain of gold (under it).

Sahih al-Bukhari 7119 - Book 92, Hadith 66

Narrated Haritha bin Wahb:

I heard Allah's Messenger (ﷺ) saying, "Give in charity because there will come a time on the people when a person will go out with his alms from place to place but will not find anybody to accept it."

Sahih al-Bukhari 7120 - Book 92, Hadith 67

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The Hour will not be established (1) till two big groups fight each other whereupon there will be a great number of casualties on both sides and they will be following one and the same religious doctrine, (2) till about thirty Dajjals (liars) appear, and each one of them will claim that he is Allah's Messenger (3) ,(ﷺ) till the religious knowledge is taken away (by the death of Religious scholars) (4) earthquakes will increase in number (5) time will pass quickly, (6) afflictions will appear, (7) Al-Harj, (i.e., killing) will increase, (8) till wealth will be in abundance ---- so abundant that a wealthy person will worry lest nobody should accept his Zakat, and whenever he will present it to someone, that person (to whom it will be offered) will say, 'I am not in need of it, (9) till the people compete with one another in constructing high buildings, (10) till a man when passing by a grave of someone will say, 'Would that I were in his place (11) and till the sun rises from the West. So when the sun will rise and the people will see it (rising from the West) they will all believe (embrace Islam) but that will be the time when: (As Allah said,) 'No good will it do to a soul to believe then, if it believed not before, nor earned good (by deeds of righteousness) through its Faith.' (6.158) And the Hour will be established while two men spreading a garment in front of them but they will not be able to sell it, nor fold it up; and the Hour will be established when a man has milked his she-camel and has taken away the milk but he will not be able to drink it; and the Hour will be established before a man repairing a tank (for his livestock) is able to water (his animals) in it; and the Hour will be established when a person has raised a morsel (of food) to his mouth but will not be able to eat it."

Sahih al-Bukhari 7121 - Book 92, Hadith 68

Narrated Al-Mughira bin Shu`ba:

Nobody asked the Prophet (ﷺ) as many questions as I asked regarding Ad-Dajjal. The Prophet (ﷺ) said to me, "What worries you about him?" I said, "Because the people say that he will have a mountain of bread and a river of water with him (i.e. he will have abundance of food and water)" The Prophet (ﷺ) said, "Nay, he is too mean to be allowed such a thing by Allah"' (but it is only to test mankind whether they believe in Allah or in Ad-Dajjal.)

Sahih al-Bukhari 7122 - Book 92, Hadith 69

Narrated Ibn 'Umar (ra) :

The Prophet (ﷺ) said (about Ad-Dajjal) that he is one eyed, his right eye is as if a protruding out grape."

Sahih al-Bukhari 7123 - Book 92, Hadith 70

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "Ad-Dajjal will come and encamp at a place close to Medina and then Medina will shake thrice whereupon every Kafir (disbeliever) and hypocrite will go out (of Medina) towards him."

Sahih al-Bukhari 7124 - Book 92, Hadith 71

Narrated Abu Bakra:

The Prophet (ﷺ) said, "The terror caused by Al-Masih Ad-Dajjal will not enter Medina and at that time Medina will have seven gates and there will be two angels at each gate (guarding them).

Sahih al-Bukhari 7125 - Book 92, Hadith 72

Narrated Abu Bakra:

[as above]

Sahih al-Bukhari 7126 - Book 92, Hadith 73

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) stood up amongst the people and then praised and glorified Allah as He deserved and then he mentioned Ad-Dajjal, saying, "I warn you of him, and there was no prophet but warned his followers of him; but I will tell you something about him which no prophet has told his followers: Ad- Dajjal is one-eyed whereas Allah is not."

Sahih al-Bukhari 7127 - Book 92, Hadith 74

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said. "While I was sleeping, I saw myself (in a dream) performing Tawaf around the Ka`ba. Behold, I saw a reddish-white man with lank hair, and water was dropping from his head. I asked, "Who is this?' They replied, 'The son of Mary.' Then I turned my face to see another man with a huge body, red complexion and curly hair and blind in one eye. His eye looked like a protruding out grape. They said (to me), He is Ad-Dajjal." The Prophet (ﷺ) added, "The man he resembled most is Ibn Qatan, a man from the tribe of Khuza`a. "

Sahih al-Bukhari 7128 - Book 92, Hadith 75

Narrated `Aisha:

I heard Allah's Messenger (ﷺ) in his prayer, seeking refuge with Allah from the afflictions of Ad-Dajjal.

Sahih al-Bukhari 7129 - Book 92, Hadith 76

Narrated Hudhaifa:

The Prophet (ﷺ) said about Ad-Dajjal that he would have water and fire with him: (what would seem to be) fire, would be cold water and (what would seem to be) water, would be fire.

Sahih al-Bukhari 7130 - Book 92, Hadith 77

Narrated Anas:

The Prophet (ﷺ) said, "No prophet was sent but that he warned his followers against the one-eyed liar (Ad-Dajjal). Beware! He is blind in one eye, and your Lord is not so, and there will be written between his (Ad-Dajjal's) eyes (the word) Kafir (i.e., disbeliever)." (This Hadith is also quoted by Abu Huraira and Ibn `Abbas).

Sahih al-Bukhari 7131 - Book 92, Hadith 78

Narrated Abu Sa`id:

One day Allah's Messenger (ﷺ) narrated to us a long narration about Ad-Dajjal and among the things he narrated to us, was: "Ad-Dajjal will come, and he will be forbidden to enter the mountain passes of Medina. He will encamp in one of the salt areas neighboring Medina and there will appear to him a man who will be the best or one of the best of the people. He will say 'I testify that you are Ad-Dajjal whose story Allah's Messenger (ﷺ) has told us.' Ad-Dajjal will say (to his audience), 'Look, if I kill this man and then give him life, will you have any doubt about my claim?' They will reply, 'No,' Then Ad- Dajjal will kill that man and then will make him alive. The man will say, 'By Allah, now I recognize you more than ever!' Ad-Dajjal will then try to kill him (again) but he will not be given the power to do so."

Sahih al-Bukhari 7132 - Book 92, Hadith 79

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "There are angels at the mountain passes of Medina (so that) neither plague nor Ad-Dajjal can enter it.'

Sahih al-Bukhari 7133 - Book 92, Hadith 80

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "Ad-Dajjal will come to Medina and find the angels guarding it. So Allah willing, neither Ad-Dajjal, nor plague will be able to come near it."

Sahih al-Bukhari 7134 - Book 92, Hadith 81

Narrated Zainab bint Jahsh:

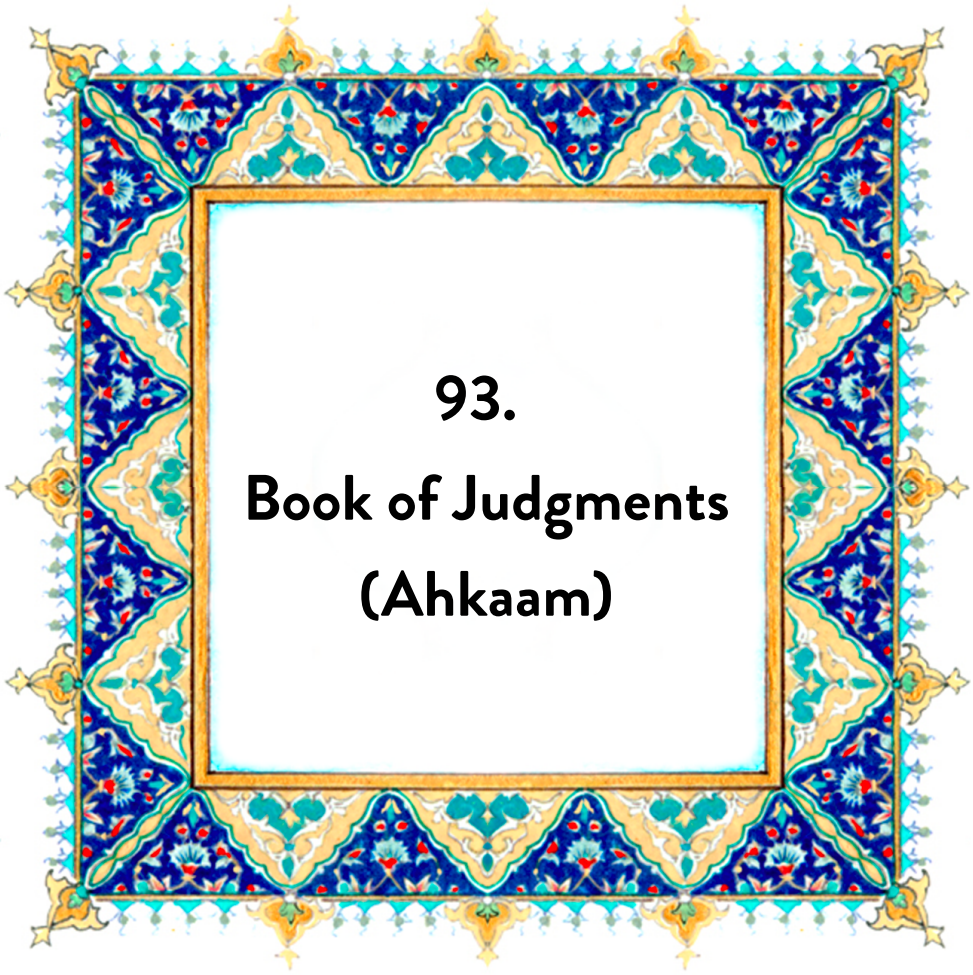
That one day Allah's Messenger (ﷺ) entered upon her in a state of fear and said, "None has the right to be worshipped but Allah! Woe to the Arabs from the Great evil that has approached (them). Today a hole has been opened in the dam of Gog and Magog like this." The Prophet (ﷺ) made a circle with his index finger and thumb. Zainab bint Jahsh added: I said, "O Alllah's Apostle! Shall we be destroyed though there will be righteous people among us?" The Prophet (ﷺ) said, "Yes, if the (number) of evil (persons) increased."

Sahih al-Bukhari 7135 - Book 92, Hadith 82

Narrated Abu Huraira:

The Prophet (ﷺ) said, "A hole has been opened in the dam of Gog and Magog." Wuhaib (the sub-narrator) made the number 90 (with his index finger and thumb).

Sahih al-Bukhari 7136 - Book 92, Hadith 83



93.
Book of Judgments (Ahkaam)

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Whoever obeys me, obeys Allah, and whoever disobeys me, disobeys Allah, and whoever obeys the ruler I appoint, obeys me, and whoever disobeys him, disobeys me."

Sahih al-Bukhari 7137 - Book 93, Hadith 1

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "Surely! Everyone of you is a guardian and is responsible for his charges: The Imam (ruler) of the people is a guardian and is responsible for his subjects; a man is the guardian of his family (household) and is responsible for his subjects; a woman is the guardian of her husband's home and of his children and is responsible for them; and the slave of a man is a guardian of his master's property and is responsible for it. Surely, everyone of you is a guardian and responsible for his charges."

Sahih al-Bukhari 7138 - Book 93, Hadith 2

Narrated Muhammad bin Jubair bin Mut`im:

That while he was included in a delegation of Quraish staying with Muawiya, Muawiya heard that `Abdullah bin `Amr had said that there would be a king from Qahtan tribe, whereupon he became very angry. He stood up, and after glorifying and praising Allah as He deserved, said, "To proceed, I have come to know that some of you men are narrating things which are neither in Allah's Book, nor has been mentioned by Allah's Messenger (ﷺ) . Such people are the ignorant among you. Beware of such vain desires that mislead those who have them. I have heard Allah's Messenger (ﷺ) saying, 'This matter (of the caliphate) will remain with the Quraish, and none will rebel against them, but Allah will throw him down on his face as long as they stick to the rules and regulations of the religion (Islam).'"

Sahih al-Bukhari 7139 - Book 93, Hadith 3

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "This matter (caliphate) will remain with the Quraish even if only two of them were still existing."

Sahih al-Bukhari 7140 - Book 93, Hadith 4

Narrated `Abdullah:

Allah's Messenger (ﷺ) said, "Do not wish to be like anyone, except in two cases: (1) A man whom Allah has given wealth and he spends it righteously. (2) A man whom Allah has given wisdom (knowledge of the Qur'an and the Hadith) and he acts according to it and teaches it to others."

Sahih al-Bukhari 7141 - Book 93, Hadith 5

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said, "You should listen to and obey, your ruler even if he was an Ethiopian (black) slave whose head looks like a raisin."

Sahih al-Bukhari 7142 - Book 93, Hadith 6

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "If somebody sees his Muslim ruler doing something he disapproves of, he should be patient, for whoever becomes separate from the Muslim group even for a span and then dies, he will die as those who died in the Pre-lslamic period of ignorance (as rebellious sinners). (See Hadith No. 176 and 177)

Sahih al-Bukhari 7143 - Book 93, Hadith 7

Narrated `Abdullah:

The Prophet (ﷺ) said, "A Muslim has to listen to and obey (the order of his ruler) whether he likes it or not, as long as his orders involve not one in disobedience (to Allah), but if an act of disobedience (to Allah) is imposed one should not listen to it or obey it. (See Hadith No. 203, Vol. 4)

Sahih al-Bukhari 7144 - Book 93, Hadith 8

Narrated `Ali:

The Prophet (ﷺ) sent an army unit (for some campaign) and appointed a man from the Ansar as its commander and ordered them (the soldiers) to obey him. (During the campaign) he became angry with them and said, "Didn't the Prophet (ﷺ) order you to obey me?" They said, "Yes." He said, "I order you to collect wood and make a fire and then throw yourselves into it." So they collected wood and made a fire, but when they were about to throw themselves into, it they started looking at each other, and some of them said, "We followed the Prophet (ﷺ) to escape from the fire. How should we enter it now?" So while they were in that state, the fire extinguished and their commander's anger abated. The event was mentioned to the Prophet (ﷺ) and he said, "If they had entered it (the fire) they would never have come out of it, for obedience is required only in what is good." (See Hadith No. 629. Vol. 5)

Sahih al-Bukhari 7145 - Book 93, Hadith 9

Narrated `Abdur-Rahman bin Samura:

The Prophet (ﷺ) said, "O `Abdur-Rahman! Do not seek to be a ruler, for if you are given authority on your demand then you will be held responsible for it, but if you are given it without asking (for it), then you will be helped (by Allah) in it. If you ever take an oath to do something and later on you find that something else is better, then you should expiate your oath and do what is better."

Sahih al-Bukhari 7146 - Book 93, Hadith 10

Narrated `Abdur-Rahman bin Samura:

Allah's Messenger (ﷺ) said, "O `Abdur-Rahman bin Samura! Do not seek to be a ruler, for if you are given authority on your demand, you will be held responsible for it, but if you are given it without asking for it, then you will be helped (by Allah) in it. If you ever take an oath to do something and later on you find that something else is better, then do what is better and make expiation for your oath."

Sahih al-Bukhari 7147 - Book 93, Hadith 11

Narrated Abu Huraira:

The Prophet (ﷺ) said, "You people will be keen to have the authority of ruling which will be a thing of regret for you on the Day of Resurrection. What an excellent wet nurse it is, yet what a bad weaning one it is!"

Sahih al-Bukhari 7148 - Book 93, Hadith 12

Narrated Abu Musa:

Two men from my tribe and I entered upon the Prophet. One of the two men said to the Prophet, "O Allah's Messenger (ﷺ)! Appoint me as a governor," and so did the second. The Prophet (ﷺ) said, "We do not assign the authority of ruling to those who ask for it, nor to those who are keen to have it."

Sahih al-Bukhari 7149 - Book 93, Hadith 13

Narrated Ma'qil:

I heard the Prophet (ﷺ) saying, "Any man whom Allah has given the authority of ruling some people and he does not look after them in an honest manner, will never feel even the smell of Paradise."

Sahih al-Bukhari 7150 - Book 93, Hadith 14

Narrated Ma'qil:

Allah's Messenger (ﷺ) said, "If any ruler having the authority to rule Muslim subjects dies while he is deceiving them, Allah will forbid Paradise for him."

Sahih al-Bukhari 7151 - Book 93, Hadith 15

Narrated Tarif Abi Tamima:

I saw Safwan and Jundab and Safwan's companions when Jundab was advising. They said, "Did you hear something from Allah's Messenger (ﷺ)?" Jundab said, "I heard him saying, 'Whoever does a good deed in order to show off, Allah will expose his intentions on the Day of Resurrection (before the people), and whoever puts the people into difficulties, Allah will put him into difficulties on the Day of Resurrection.'" The people said (to Jundab), "Advise us." He said, "The first thing of the human body to purify is the `Abdomen, so he who can eat nothing but good food (Halal and earned lawfully) should do so, and he who does as much as he can that nothing intervene between him and Paradise by not shedding even a handful of blood, (i.e. murdering) should do so."

Sahih al-Bukhari 7152 - Book 93, Hadith 16

Narrated Anas bin Malik:

While the Prophet (ﷺ) and I were coming out of the mosque, a man met us outside the gate. The man said, "O Allah's Messenger (ﷺ)! When will be the Hour?" The Prophet (ﷺ) asked him, "What have you prepared for it?" The man became afraid and ashamed and then said, "O Allah's Messenger (ﷺ)! I haven't prepared for it much of fasts, prayers or charitable gifts but I love Allah and His Apostle." The Prophet (ﷺ) said, "You will be with the one whom you love."

Sahih al-Bukhari 7153 - Book 93, Hadith 17

Narrated Thabit Al-Bunani:

Anas bin Malik said to a woman of his family, "Do you know such-and-such a woman?" She replied, "Yes." He said, "The Prophet (ﷺ) passed by her while she was weeping over a grave, and he said to her, 'Be afraid of Allah and be patient.' The woman said (to the Prophet). 'Go away from me, for you do not know my calamity.'" Anas added, "The Prophet (ﷺ) left her and proceeded. A man passed by her and asked her, 'What has Allah's Messenger (ﷺ) said to you?' She replied, 'I did not recognize him.' The man said, 'He was Allah's Messenger (ﷺ).'" Anas added, "So that woman came to the gate of the Prophet (ﷺ) and she did not find a gate-keeper there, and she said, 'O Allah's Messenger (ﷺ)! By Allah. I did not recognize you!' The Prophet said, 'No doubt, patience is at the first stroke of a calamity.'"

Sahih al-Bukhari 7154 - Book 93, Hadith 18

Narrated Anas:

Qais bin Sa`d was to the Prophet (ﷺ) like a chief police officer to an Amir (chief).

Sahih al-Bukhari 7155 - Book 93, Hadith 19

Narrated Abu Musa:

that the Prophet (ﷺ) sent him and sent Mu`adh after him (as rulers to Yemen).

Sahih al-Bukhari 7156 - Book 93, Hadith 20

Narrated Abu Musa:

A man embraced Islam and then reverted back to Judaism. Mu`adh bin Jabal came and saw the man with Abu Musa. Mu`adh asked, "What is wrong with this (man)?" Abu Musa replied, "He embraced Islam and then reverted back to Judaism." Mu`adh said, "I will not sit down unless you kill him (as it is) the verdict of Allah and His Apostle.

Sahih al-Bukhari 7157 - Book 93, Hadith 21

Narrated `Abdur Rahman bin Abi Bakra:

Abu Bakra wrote to his son who was in Sijistan: 'Do not judge between two persons when you are angry, for I heard the Prophet (ﷺ) saying, "A judge should not judge between two persons while he is in an angry mood."

Sahih al-Bukhari 7158 - Book 93, Hadith 22

Narrated Abu Mas`ud Al-Ansari:

A man came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! By Allah, I fail to attend the morning congregational prayer because so-and-so (i.e., Mu`adh bin Jabal) prolongs the prayer when he leads us for it." I had never seen the Prophet (ﷺ) more furious in giving advice than he was on that day. He then said, "O people! some of you make others dislike (good deeds, i.e. prayers etc). So whoever among you leads the people in prayer, he should shorten it because among them there are the old, the weak and the busy (needy having some jobs to do). (See Hadith No. 90, Vol. 1)

Sahih al-Bukhari 7159 - Book 93, Hadith 23

Narrated `Abdullah bin `Umar:

That he had divorced his wife during her menses. `Umar mentioned that to the Prophet. Allah's Apostle became angry and said, "He must take her back (his wife) and keep her with him till she becomes clean from her menses and then to wait till she gets her next period and becomes clean again from it and only then, if he wants to divorce her, he may do so."

Sahih al-Bukhari 7160 - Book 93, Hadith 24

Narrated `Aisha:

Hind bint `Utba bin Rabi`a came and said. "O Allah's Messenger (ﷺ)! By Allah, there was no family on the surface of the earth, I like to see in degradation more than I did your family, but today there is no family on the surface of the earth whom I like to see honored more than yours." Hind added, "Abu Sufyan is a miser. Is it sinful of me to feed our children from his property?" The Prophet (ﷺ) said, "There is no blame on you if you feed them (thereof) in a just and reasonable manner.

Sahih al-Bukhari 7161 - Book 93, Hadith 25

Narrated Anas bin Malik:

When the Prophet (ﷺ) intended to write to the Byzantines, the people said, "They do not read a letter unless it is sealed (stamped)." Therefore the Prophet (ﷺ) took a silver ring----as if I am looking at its glitter now----and its engraving was: 'Muhammad, Apostle of Allah'.

Sahih al-Bukhari 7162 - Book 93, Hadith 26

Narrated 'Abdullah bin As-Sa'di:

That when he went to 'Umar during his Caliphate. 'Umar said to him, "Haven't I been told that you do certain jobs for the people but when you are given payment you refuse to take it?" 'Abdullah added: I said, "Yes." 'Umar said, "Why do you do so?" I said, "I have horses and slaves and I am living in prosperity and I wish that my payment should be kept as a charitable gift for the Muslims." 'Umar said, "Do not do so, for I intended to do the same as you do. Allah's Messenger (ﷺ)s used to give me gifts and I used to say to him, 'Give it to a more needy one than me.' Once he gave me some money and I said, 'Give it to a more needy person than me,' whereupon the Prophet (ﷺ) said, 'Take it and keep it in your possession and then give it in charity. Take what ever comes to you of this money if you are not keen to have it and not asking for it; otherwise (i.e., if it does not come to you) do not seek to have it yourself.' "

Sahih al-Bukhari 7163 - Book 93, Hadith 27

Narrated 'Abdullah bin 'Umar:

I have heard 'Umar saying, "The Prophet (ﷺ) used to give me some money (grant) and I would say (to him), 'Give it to a more needy one than me.' Once he gave me some money and I said, 'Give it to a more needy one than me.' The Prophet (ﷺ) said (to me), 'Take it and keep it in your possession and then give it in charity. Take whatever comes to you of this money while you are not keen to have it and not asking for it; take it, but you should not seek to have what you are not given. ' "

Sahih al-Bukhari 7164 - Book 93, Hadith 28

Narrated Sahl bin Sa`d:

I witnessed a husband and a wife who were involved in a case of Lian. Then (the judgment of) divorce was passed. I was fifteen years of age, at that time.

Sahih al-Bukhari 7165 - Book 93, Hadith 29

Narrated Sahl:

(the brother of Bani Sa`ida) A man from the Ansar came to the Prophet (ﷺ) and said, "If a man finds another man sleeping with his wife, should he kill him?" That man and his wife then did Lian in the mosque while I was present.

Sahih al-Bukhari 7166 - Book 93, Hadith 30

Narrated Abu Huraira:

A man came to Allah's Messenger (ﷺ) while he was in the mosque, and called him, saying, "O Allah's Apostle! I have committed illegal sexual intercourse." The Prophet (ﷺ) turned his face to the other side, but when the man gave four witnesses against himself, the Prophet (ﷺ) said to him, "Are you mad?" The man said, "No." So the Prophet (ﷺ) said (to his companions), "Take him away and stone him to death. "

Sahih al-Bukhari 7167 - Book 93, Hadith 31

(continued from above) Narrated Jabir bin Abdullah:

I was one of those who stoned him at the Musalla in Al-Madina (See Hadith 5272).

Sahih al-Bukhari 7168 - Book 93, Hadith 32

Narrated Um Salama:

Allah's Messenger (ﷺ) said, "I am only a human being, and you people (opponents) come to me with your cases; and it may be that one of you can present his case eloquently in a more convincing way than the other, and I give my verdict according to what I hear. So if ever I judge (by error) and give the right of a brother to his other (brother) then he (the latter) should not take it, for I am giving him only a piece of Fire." (See Hadith No. 638, Vol. 3).

Sahih al-Bukhari 7169 - Book 93, Hadith 33

Narrated Abu Qatada:

Allah's Messenger (ﷺ) said on the Day of (the battle of) Hunain, "Whoever has killed an infidel and has a proof or a witness for it, then the salb (arms and belongings of that deceased) will be for him." I stood up to seek a witness to testify that I had killed an infidel but I could not find any witness and then sat down. Then I thought that I should mention the case to Allah's Messenger (ﷺ) I (and when I did so) a man from those who were sitting with him said, "The arms of the killed person he has mentioned, are with me, so please satisfy him on my behalf." Abu Bakr said, "No, he will not give the arms to a bird of Quraish and deprive one of Allah's lions of it who fights for the cause of Allah and His Apostle." Allah's Messenger (ﷺ) I stood up and gave it to me, and I bought a garden with its price, and that was my first property which I owned through the war booty. The people of Hijaz said, "A judge should not pass a judgment according to his knowledge, whether he was a witness at the time he was the judge or before that" And if a litigant gives a confession in favor of his opponent in the court, in the opinion of some scholars, the judge should not pass a judgment against him till the latter calls two witnesses to witness his confession. And some people of Iraq said, "A judge can pass a judgement according to what he hears or witnesses (the litigant's confession) in the court itself, but if the confession takes place outside the court, he should not pass the judgment unless two witnesses witness the confession." Some of them said, "A judge can pass a judgement depending on his knowledge of the case as he is trust-worthy, and that a witness is Required just to reveal the truth. The judge's knowledge is more than the witness." Some said, "A judge can judge according to his knowledge only in cases involving property, but in other cases he cannot." Al-Qasim said, "A judge ought not to pass a judgment depending on his knowledge if other people do not know what he knows, although his knowledge is more than the witness of somebody else because he might expose himself to suspicion by the Muslims and cause the Muslims to have unreasonable doubt. "

Sahih al-Bukhari 7170 - Book 93, Hadith 34

Narrated `Ali bin Husain:

Safiya bint (daughter of) Huyai came to the Prophet (in the mosque), and when she returned (home), the Prophet (ﷺ) accompanied her. It happened that two men from the Ansar passed by them and the Prophet called them saying, "She is Safiya!" those two men said, "Subhan Allah!" The Prophet (ﷺ) said, "Satan circulates in the human body as blood does."

Sahih al-Bukhari 7171 - Book 93, Hadith 35

Narrated Abu Burda:

The Prophet (ﷺ) sent my father and Mu`adh bin Jabal to Yemen and said (to them), "Make things easy for the people and do not put hurdles in their way, and give them glad tiding, and don't let them have aversion (i.e. to make people to hate good deeds) and you both should work in cooperation and mutual understanding" Abu Musa said to Allah's Messenger (ﷺ), "In our country a special alcoholic drink called Al- Bit', is prepared (for drinking)." The Prophet (ﷺ) said, "Every intoxicant is prohibited. "

Sahih al-Bukhari 7172 - Book 93, Hadith 36

Narrated Abu Musa:

The Prophet (ﷺ) said, "Set free the captives and accept invitations."

Sahih al-Bukhari 7173 - Book 93, Hadith 37

Narrated Abu Humaid Al-Sa`idi:

The Prophet (ﷺ) appointed a man from the tribe of Bani Asad, called Ibn Al-Utabiyya to collect the Zakat. When he returned (with the money) he said (to the Prophet), "This is for you and this has been given to me as a gift." The Prophet (ﷺ) stood up on the pulpit (Sufyan said he ascended the pulpit), and after glorifying and praising Allah, he said, "What is wrong with the employee whom we send (to collect Zakat from the public) that he returns to say, 'This is for you and that is for me?' Why didn't he stay at his father's and mother's house to see whether he will be given gifts or not? By Him in Whose Hand my life is, whoever takes anything illegally will bring it on the Day of Resurrection by carrying it over his neck: if it is a camel, it will be grunting: if it is a cow, it will be mooing: and if it is a sheep it will be bleating!" The Prophet (ﷺ) then raised both his hands till we saw the whiteness of his armpits (and he said), "No doubt! Haven't I conveyed Allah's Message?" And he repeated it three times.

Sahih al-Bukhari 7174 - Book 93, Hadith 38

Narrated Ibn `Umar:

Salim, the freed salve of Abu Hudhaifa used to lead in prayer the early Muhajirin (emigrants) and the companions of the Prophet (ﷺ) in the Quba mosque. Among those (who used to pray behind him) were Abu Bakr, `Umar, Abu Salama, and Amir bin Rabi`a.

Sahih al-Bukhari 7175 - Book 93, Hadith 39

Narrated `Urwa bin Az-Zubair:

Marwan bin Al-Hakam and Al-Miswar bin Makhrama told him that when the Muslims were permitted to set free the captives of Hawazin, Allah's Messenger (ﷺ) said, "I do not know who amongst you has agreed (to it) and who has not. Go back so that your 'Urafa' may submit your decision to us." So the people returned and their 'Urafa' talked to them and then came back to Allah's Messenger (ﷺ) and told him that the people had given their consent happily and permitted (their captives to be freed).

Sahih al-Bukhari 7176, 7177 - Book 93, Hadith 40

Narrated Muhammad bin Zaid bin `Abdullah bin `Umar:

Some people said to Ibn `Umar, "When we enter upon our ruler(s) we say in their praise what is contrary to what we say when we leave them." Ibn `Umar said, "We used to consider this as hypocrisy."

Sahih al-Bukhari 7178 - Book 93, Hadith 41

Narrated Abu Huraira:

Allah's Messenger (ﷺ)s said, "The worst of all mankind is the double-faced one, who comes to some people with one face and to others, with another face."

Sahih al-Bukhari 7179 - Book 93, Hadith 42

Narrated `Aisha:

Hind (bint `Utba) said to the Prophet (ﷺ) "Abu Sufyan is a miserly man and I need to take some money of his wealth." The Prophet (ﷺ) said, "Take reasonably what is sufficient for you and your children "

Sahih al-Bukhari 7180 - Book 93, Hadith 43

Narrated Um Salama:

(the wife of the Prophet) Allah's Messenger (ﷺ) heard some people quarreling at the door of his dwelling, so he went out to them and said, "I am only a human being, and litigants with cases of dispute come to me, and someone of you may happen to be more eloquent (in presenting his case) than the other, whereby I may consider that he is truthful and pass a judgment in his favor. If ever I pass a judgment in favor of somebody whereby he takes a Muslim's right unjustly, then whatever he takes is nothing but a piece of Fire, and it is up to him to take or leave."

Sahih al-Bukhari 7181 - Book 93, Hadith 44

Narrated `Aisha:

(the wife of the Prophet) `Utba bin Abi Waqqas said to his brother Sa`d bin Abi Waqqas, "The son of the slave girl of Zam`a is from me, so take him into your custody." So in the year of Conquest of Mecca, Sa`d took him and said. (This is) my brother's son whom my brother has asked me to take into my custody." `Abd bin Zam`a got up before him and said, (He is) my brother and the son of the slave girl of my father, and was born on my father's bed." So they both submitted their case before Allah's Apostle. Sa`d said, "O Allah's Messenger (ﷺ)! This boy is the son of my brother and he entrusted him to me." `Abd bin Zam`a said, "This boy is my brother and the son of the slave girl of my father, and was born on the bed of my father." Allah's Messenger (ﷺ) said, "The boy is for you, O `Abd bin Zam`a!" Then Allah's Apostle further said, "The child is for the owner of the bed, and the stone is for the adulterer," He then said to Sauda bint Zam`a, "Veil (screen) yourself before him," when he saw the child's resemblance to `Utba. The boy did not see her again till he met Allah.

Sahih al-Bukhari 7182 - Book 93, Hadith 45

Narrated `Abdullah:

The Prophet (ﷺ) said, "If somebody on the demand of a judge takes an oath to grab (a Muslim's) property and he is liar in it, he will meet Allah Who will be angry with him". So Allah revealed,:-- 'Verily! those who purchase a small gain at the cost of Allah's Covenant and their oaths..' (3.77) 'Al- Ashath came while `Abdullah was narrating (this) to the people. Al-Ashath said, "This verse was revealed regarding me and another man with whom I had a quarrel about a well. The Prophet (ﷺ) said (to me), "Do you have any evidence?' I replied, 'No.' He said, 'Let your opponent take an oath.' I said: I am sure he would take a (false) oath." Thereupon it was revealed: 'Verily! those who purchase a small gain at the cost of Allah's Covenant....' (3.77) (See Hadith No. 72, Vol 6).

Sahih al-Bukhari 7183, 7184 - Book 93, Hadith 46

Narrated Um Salama:

The Prophet (ﷺ) heard the voices of some people quarreling near his gate, so he went to them and said, "I am only a human being and litigants with cases of disputes come to me, and maybe one of them presents his case eloquently in a more convincing and impressive way than the other, and I give my verdict in his favor thinking he is truthful. So if I give a Muslim's right to another (by mistake), then that (property) is a piece of Fire, which is up to him to take it or leave it." (See Hadith No. 281)

Sahih al-Bukhari 7185 - Book 93, Hadith 47

Narrated Jabir:

The Prophet (ﷺ) came to know that one of his companions had given the promise of freeing his slave after his death, but as he had no other property than that slave, the Prophet (ﷺ) sold that slave for 800 dirhams and sent the price to him.

Sahih al-Bukhari 7186 - Book 93, Hadith 48

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) sent an army unit headed by Usama bin Zaid and the people criticized his leadership. The Prophet (ﷺ) said (to the people), "If you are criticizing his leadership now, then you used to criticize his father's leadership before. By Allah, he (Usama's father) deserved the leadership and used to be one of the most beloved persons to me, and now his son (Usama) is one of the most beloved persons to me after him. " (See Hadith No. 745, Vol. 5)

Sahih al-Bukhari 7187 - Book 93, Hadith 49

Narrated `Aisha:

Allah's Messenger (ﷺ) said, "The most hated person in the sight of Allah, is the most quarrelsome person."

Sahih al-Bukhari 7188 - Book 93, Hadith 50

Narrated Ibn `Umar:

The Prophet (ﷺ) sent (an army unit under the command of) Khalid bin Al-Walid to fight against the tribe of Bani Jadhima and those people could not express themselves by saying, "Aslamna," but they said, "Saba'na! Saba'na! " Khalid kept on killing some of them and taking some others as captives, and he gave a captive to everyone of us and ordered everyone of us to kill his captive. I said, "By Allah, I shall not kill my captive and none of my companions shall kill his captive!" Then we mentioned that to the Prophet (ﷺ) and he said, "O Allah! I am free from what Khalid bin Al-Walid has done," and repeated it twice.

Sahih al-Bukhari 7189 - Book 93, Hadith 51

Narrated Sahl bin Sa`d As-Saidi:

There was some quarrel (sighting) among Bani `Amr, and when this news reached the Prophet, he offered the Zuhr prayer and went to establish peace among them. In the meantime the time of `Asr prayer was due, Bilal pronounced the Adhan and then the Iqama for the prayer and requested Abu Bakr (to lead the prayer) and Abu Bakr went forward. The Prophet (ﷺ) arrived while Abu Bakr was still praying. He entered the rows of praying people till he stood behind Abu Bakr in the (first) row. The people started clapping, and it was the habit of Abu Bakr that whenever he stood for prayer, he never glanced side-ways till he had finished it, but when Abu Bakr observed that the clapping was not coming to an end, he looked and saw the Prophet (ﷺ) standing behind him. The Prophet (ﷺ) beckoned him to carry on by waving his hand. Abu Bakr stood there for a while, thanking Allah for the saying of the Prophet (ﷺ) and then he retreated, taking his steps backwards. When the Prophet saw that, he went ahead and led the people in prayer. When he finished the prayer, he said, "O Abu Bakr! What prevented you from carrying on with the prayer after I beckoned you to do so?" Abu Bakr replied, "It does not befit the son of Abi Quhafa to lead the Prophet (ﷺ) in prayer." Then the Prophet (ﷺ) said to the people, "If some problem arises during prayers, then the men should say, Subhan Allah!; and the women should clap." (See Hadith No. 652, Vol. 1)

Sahih al-Bukhari 7190 - Book 93, Hadith 52

Narrated Zaid bin Thabit:

Abu Bakr sent for me owing to the large number of casualties in the battle of Al-Yamama, while `Umar was sitting with him. Abu Bakr said (to me), `Umar has come to my and said, 'A great number of Qaris of the Holy Qur'an were killed on the day of the battle of Al-Yamama, and I am afraid that the casualties among the Qaris of the Qur'an may increase on other battle-fields whereby a large part of the Qur'an may be lost. Therefore I consider it advisable that you (Abu Bakr) should have the Qur'an collected.' I said, 'How dare I do something which Allah's Messenger (ﷺ) did not do?' `Umar said, By Allah, it is something beneficial.' `Umar kept on pressing me for that till Allah opened my chest for that for which He had opened the chest of `Umar and I had in that matter, the same opinion as `Umar had." Abu Bakr then said to me (Zaid), "You are a wise young man and we do not have any suspicion about you, and you used to write the Divine Inspiration for Allah's Messenger (ﷺ). So you should search for the fragmentary scripts of the Qur'an and collect it (in one Book)." Zaid further said: By Allah, if Abu Bakr had ordered me to shift a mountain among the mountains from one place to another it would not have been heavier for me than this ordering me to collect the Qur'an. Then I said (to `Umar and Abu Bakr), "How can you do something which Allah's Messenger (ﷺ) did not do?" Abu Bakr said, "By Allah, it is something beneficial." Zaid added: So he (Abu Bakr) kept on pressing me for that until Allah opened my chest for that for which He had opened the chests of Abu Bakr and `Umar, and I had in that matter, the same opinion as theirs. So I started compiling the Qur'an by collecting it from the leafless stalks of the date-palm tree and from the pieces of leather and hides and from the stones, and from the chests of men (who had memorized the Qur'an). I found the last verses of Sirat-at-Tauba: ("Verily there has come unto you an Apostle (Muhammad) from amongst yourselves--' (9.128-129)) from Khuza`ima or Abi Khuza`ima and I added to it the rest of the Sura. The manuscripts of the Qur'an remained with Abu Bakr till Allah took him unto Him. Then it remained with `Umar till Allah took him unto Him, and then with Hafsa bint `Umar.

Sahih al-Bukhari 7191 - Book 93, Hadith 53

Narrated Abu Laila bin `Abdullah bin `Abdur-Rahman bin Sahl:

Sahl bin Abi Hathma and some great men of his tribe said, `Abdullah bin 'Sahl and Muhaiyisa went out to Khaibar as they were struck with poverty and difficult living conditions. Then Muhaiyisa was informed that `Abdullah had been killed and thrown in a pit or a spring. Muhaiyisa went to the Jews and said, "By Allah, you have killed my companion." The Jews said, "By Allah, we have not killed him." Muhaiyisa then came back to his people and told them the story. He, his elder brother Huwaiyisa and `Abdur-Rahman bin Sahl came (to the Prophet) and he who had been at Khaibar, proceeded to speak, but the Prophet (ﷺ) said to Muhaiyisa, "The eldest! The eldest!" meaning, "Let the eldest of you speak." So Huwaiyisa spoke first and then Muhaiyisa. Allah's Messenger (ﷺ) said, "The Jews should either pay the blood money of your (deceased) companion or be ready for war." After that Allah's Messenger (ﷺ) wrote a letter to the Jews in that respect, and they wrote that they had not killed him. Then Allah's Messenger (ﷺ) said to Huwaiyisa, Muhaiyisa and `Abdur-Rahman, "Can you take an oath by which you will be entitled to take the blood money?" They said, "No." He said (to them), "Shall we ask the Jews to take an oath before you?" They replied, "But the Jews are not Muslims." So Allah's Apostle gave them one-hundred she-camels as blood money from himself. Sahl added: When those she-camels were made to enter the house, one of them kicked me with its leg.

Sahih al-Bukhari 7192 - Book 93, Hadith 54

Narrated Abu Huraira and Zaid bin Khalid Al-Juhani:

A bedouin came and said, "O Allah's Messenger (ﷺ)! Judge between us according to Allah's Book (Laws)." His opponent stood up and said, "He has said the truth, so judge between us according to Allah's Laws." The bedouin said, "My son was a laborer for this man and committed illegal sexual intercourse with his wife. The people said to me, 'Your son is to be stoned to death,' so I ransomed my son for one hundred sheep and a slave girl. Then I asked the religious learned men and they said to me, 'Your son has to receive one hundred lashes plus one year of exile.' " The Prophet (ﷺ) said, "I shall judge between you according to Allah's Book (Laws)! As for the slave girl and the sheep, it shall be returned to you, and your son shall receive one-hundred lashes and be exiled for one year. O you, Unais!" The Prophet (ﷺ) addressed some man, "Go in the morning to the wife of this man and stone her to death." So Unais went to her the next morning and stoned her to death.

Sahih al-Bukhari 7193, 7194 - Book 93, Hadith 55

Kharija bin Zaid bin Thabit said that Zaid bin Thabit said, "The Prophet (ﷺ) ordered me to learn the writing of the Jews. I even wrote letters for the Prophet (ﷺ) (to the Jews) and also read their letters when they wrote to him." And 'Umar said in the presence of 'Ali, 'Abdur-Rahman, and 'Uthman, "What is this woman saying?" (the woman was non-Arab) 'Abdur-Rahman bin Hatib said:

"She is informing you about her companion who has committed illegal sexual intercourse with her." Abu Jamra said, "I was an interpreter between Ibn 'Abbas and the people." Some people said, "A ruler should have two interpreters."

Sahih al-Bukhari 7195 - Book 93, Hadith 56

Narrated `Abdullah bin `Abbas:

That Abu Sufyan bin Harb told him that Heraclius had called him along with the members of a Quraish caravan and then said to his interpreter, "Tell them that I want to ask this (Abu Sufyan) a question, and if he tries to tell me a lie, they should contradict him." Then Abu Sufyan mentioned the whole narration and said that Heraclius said to the inter Peter, "Say to him (Abu Sufyan), 'If what you say is true, then he (the Prophet) will take over the place underneath my two feet.' "

Sahih al-Bukhari 7196 - Book 93, Hadith 57

Narrated Abu Humaid As-Sa`idi:

The Prophet (ﷺ) employed Ibn Al-Utbiyya to collect Zakat from Bani Sulaim, and when he returned (with the money) to Allah's Messenger (ﷺ) the Prophet (ﷺ) called him to account, and he said, "This (amount) is for you, and this was given to me as a present." Allah's Messenger (ﷺ) said, "Why don't you stay at your father's house or your mother's house to see whether you will be given gifts or not, if you are telling the truth?" Then Allah's Messenger (ﷺ) stood up and addressed the people, and after glorifying and praising Allah, he said: Amma Ba'du (then after) I employ some men from among you for some job which Allah has placed in my charge, and then one of you comes to me and says, 'This (amount) is for you and this is a gift given to me.' Why doesn't he stay at the house of his father or the house of his mother and see whether he will be given gifts or not if he was telling the truth by Allah, none of you takes anything of it (i.e., Zakat) for himself (Hisham added: unlawfully) but he will meet Allah on the Day of Resurrection carrying it on his neck! I do not want to see any of you carrying a grunting camel or a mooing cow or a bleating sheep on meeting Allah." Then the Prophet (ﷺ) raised both his hands till I saw the whiteness of his armpits, and said, "(No doubt)! Haven't I conveyed Allah's Message!"

Sahih al-Bukhari 7197 - Book 93, Hadith 58

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said, "Allah never sends a prophet or gives the Caliphate to a Caliph but that he (the prophet or the Caliph) has two groups of advisors: A group advising him to do good and exhorts him to do it, and the other group advising him to do evil and exhorts him to do it. But the protected person (against such evil advisors) is the one protected by Allah.' "

Sahih al-Bukhari 7198 - Book 93, Hadith 59

Narrated 'Ubada bin As-Samit:

We gave the oath of allegiance to Allah's Messenger (ﷺ) that we would listen to and obey him both at the time when we were active and at the time when we were tired and that we would not fight against the ruler or disobey him, and would stand firm for the truth or say the truth wherever we might be, and in the Way of Allah we would not be afraid of the blame of the blamers. (See Hadith No. 178 and 320)

Sahih al-Bukhari 7199, 7200 - Book 93, Hadith 60

Narrated Anas:

The Prophet (ﷺ) went out on a cold morning while the Muhajirin (emigrants) and the Ansar were digging the trench. The Prophet (ﷺ) then said, "O Allah! The real goodness is the goodness of the Here after, so please forgive the Ansar and the Muhajirin." They replied, "We are those who have given the Pledge of allegiance to Muhammad for to observe Jihad as long as we remain alive."

Sahih al-Bukhari 7201 - Book 93, Hadith 61

Narrated `Abdullah bin `Umar:

Whenever we gave the Pledge of allegiance to Allah's Messenger (ﷺ) for to listen to and obey, he used to say to us, for as much as you can."

Sahih al-Bukhari 7202 - Book 93, Hadith 62

Narrated `Abdullah bin Dinar:

I witnessed Ibn `Umar when the people gathered around `Abdul Malik. Ibn `Umar wrote: I gave the Pledge of allegiance that I will listen to and obey Allah's Slave, `Abdul Malik, Chief of the believers according to Allah's Laws and the Traditions of His Apostle as much as I can; and my sons too, give the same pledge.'

Sahih al-Bukhari 7203 - Book 93, Hadith 63

Narrated Jabir bin `Abdullah:

I gave the Pledge of allegiance to the Prophet (ﷺ) that I would listen and obey, and he told me to add: 'As much as I can, and will give good advice to every Muslim.'

Sahih al-Bukhari 7204 - Book 93, Hadith 64

Narrated `Abdullah bin Dinar:

When the people took the oath of allegiance to `Abdul Malik, `Abdullah bin `Umar wrote to him: "To Allah's Slave, `Abdul Malik, Chief of the believers, I give the Pledge of allegiance that I will listen to and obey Allah's Slave, `Abdul Malik, Chief of the believers, according to Allah's Laws and the Traditions of His Apostle in whatever is within my ability; and my sons too, give the same pledge."

Sahih al-Bukhari 7205 - Book 93, Hadith 65

Narrated Yazid:

I said to Salama, "For what did you give the Pledge of allegiance to the Prophet (ﷺ) on the Day of Hudaibiya?" He replied, "For death."

Sahih al-Bukhari 7206 - Book 93, Hadith 66

Narrated Al-Miswar bin Makhrama:

The group of people whom `Umar had selected as candidates for the Caliphate gathered and consulted each other. `Abdur-Rahman said to them, "I am not going to compete with you in this matter, but if you wish, I would select for you a caliph from among you." So all of them agreed to let `Abdur-Rahman decide the case. So when the candidates placed the case in the hands of `Abdur-Rahman, the people went towards him and nobody followed the rest of the group nor obeyed any after him. So the people followed `Abdur-Rahman and consulted him all those nights till there came the night we gave the oath of allegiance to `Uthman. Al-Miswar (bin Makhrama) added: `Abdur-Rahman called on me after a portion of the night had passed and knocked on my door till I got up, and he said to me, "I see you have been sleeping! By Allah, during the last three nights I have not slept enough. Go and call Az-Zubair and Sa`d.' So I called them for him and he consulted them and then called me saying, 'Call `Ali for me." I called `Ali and he held a private talk with him till very late at night, and then 'Al, got up to leave having had much hope (to be chosen as a Caliph) but `Abdur-Rahman was afraid of something concerning `Ali. `Abdur-Rahman then said to me, "Call `Uthman for me." I called him and he kept on speaking to him privately till the Mu'adh-dhin put an end to their talk by announcing the Adhan for the Fajr prayer. When the people finished their morning prayer and that (six men) group gathered near the pulpit, `Abdur-Rahman sent for all the Muhajirin (emigrants) and the Ansar present there and sent for the army chief who had performed the Hajj with `Umar that year. When all of them had gathered, `Abdur- Rahman said, "None has the right to be worshipped but Allah," and added, "Now then, O `Ali, I have looked at the people's tendencies and noticed that they do not consider anybody equal to `Uthman, so you should not incur blame (by disagreeing)." Then `Abdur-Rahman said (to `Uthman), "I gave the oath of allegiance to you on condition that you will follow Allah's Laws and the traditions of Allah's Apostle and the traditions of the two Caliphs after him." So `Abdur-Rahman gave the oath of allegiance to him, and so did the people including the Muhajirin (emigrants) and the Ansar and the chiefs of the army staff and all the Muslims.

Sahih al-Bukhari 7207 - Book 93, Hadith 67

Narrated Salama:

We gave the oath of allegiance to the Prophet (ﷺ) under the tree. He said to me, "O Salama! Will you not give the oath of allegiance?" I replied, "O Allah's Messenger (ﷺ)! I have already given the oath of allegiance for the first time." He said, (Give it again) for the second time.

Sahih al-Bukhari 7208 - Book 93, Hadith 68

Narrated Jabir bin `Abdullah:

A bedouin gave the Pledge of allegiance to Allah's Messenger (ﷺ) for Islam and the bedouin got a fever where upon he said to the Prophet (ﷺ) "Cancel my Pledge." But the Prophet (ﷺ) refused. He came to him (again) saying, "Cancel my Pledge.' But the Prophet (ﷺ) refused. Then (the bedouin) left (Medina). Allah's Apostle said: "Medina is like a pair of bellows (furnace): It expels its impurities and brightens and clears its good."

Sahih al-Bukhari 7209 - Book 93, Hadith 69

Narrated `Abdullah bin Hisham:

who was born during the lifetime of the Prophet (ﷺ) that his mother, Zainab bint Humaid had taken him to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! Take his Pledge of allegiance (for Islam)." The Prophet (ﷺ) said, "He (`Abdullah bin Hisham) is a little child," and passed his hand over his head and invoked Allah for him. `Abdullah bin Hisham used to slaughter one sheep as a sacrifice on behalf of all of his family.

Sahih al-Bukhari 7210 - Book 93, Hadith 70

Narrated Jabir bin `Abdullah:

A bedouin gave the Pledge of allegiance to Allah's Messenger (ﷺ) for Islam. Then the bedouin got fever at Medina, came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! Cancel my Pledge," But Allah's Apostle refused. Then he came to him (again) and said, "O Allah's Messenger (ﷺ)! Cancel my Pledge." But the Prophet (ﷺ) refused Then he came to him (again) and said, "O Allah's Messenger (ﷺ)! Cancel my Pledge." But the Prophet (ﷺ) refused. The bedouin finally went out (of Medina) whereupon Allah's Messenger (ﷺ) said, "Medina is like a pair of bellows (furnace): It expels its impurities and brightens and clears its good.

Sahih al-Bukhari 7211 - Book 93, Hadith 71

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "There will be three types of people whom Allah will neither speak to them on the Day of Resurrection nor will purify them from sins, and they will have a painful punishment: They are, (1) a man possessed superfluous water (more than he needs) on a way and he withholds it from the travelers. (2) a man who gives a pledge of allegiance to an Imam (ruler) and gives it only for worldly benefits, if the Imam gives him what he wants, he abides by his pledge, otherwise he does not fulfill his pledge; (3) and a man who sells something to another man after the `Asr prayer and swears by Allah (a false oath) that he has been offered so much for it whereupon the buyer believes him and buys it although in fact, the seller has not been offered such a price." (See Hadith No. 838, Vol. 3)

Sahih al-Bukhari 7212 - Book 93, Hadith 72

Narrated 'Ubada bin As-Samit:

Allah's Messenger (ﷺ) said to us while we were in a gathering, "Give me the oath (Pledge of allegiance for: (1) Not to join anything in worship along with Allah, (2) Not to steal, (3) Not to commit illegal sexual intercourse, (4) Not to kill your children, (5) Not to accuse an innocent person (to spread such an accusation among people), (6) Not to be disobedient (when ordered) to do good deeds. The Prophet (ﷺ) added: Whoever amongst you fulfill his pledge, his reward will be with Allah, and whoever commits any of those sins and receives the legal punishment in this world for that sin, then that punishment will be an expiation for that sin, and whoever commits any of those sins and Allah does not expose him, then it is up to Allah if He wishes He will punish him or if He wishes, He will forgive him." So we gave the Pledge for that. (See Hadith No. 17, Vol. 1)

Sahih al-Bukhari 7213 - Book 93, Hadith 73

Narrated `Aisha:

The Prophet (ﷺ) used to take the Pledge of allegiance from the women by words only after reciting this Holy Verse:--(60.12) "..that they will not associate anything in worship with Allah." (60.12) And the hand of Allah's Messenger (ﷺ) did not touch any woman's hand except the hand of that woman his right hand possessed. (i.e. his captives or his lady slaves).

Sahih al-Bukhari 7214 - Book 93, Hadith 74

Narrated Um Atiyya:

We gave the Pledge of allegiance to the Prophet (ﷺ) and he recited to me the verse (60.12). That they will not associate anything in worship with Allah (60.12). And he also prevented us from wailing and lamenting over the dead. A woman from us held her hand out and said, "Such-and-such a woman cried over a dead person belonging to my family and I want to compensate her for that crying" The Prophet did not say anything in reply and she left and returned. None of those women abided by her pledge except Um Sulaim, Um Al-`Ala', and the daughter of Abi Sabra, the wife of Al-Mu`adh or the daughter of Abi Sabra, and the wife of Mu`adh.

Sahih al-Bukhari 7215 - Book 93, Hadith 75

Narrated Jabir:

A bedouin came to the Prophet (ﷺ) and said, "Please take my Pledge of allegiance for Islam." So the Prophet took from him the Pledge of allegiance for Islam. He came the next day with a fever and said to the Prophet (ﷺ) "Cancel my pledge." But the Prophet (ﷺ) refused and when the bedouin went away, the Prophet said, "Medina is like a pair of bellows (furnace): It expels its impurities and brightens and clears its good."

Sahih al-Bukhari 7216 - Book 93, Hadith 76

Narrated Al-Qasim bin Muhammad:

`Aisha said, "O my head!" Allah's Messenger (ﷺ) said, "If that (i.e., your death) should happen while I am still alive, I would ask Allah to forgive you and would invoke Allah for you." `Aisha said, "O my life which is going to be lost! By Allah, I think that you wish for my death, and if that should happen then you would be busy enjoying the company of one of your wives in the last part of that day." The Prophet said, "But I should say, 'O my head!' I feel like calling Abu Bakr and his son and appoint (the former as my successors lest people should say something or wish for something. Allah will insist (on Abu Bakr becoming a Caliph) and the believers will prevent (anyone else from claiming the Caliphate)," or "..Allah will prevent (anyone else from claiming the Caliphate) and the believers will insist (on Abu Bakr becoming the Caliph).

Sahih al-Bukhari 7217 - Book 93, Hadith 77

Narrated `Abdullah bin `Umar:

It was said to `Umar, "Will you appoint your successor?" `Umar said, "If I appoint a Caliph (as my successor) it is true that somebody who was better than I (i.e., Abu Bakr) did so, and if I leave the matter undecided, it is true that somebody who was better than I (i.e., Allah's Messenger (ﷺ)) did so." On this, the people praised him. `Umar said, "People are of two kinds: Either one who is keen to take over the Caliphate or one who is afraid of assuming such a responsibility. I wish I could be free from its responsibility in that I would receive neither reward nor retribution I won't bear the burden of the caliphate in my death as I do in my life."

Sahih al-Bukhari 7218 - Book 93, Hadith 78

Narrated Anas bin Malik:

That he heard `Umar's second speech he delivered when he sat on the pulpit on the day following the death of the Prophet (ﷺ) `Umar recited the Tashahhud while Abu Bakr was silent. `Umar said, "I wish that Allah's Messenger (ﷺ) had outlived all of us, i.e., had been the last (to die). But if Muhammad is dead, Allah nevertheless has kept the light amongst you from which you can receive the same guidance as Allah guided Muhammad with that. And Abu Bakr is the companion of Allah's Messenger (ﷺ) He is the second of the two in the cave. He is the most entitled person among the Muslims to manage your affairs. Therefore get up and swear allegiance to him." Some people had already taken the oath of allegiance to him in the shed of Bani Sa`ida but the oath of allegiance taken by the public was taken at the pulpit. I heard `Umar saying to Abu Bakr on that day. "Please ascend the pulpit," and kept on urging him till he ascended the pulpit whereupon, all the people swore allegiance to him.

Sahih al-Bukhari 7219 - Book 93, Hadith 79

Narrated Jubair bin Mut`im:

A woman came to the Prophet (ﷺ) and spoke to him about something and he told her to return to him. She said, "O Allah's Messenger (ﷺ)! If I come and do not find you?" (As if she meant, "...if you die?") The Prophet said, "If you should not find me, then go to Abu Bakr."

Sahih al-Bukhari 7220 - Book 93, Hadith 80

Narrated Tariq bin Shihab:

Abu Bakr said to the delegate of Buzakha. "Follow the tails of the camels till Allah shows the Caliph (successor) of His Prophet and Al-Muhajirin (emigrants) something because of which you may excuse yourselves."

Sahih al-Bukhari 7221 - Book 93, Hadith 81

Narrated Jabir bin Samura:

I heard the Prophet (ﷺ) saying, "There will be twelve Muslim rulers (who will rule all the Islamic world)." He then said a sentence which I did not hear. My father said, "All of them (those rulers) will be from Quraish."

Sahih al-Bukhari 7222, 7223 - Book 93, Hadith 82

Narrated Abu Huraira:

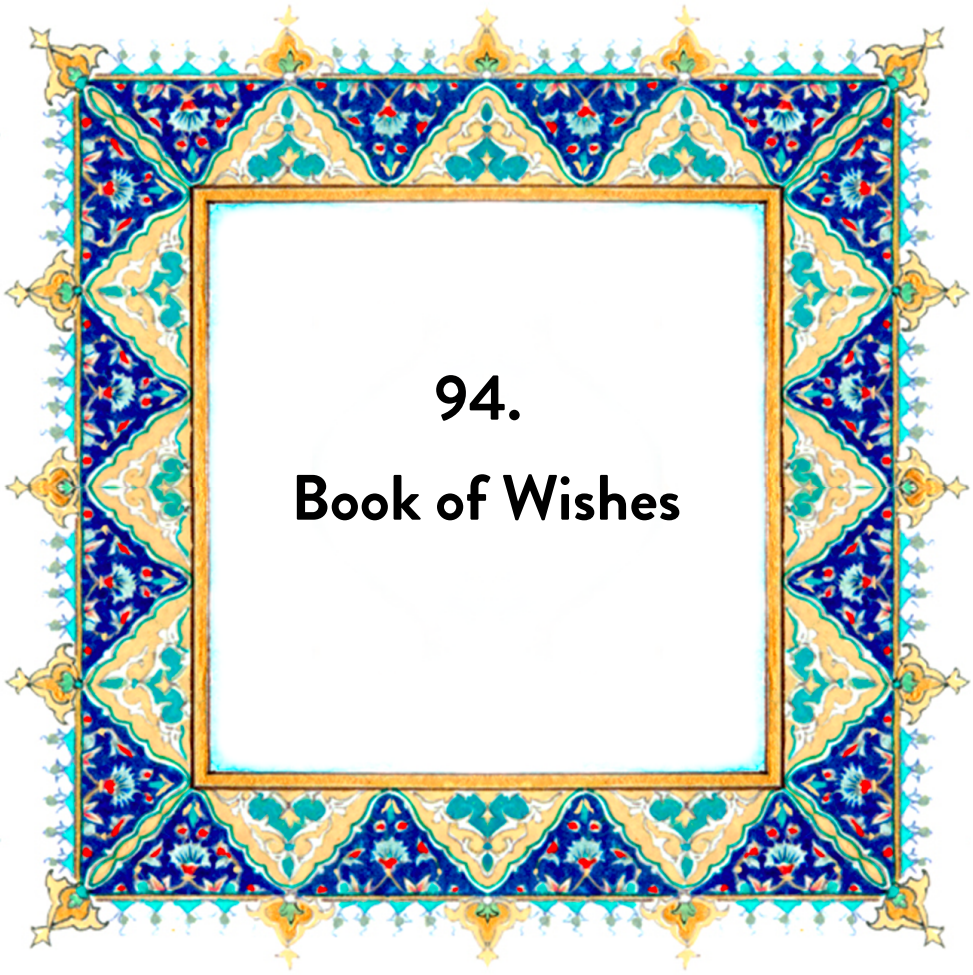
Allah's Messenger (ﷺ) said, "By Him in Whose Hands my life is, I was about to order for collecting fire wood and then order someone to pronounce the Adhan for the prayer and then order someone to lead the people in prayer and then I would go from behind and burn the houses of men who did not present themselves for the (compulsory congregational) prayer. By Him in Whose Hands my life is, if anyone of you had known that he would receive a bone covered with meat or two (small) pieces of meat present in between two ribs, he would come for `Isha' prayer." (See Hadith No. 617, Vol. 1)

Sahih al-Bukhari 7224 - Book 93, Hadith 83

Narrated `Abdullah bin Ka`b bin Malik:

Who was Ka`b's guide from among his sons when Ka`b became blind: I heard Ka`b bin Malik saying, "When some people remained behind and did not join Allah's Messenger (ﷺ) in the battle of Tabuk.." and then he described the whole narration and said, "Allah's Messenger (ﷺ) forbade the Muslims to speak to us, and so we (I and my companions) stayed fifty nights in that state, and then Allah's Messenger (ﷺ) announced Allah's acceptance of our repentance."

Sahih al-Bukhari 7225 - Book 93, Hadith 84



94.
Book of Wishes

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying, "By Him in Whose Hands my life is! Were it not for some men who dislike to be left behind and for whom I do not have means of conveyance, I would not stay away (from any Holy Battle). I would love to be martyred in Allah's Cause and come to life and then get, martyred and then come to life and then get martyred and then get resurrected and then get martyred.

Sahih al-Bukhari 7226 - Book 94, Hadith 1

Narrated Al-A'raj:

Abu Huraira said, Allah's Messenger (ﷺ) said, "By Him in Whose Hand my life is, I would love to fight in Allah's Cause and then get martyred and then resurrected (come to life) and then get martyred and then resurrected (come to life) and then get martyred, and then resurrected (come to life) and then get martyred and then resurrected (come to life)." Abu Huraira used to repeat those words three times and I testify to it with Allah's Oath.

Sahih al-Bukhari 7227 - Book 94, Hadith 2

Narrated Abu Huraira:

The Prophet (ﷺ) said, "If I had gold equal to the mountain of Uhud, I would love that, before three days had passed, not a single Dinar thereof remained with me if I found somebody to accept it excluding some amount that I would keep for the payment of my debts."

Sahih al-Bukhari 7228 - Book 94, Hadith 3

Narrated `Aisha:

Allah's Messenger (ﷺ) said, "If I had formerly known what I came to know recently, I would not have driven the Hadi with me and would have finished the state of Ihram along with the people when they finished it."

Sahih al-Bukhari 7229 - Book 94, Hadith 4

Narrated Jabir bin `Abdullah:

We were in the company of Allah's Messenger (ﷺ) and we assumed the state of Ihram of Hajj and arrived at Mecca on the fourth of Dhul-Hijja. The Prophet (ﷺ) ordered us to perform the Tawaf around the Ka`ba and (Sa`i) between As-Safa and Al-Marwa and use our lhram just for `Umra, and finish the state of Ihram unless we had our Hadi with us. None of us had the Hadi with him except the Prophet (ﷺ) and Talha. `Ali came from Yemen and brought the Hadi with him. `Ali said, 'I had assumed the state of Ihram with the same intention as that with which Allah's Messenger (ﷺ) had assumed it. The people said, "How can we proceed to Mina and our male organs are dribbling?" Allah's Messenger (ﷺ) said, "If I had formerly known what I came to know latterly, I would not have brought the Hadi, and had there been no Hadi with me, I would have finished my Ihram." Suraqa (bin Malik) met the Prophet (ﷺ) while he was throwing pebbles at the Jamrat-Al-`Aqaba, and asked, "O Allah's Messenger (ﷺ)! Is this (permitted) for us only?" The Prophet (ﷺ) replied. "No, it is forever" `Aisha had arrived at Mecca while she was menstruating, therefore the Prophet (ﷺ) ordered her to perform all the ceremonies of Hajj except the Tawaf around the Ka`ba, and not to perform her prayers unless and until she became clean . When they encamped at Al-Batha, `Aisha said, "O Allah's Messenger (ﷺ)! You are proceeding after performing both Hajj and `Umra while I am proceeding with Hajj only?" So the Prophet (ﷺ) ordered `Abdur-Rahman bin Abu Bakr As-Siddiq to go with her to at-Tan`im, and so she performed the `Umra in Dhul-Hijja after the days of the Hajj.

Sahih al-Bukhari 7230 - Book 94, Hadith 5

Narrated Aisha:

One night the Prophet (ﷺ) was unable to sleep and said, "Would that a righteous man from my companions guarded me tonight." Suddenly we heard the clatter of arms, whereupon the Prophet (ﷺ) said, "Who is it?" It was said, "I am Sa`d, O Allah's Messenger (ﷺ)! I have come to guard you." The Prophet (ﷺ) then slept so soundly that we heard him snoring. Abu `Abdullah said: `Aisha said: Bilal said, "Would that I but stayed overnight in a valley with Idhkhir and Jalil (two kinds of grass) around me (i.e., in Mecca)." Then I told that to the Prophet (ﷺ) .

Sahih al-Bukhari 7231 - Book 94, Hadith 6

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Not to wish to be the like except of two men. A man whom Allah has given the (knowledge of the) Qur'an and he recites it during the hours of night and day and the one who wishes says: If I were given the same as this (man) has been given, I would do what he does, and a man whom Allah has given wealth and he spends it in the just and right way, in which case the one who wishes says, 'If I were given the same as he has been given, I would do what he does.' " (See Hadith 5025 and 5026)

Sahih al-Bukhari 7232 - Book 94, Hadith 7

Narrated Anas:

If I had not heard the Prophet (ﷺ) saying, "You should not long for death," I would have longed (for it).

Sahih al-Bukhari 7233 - Book 94, Hadith 8

Narrated Qais:

We went to pay a visit to Khabbab bin Al-Art and he had got himself branded at seven spots over his body. He said, "If Allah's Messenger (ﷺ) had not forbidden us to invoke Allah for death, I would have invoked for it."

Sahih al-Bukhari 7234 - Book 94, Hadith 9

Narrated Sa`d bin Ubaid:

(the Maula of `Abdur-Rahman bin Azhar) Allah's Messenger (ﷺ) said, "None of you should long for death, for if he is a good man, he may increase his good deeds, and if he is an evil-doer, he may stop the evil deeds and repent."

Sahih al-Bukhari 7235 - Book 94, Hadith 10

Narrated Al-Bara' bin `Azib:

The Prophet (ﷺ) was carrying earth with us on the day of the battle of Al-Ahzab (confederates) and I saw that the dust was covering the whiteness of his `Abdomen, and he (the Prophet (ﷺ)) was saying, "(O Allah) ! Without You, we would not have been guided, nor would we have given in charity, nor would we have prayed. So (O Allah!) please send tranquility (Sakina) upon us as they, (the chiefs of the enemy tribes) have rebelled against us. And if they intend affliction (i.e. want to frighten us and fight against us) then we would not (flee but withstand them). And the Prophet (ﷺ) used to raise his voice with it. (See Hadith No. 430 and 432, Vol. 5)

Sahih al-Bukhari 7236 - Book 94, Hadith 11

Narrated `Abdullah bin Abi `Aufa:

Allah's Messenger (ﷺ) said, "Do not long for meeting your enemy, and ask Allah for safety (from all sorts of evil)." (See Hadith No. 266, Vol. 4)

Sahih al-Bukhari 7237 - Book 94, Hadith 12

Narrated Al-Qasim bin Muhammad:

Ibn `Abbas mentioned the case of a couple on whom the judgment of Lian has been passed. `Abdullah bin Shaddad said, "Was that the lady in whose case the Prophet (ﷺ) said, "If I were to stone a lady to death without a proof (against her)?' "Ibn `Abbas said, "No! That was concerned with a woman who though being a Muslim used to arouse suspicion by her outright misbehavior." (See Hadith No. 230, Vol.7)

Sahih al-Bukhari 7238 - Book 94, Hadith 13

Narrated 'Ata:

One night the Prophet (ﷺ) delayed the `Isha' prayer whereupon `Umar went to him and said, "The prayer, O Allah's Messenger (ﷺ)! The women and children had slept." The Prophet (ﷺ) came out with water dropping from his head, and said, "Were I not afraid that it would be hard for my followers (or for the people), I would order them to pray `Isha prayer at this time." (Various versions of this Hadith are given by the narrators with slight differences in expression but not in content).

Sahih al-Bukhari 7239 - Book 94, Hadith 14

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Were I not afraid that it would be hard on my followers, I would order them to use the siwak (as obligatory, for cleaning the teeth).

Sahih al-Bukhari 7240 - Book 94, Hadith 15

Narrated Anas:

The Prophet (ﷺ) fasted Al-Wisal on the last days of the month. Some people did the same, and when the news reached the Prophet (ﷺ) he said, "If the month had been prolonged for me, then I would have fasted Wisal for such a long time that the most exaggerating ones among you would have given up their exaggeration. I am not like you; my Lord always makes me eat and drink."

Sahih al-Bukhari 7241 - Book 94, Hadith 16

Narrated Abu Huraira:

Allah's Messenger (ﷺ) forbade Al-Wisal. The people said (to him), "But you fast Al-`Wisal," He said, "Who among you is like me? When I sleep (at night), my Lord makes me eat and drink. But when the people refused to give up Al-Wisal, he fasted Al-Wisal along with them for two days and then they saw the crescent whereupon the Prophet (ﷺ) said, "If the crescent had not appeared I would have fasted for a longer period," as if he intended to punish them herewith.

Sahih al-Bukhari 7242 - Book 94, Hadith 17

Narrated `Aisha:

I asked the Prophet (ﷺ) about the wall (outside the Ka`ba). "Is it regarded as part of the Ka`ba?" He replied, "Yes." I said, "Then why didn't the people include it in the Ka`ba?" He said, "(Because) your people ran short of money." I asked, "Then why is its gate so high?" He replied, "Your people did so in order to admit to it whom they would and forbid whom they would. Were your people not still close to the period of ignorance, and were I not afraid that their hearts might deny my action, then surely I would include the wall in the Ka`ba and make its gate touch the ground."

Sahih al-Bukhari 7243 - Book 94, Hadith 18

Narrated Abu Huraira:

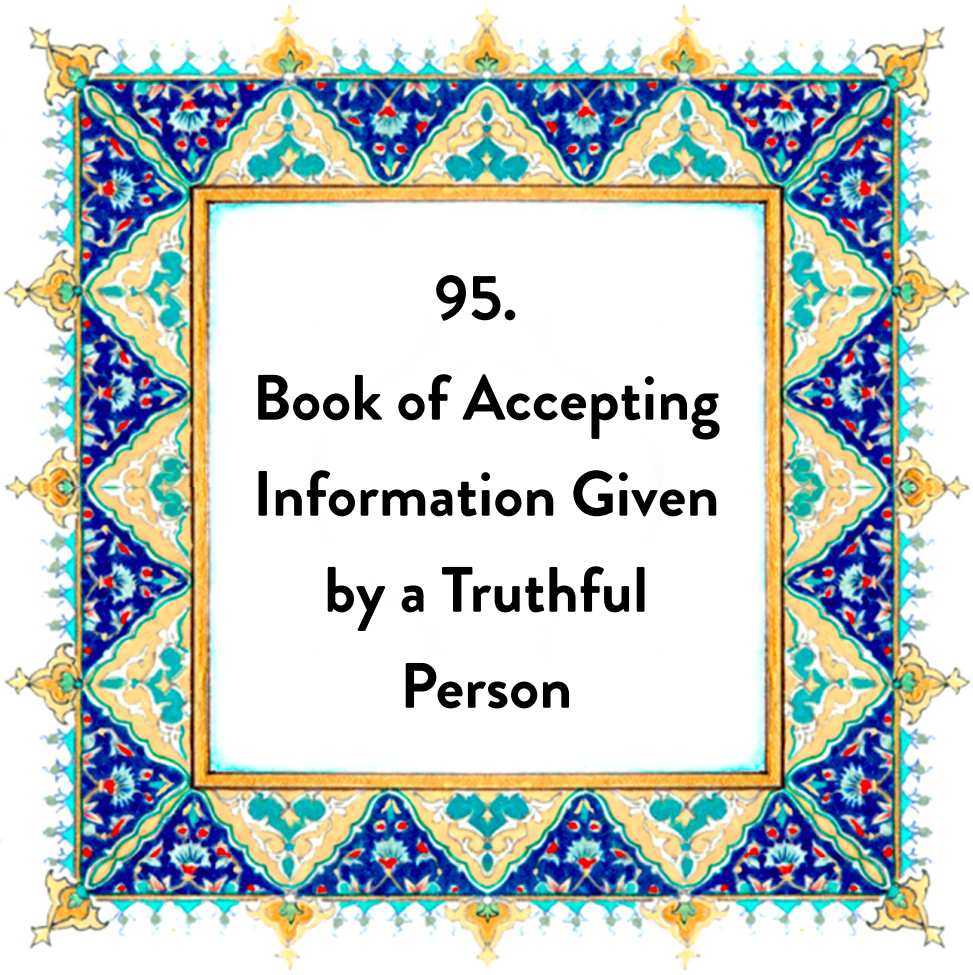
Allah's Messenger (ﷺ) said, "But for the emigration, I would have been one of the Ansar: and if the people took their way in a valley (or a mountain pass), I would take the Ansar's valley or the mountain pass."

Sahih al-Bukhari 7244 - Book 94, Hadith 19

Narrated `Abdullah bin Zaid:

The Prophet (ﷺ) said, "But for the emigration, I would have been one of the Ansar; and if the people took their way in a valley (or a mountain pass), I would take Ansar's valley or their mountain pass."

Sahih al-Bukhari 7245 - Book 94, Hadith 20



95.
Book of Accepting Information Given by a Truthful Person

Narrated Malik:

We came to the Prophet (ﷺ) and we were young men nearly of equal ages and we stayed with him for twenty nights. Allah's Messenger (ﷺ) was a very kind man and when he realized our longing for our families, he asked us about those whom we had left behind. When we informed him, he said, "Go back to your families and stay with them and teach them (religion) and order them (to do good deeds). The Prophet (ﷺ) mentioned things some of which I remembered and some I did not. Then he said, "Pray as you have seen me praying, and when it is the time of prayer, one of you should pronounce the call (Adhan) for the prayer and the eldest of you should lead the prayer. "

Sahih al-Bukhari 7246 - Book 95, Hadith 1

Narrated Ibn Mas`ud:

Allah's Messenger (ﷺ) said, "The (call for prayer) Adhan of Bilal should not stop anyone of you from taking his Suhur for he pronounces the Adhan in order that whoever among you is praying the night prayer, may return (to eat his Suhur) and whoever among you is sleeping, may get up, for it is not yet dawn (when it is like this)." (Yahya, the sub-narrator stretched his two index fingers side ways).

Sahih al-Bukhari 7247 - Book 95, Hadith 2

Narrated `Abdullah bin `Umar:

The Prophet (ﷺ) said, "Bilal pronounces the Adhan at night so that you may eat and drink till Ibn Um Maktum pronounces the Adhan (for the Fajr prayer).

Sahih al-Bukhari 7248 - Book 95, Hadith 3

Narrated `Abdullah:

The Prophet (ﷺ) led us in Zuhr prayer and prayer five rak`at. Somebody asked him whether the prayer had been increased." He (the Prophet (ﷺ) ) said, "And what is that?" They (the people) replied, "You have prayed five rak`at." Then the Prophet (ﷺ) offered two prostrations (of Sahu) after he had finished his prayer with the Taslim.

Sahih al-Bukhari 7249 - Book 95, Hadith 4

Narrated Abu Huraira:

Allah's Messenger (ﷺ) finished his prayer after offerings two rak`at only. Dhul-Yaddain asked him whether the prayer had been reduced, or you had forgotten?" The Prophet (ﷺ) said, "Is Dhul-Yaddain speaking the truth?" The people said, "Yes." Then Allah's Messenger (ﷺ) stood up and performed another two rak`at and then finished prayer with Taslim, and then said the Takbir and performed a prostration similar to or longer than his ordinary prostrations; then he raised his head, said Takbir and prostrated and then raised his head (Sahu prostrations).

Sahih al-Bukhari 7250 - Book 95, Hadith 5

Narrated `Abdullah bin `Umar:

While the people were at Quba offering the morning prayer, suddenly a person came to them saying, "Tonight Divine Inspiration has been revealed to Allah's Messenger (ﷺ) and he has been ordered to face the Ka`ba (in prayers): therefore you people should face it." There faces were towards Sham, so they turned their faces towards the Ka`ba (at Mecca).

Sahih al-Bukhari 7251 - Book 95, Hadith 6

Narrated Al-Bara':

When Allah's Messenger (ﷺ) arrived at Medina, he prayed facing Jerusalem for sixteen or seventeen months but he wished that he would be ordered to face the Ka`ba. So Allah revealed: -- 'Verily! We have seen the turning of your face towards the heaven; surely we shall turn you to a prayer direction (Qibla) that shall please you.' (2.144) Thus he was directed towards the Ka`ba. A man prayed the `Asr prayer with the Prophet (ﷺ) and then went out, and passing by some people from the Ansar, he said, "I testify. that I have prayed with the Prophet (ﷺ) and he (the Prophet) has prayed facing the Ka`ba." Thereupon they, who were bowing in the `Asr prayer, turned towards the Ka`ba.

Sahih al-Bukhari 7252 - Book 95, Hadith 7

Narrated Anas bin Malik:

I used to offer drinks prepared from infused dates to Abu Talha Al-Ansari, Abu 'Ubada bin Al Jarrah and Ubai bin Ka`b. Then a person came to them and said, "All alcoholic drinks have been prohibited." Abii Talha then said, "O Anas! Get up and break all these jars." So I got up and took a mortar belonging to us, and hit the jars with its lower part till they broke.

Sahih al-Bukhari 7253 - Book 95, Hadith 8

Narrated Hudhaifa:

The Prophet (ﷺ) said to the people of Najran, "I will send to you an honest person who is really trustworthy." The Companion, of the Prophet (ﷺ) each desired to be that person, but the Prophet (ﷺ) sent Abu 'Ubaida.

Sahih al-Bukhari 7254 - Book 95, Hadith 9

Narrated Anas:

The Prophet (ﷺ) said, "For every nation there is an Amin (honest, trustworthy person) and the Amin of this nation is Abu 'Ubaida."

Sahih al-Bukhari 7255 - Book 95, Hadith 10

Narrated `Umar:

There was a man from the Ansar (who was a friend of mine). If he was not present in the company of Allah's Messenger (ﷺ) I used to be present with Allah's Messenger (ﷺ), I would tell him what I used to hear from Allah's Messenger (ﷺ), and when I was absent from Allah's Messenger (ﷺ) he used to be present with him, and he would tell me what he used to hear from Allah's Messenger (ﷺ) .

Sahih al-Bukhari 7256 - Book 95, Hadith 11

Narrated `Ali:

The Prophet (ﷺ) , sent an army and appointed some man their commander The man made a fire and then said (to the soldiers), "Enter it." Some of them intended to enter it while some others said, 'We have run away from it (i.e., embraced Islam to save ourselves from the 'fire')." They mentioned that to the Prophet, and he said about people who had intended to enter the fire. "If they had entered it, they would have remained In it till the Day of Resurrection." Then he said to others, "No obedience for evil deeds, obedience is required only in what is good ."

Sahih al-Bukhari 7257 - Book 95, Hadith 12

Narrated Abu Huraira and Zaid bin Khalid:

Two men sued each other before the Prophet.

Sahih al-Bukhari 7258, 7259 - Book 95, Hadith 13

Narrated Abu Huraira:

While we were with Allah's Messenger (ﷺ) a bedouin got up and said, "O Allah's Messenger (ﷺ)! Settle my case according to Allah's Book (Laws)." Then his opponent got up and said, "O Allah's Messenger (ﷺ)! He has said the truth! Settle his case according to Allah's Book (Laws.) and allow me to speak," He said, "My son was a laborer for this man and he committed illegal sexual intercourse with his wife. The people told me that my son should be stoned to death but I ransomed him with one-hundred sheep and a slave girl. Then I asked the religious learned people and they told me that his wife should be stoned to death and my son should receive one-hundred lashes and be sentenced to one year of exile.' The Prophet (ﷺ) said, "By Him in Whose Hands my life is, I will judge between you according to Allah's Book (Laws): As for the slave girl and the sheep, they are to be returned; and as for your son, he shall receive onehundred lashes and will be exiled for one year. You, O Unais!" addressing a man from Bani Aslam, "Go tomorrow morning to the wife of this (man) and if she confesses, then stone her to death." The next morning Unais went to the wife and she confessed, and he stoned her to death.

Sahih al-Bukhari 7260 - Book 95, Hadith 14

Narrated Jabir bin `Abdullah:

On the day of (the battle of) the Trench, the Prophet (ﷺ) called the people (to bring news about the enemy). Az-Zubair responded to his call. He called them again and Az-Zubair responded to his call again; then he called them for the third time and again Az-Zubair responded to his call whereupon the Prophet said, "Every prophet has his Hawairi (helper), and Az-Zubair is my Hawari."

Sahih al-Bukhari 7261 - Book 95, Hadith 15

Narrated Abu Musa:

The Prophet (ﷺ) entered a garden and told me to guard its gate. Then a man came and asked permission to enter. The Prophet, said, "Permit him and give him the good news that he will enter Paradise." Behold! It was Abu Bakr. Then `Umar came, and the Prophet (ﷺ) said, "Admit him and give him the good news that he will enter Paradise." Then `Uthman came and the Prophet (ﷺ) said, "Admit him and give him the good news that he will enter Paradise. "

Sahih al-Bukhari 7262 - Book 95, Hadith 16

Narrated `Umar:

I came and behold, Allah's Messenger (ﷺ) was staying on a Mashroba (attic room) and a black slave of Allah's Messenger (ﷺ) was at the top if its stairs. I said to him, "(Tell the Prophet) that here is `Umar bin Al-Khattab (asking for permission to enter)." Then he admitted me.

Sahih al-Bukhari 7263 - Book 95, Hadith 17

Narrated `Abdullah bin `Abbas:

Allah's Messenger (ﷺ) sent a letter to Khosrau and told his messenger to give it first to the ruler of Bahrain, and tell him to deliver it to Khosrau. When Khosrau had read it, he tore it into pieces. (Az-Zuhri said: I think Ibn Al-Musaiyab said, "Allah's Messenger (ﷺ) invoked Allah to tear them (Khosrau and his followers) into pieces."

Sahih al-Bukhari 7264 - Book 95, Hadith 18

Narrated Salama bin Al-Akwa`:

Allah's Messenger (ﷺ) said to a man from the tribe of Al-Aslam, "Proclaim among your people (or the people) on the day of 'Ashura' (tenth of Muharram), 'Whosoever has eaten anything should fast for the rest of the day; and whoever has not eaten anything, should complete his fast.' "

Sahih al-Bukhari 7265 - Book 95, Hadith 19

Narrated Ibn `Abbas:

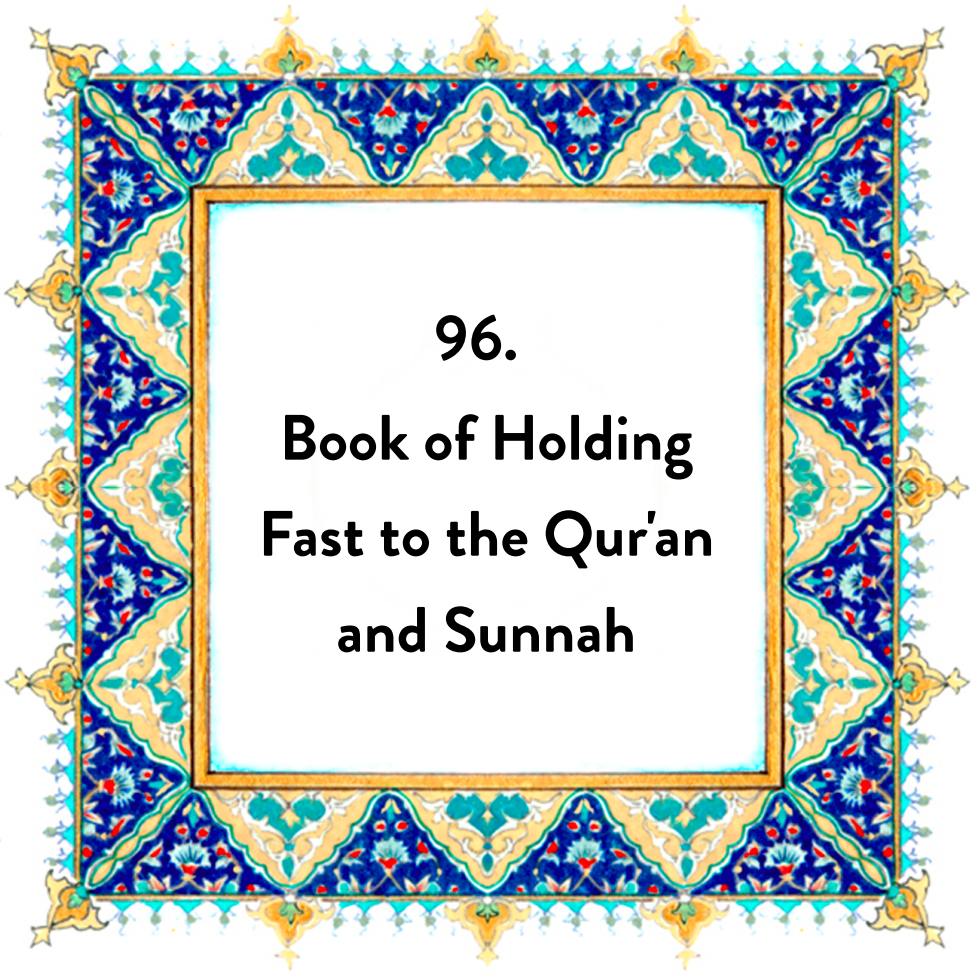
When the delegate of `Abd Al-Qais came to Allah's Messenger (ﷺ), he said, "Who are the delegate?" They said, "The delegate are from the tribe of Rabi`a." The Prophet (ﷺ) said, "Welcome, O the delegate, and welcome! O people! Neither you will have any disgrace nor will you regret." They said, "O Allah's Apostle! Between you and us there are the infidels of the tribe of Mudar, so please order us to do something good (religious deeds) that by acting on them we may enter Paradise, and that we may inform (our people) whom we have left behind, about it." They also asked (the Prophet) about drinks. He forbade them from four things and ordered them to do four things. He ordered them to believe in Allah, and asked them, "Do you know what is meant by belief in Allah?" They said, "Allah and His Apostle know best." He said, "To testify that none has the right to be worshipped except Allah, the One, Who has no partners with Him, and that Muhammad is Allah's Messenger (ﷺ); and to offer prayers perfectly and to pay Zakat." (the narrator thinks that fasting in Ramadan is included), "and to give one-fifth of the war booty (to the state)." Then he forbade four (drinking utensils): Ad-Duba', Al56 Hantam, Al-Mazaffat and An-Naqir, or probably, Al-Muqaiyar. And then the Prophet (ﷺ) said, "Remember all these things by heart and preach it to those whom you have left behind."

Sahih al-Bukhari 7266 - Book 95, Hadith 20

Narrated Tauba Al-`Anbari:

Ash-'Shu`bi asked me, "Did you notice how Al-Hasan used to narrate Hadiths from the Prophets? I stayed with Ibn `Umar for about two or one-and-half years and I did not hear him narrating any thing from the Prophet (ﷺ) except his (Hadith): He (Ibn `Umar) said, "Some of the companions of the Prophet (ﷺ) including Sa`d, were going to eat meat, but one of the wives of the Prophet (ﷺ) called them, saying, 'It is the meat of a Mastigure.' The people then stopped eating it. On that Allah's Messenger (ﷺ) said, 'Carry on eating, for it is lawful.' Or said, 'There is no harm in eating it, but it is not from my meals."

Sahih al-Bukhari 7267 - Book 95, Hadith 21



96.
Book of Holding Fast to the Qur'an and Sunnah

Narrated Tariq bin Shihab:

A Jew said to `Umar, "O Chief of the Believers, if this verse: 'This day I have perfected your religion for you, completed My favors upon you, and have chosen for you, Islam as your religion.' (5.3) had been revealed upon us, we would have taken that day as an `Id (festival) day." `Umar said, "I know definitely on what day this Verse was revealed; it was revealed on the day of `Arafat, on a Friday."

Sahih al-Bukhari 7268 - Book 96, Hadith 1

Narrated Anas bin Malik:

That he heard `Umar speaking while standing on the pulpit of the Prophet (ﷺ) in the morning (following the death of the Prophet), when the people had sworn allegiance to Abu Bakr. He said the Tashah-hud before Abu Bakr, and said, "Amma Ba'du (then after) Allah has chosen for his Apostle what is with Him (Paradise) rather than what is with you (the world). This is that Book (Qur'an) with which Allah guided your Apostle, so stick to it, for then you will be guided on the right path as Allah guided His Apostle with it."

Sahih al-Bukhari 7269 - Book 96, Hadith 2

Narrated Ibn `Abbas:

The Prophet (ﷺ) embraced me and said, "O Allah! Teach him (the knowledge of) the Book (Qur'an)."

Sahih al-Bukhari 7270 - Book 96, Hadith 3

Narrated Abal Minhal:

Abu Barza said, "(O people!) Allah makes you self-sufficient or has raised you high with Islam and with Muhammad."

Sahih al-Bukhari 7271 - Book 96, Hadith 4

Narrated `Abdullah bin Dinar:

`Abdullah Bin `Umar wrote to `Abdul Malik bin Marwan, swearing allegiance to him: 'I swear allegiance to you in that I will listen and obey what is in accordance with the Laws of Allah and the Tradition of His Apostle as much as I can.'

Sahih al-Bukhari 7272 - Book 96, Hadith 5

Narrated Sa`id bin Al-Musaiyab:

Abu Huraira said that Allah's Messenger (ﷺ) said, "I have been sent with 'Jawami-al-Kalim ' (the shortest expression with the widest meaning) and have been made victorious with awe (cast in my enemy's hearts), and while I was sleeping, I saw that the keys of the treasures of the world were placed in my hand." Abu Huraira added: Allah's Messenger (ﷺ) has gone, and you people are utilizing those treasures, or digging those treasures out." or said a similar sentence.

Sahih al-Bukhari 7273 - Book 96, Hadith 6

Narrated Abu Huraira:

The Prophet (ﷺ) said, "There was no prophet among the prophets but was given miracles because of which people had security or had belief, but what I was given was the Divine Inspiration which Allah revealed to me. So I hope that my followers will be more than those of any other prophet on the Day of Resurrection."

Sahih al-Bukhari 7274 - Book 96, Hadith 7

Narrated Abu Wail:

I sat with Shaiba in this Mosque (Al-Masjid-Al-Haram), and he said, "`Umar once sat beside me here as you are now sitting, and said, 'I feel like distributing all the gold and silver that are in it (i.e., the Ka`ba) among the Muslims'. I said, 'You cannot do that.' `Umar said, 'Why?' I said, 'Your two (previous) companions (the Prophet (ﷺ) and Abu Bakr) did not do it. `Umar said, 'They are the two persons whom one must follow.'" (See Hadith No. 664, Vol. 2)

Sahih al-Bukhari 7275 - Book 96, Hadith 8

Narrated Hudhaifa:

Allah's Messenger (ﷺ) said to us, "Honesty descended from the Heavens and settled in the roots of the hearts of men (faithful believers), and then the Qur'an was revealed and the people read the Qur'an, (and learnt it from it) and also learnt it from the Sunna." Both Qur'an and Sunna strengthened their (the faithful believers') honesty. (See Hadith No. 208)

Sahih al-Bukhari 7276 - Book 96, Hadith 9

Narrated `Abdullah:

The best talk (speech) is Allah's Book 'Qur'an), and the best way is the way of Muhammad, and the worst matters are the heresies (those new things which are introduced into the religion); and whatever you have been promised will surely come to pass, and you cannot escape (it).

Sahih al-Bukhari 7277 - Book 96, Hadith 10

Narrated Abu Huraira and Zaid bin Khalid:

We were with the Prophet (ﷺ) when he said (to two men), "I shall judge between you according to Allah's Book (Laws)."

Sahih al-Bukhari 7278, 7279 - Book 96, Hadith 11

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "All my followers will enter Paradise except those who refuse." They said, "O Allah's Messenger (ﷺ)! Who will refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)."

Sahih al-Bukhari 7280 - Book 96, Hadith 12

Narrated Jabir bin `Abdullah:

Some angels came to the Prophet (ﷺ) while he was sleeping. Some of them said, "He is sleeping." Others said, "His eyes are sleeping but his heart is awake." Then they said, "There is an example for this companion of yours." One of them said, "Then set forth an example for him." Some of them said, "He is sleeping." The others said, "His eyes are sleeping but his heart is awake." Then they said, "His example is that of a man who has built a house and then offered therein a banquet and sent an inviter (messenger) to invite the people. So whoever accepted the invitation of the inviter, entered the house and ate of the banquet, and whoever did not accept the invitation of the inviter, did not enter the house, nor did he eat of the banquet." Then the angels said, "Interpret this example to him so that he may understand it." Some of them said, "He is sleeping." The others said, "His eyes are sleeping but his heart is awake." And then they said, "The houses stands for Paradise and the call maker is Muhammad; and whoever obeys Muhammad, obeys Allah; and whoever disobeys Muhammad, disobeys Allah. Muhammad separated the people (i.e., through his message, the good is distinguished from the bad, and the believers from the disbelievers).

Sahih al-Bukhari 7281 - Book 96, Hadith 13

Narrated Hammam:

Hudhaifa said, "O the Group of Al-Qurra! Follow the straight path, for then you have taken a great lead (and will be the leaders), but if you divert right or left, then you will go astray far away."

Sahih al-Bukhari 7282 - Book 96, Hadith 14

Narrated Abu Musa:

The Prophet (ﷺ) said, "My example and the example of what I have been sent with is that of a man who came to some people and said, 'O people! I have seen the enemy's army with my own eyes, and I am the naked warner; so protect yourselves!' Then a group of his people obeyed him and fled at night proceeding stealthily till they were safe, while another group of them disbelieved him and stayed at their places till morning when the army came upon them, and killed and ruined them completely So this is the example of that person who obeys me and follows what I have brought (the Qur'an and the Sunna), and the example of the one who disobeys me and disbelieves the truth I have brought."

Sahih al-Bukhari 7283 - Book 96, Hadith 15

Narrated Abu Huraira:

When Allah's Messenger (ﷺ) died and Abu Bakr was elected as a Caliph after him, some of the Arabs reverted to disbelief, `Umar said to Abu Bakr, "How dare you fight the people while Allah's Messenger (ﷺ) said, I have been ordered to fight the people till they say 'None has the right to be worshipped but Allah' And whoever says: None has the right to be worshipped but Allah.' waves his wealth and his life from me unless he deserves a legal punishment lusty, and his account will be with Allah! Abu Bakr said, "By Allah, I will fight him who discriminates between Zakat and prayers, for Zakat is the Compulsory right to be taken from the wealth By Allah, if they refuse to give me even a tying rope which they use to give to Allah's Messenger (ﷺ), I would fight them for withholding it." `Umar said, 'By Allah, It was nothing, except I saw that Allah had opened the chest of Abu Bakr to the fight, and I came to know for certain that was the truth."

Sahih al-Bukhari 7284, 7285 - Book 96, Hadith 16

Narrated `Abdullah bin `Abbas:

Uyaina bin Hisn bin Hudhaifa bin Badr came and stayed (at Medina) with his nephew Al-Hurr bin Qais bin Hisn who was one of those whom `Umar used to keep near him, as the Qurra' (learned men knowing Qur'an by heart) were the people of `Umar's meetings and his advisors whether they were old or young. 'Uyaina said to his nephew, "O my nephew! Have you an approach to this chief so as to get for me the permission to see him?" His nephew said, "I will get the permission for you to see him." (Ibn `Abbas added: ) So he took the permission for 'Uyaina, and when the latter entered, he said, "O the son of Al-Khattab! By Allah, you neither give us sufficient provision nor judge among us with justice." On that `Umar became so furious that he intended to harm him. Al-Hurr, said, "O Chief of the Believers!" Allah said to His Apostle 'Hold to forgiveness, command what is good (right), and leave the foolish (i.e. do not punish them).' (7.199) and this person is among the foolish." By Allah, `Umar did not overlook that Verse when Al-Hurr recited it before him, and `Umar said to observe (the orders of) Allah's Book strictly." (See Hadith No. 166, Vol. 6)

Sahih al-Bukhari 7286 - Book 96, Hadith 17

Narrated Asma' bint Abu Bakr:

I came to `Aisha during the solar eclipse. The people were standing (offering prayer) and she too, was standing and offering prayer. I asked, "What is wrong with the people?" She pointed towards the sky with her hand and said, Subhan Allah!" I asked her, "Is there a sign?" She nodded with her head meaning, yes. When Allah's Messenger (ﷺ) finished (the prayer), he glorified and praised Allah and said, "There is not anything that I have not seen before but I have seen now at this place of mine, even Paradise and Hell. It has been revealed to me that you people will be put to trial nearly like the trial of Ad-Dajjal, in your graves. As for the true believer or a Muslim (the sub-narrator is not sure as to which of the two (words Asma' had said) he will say, 'Muhammad came with clear signs from Allah, and we responded to him (accepted his teachings) and believed (what he said)' It will be said (to him) 'Sleep in peace; we have known that you were a true believer who believed with certainty.' As for a hypocrite or a doubtful person, (the sub-narrator is not sure as to which word Asma' said) he will say, 'I do not know, but I heard the people saying something and so I said the same.' "

Sahih al-Bukhari 7287 - Book 96, Hadith 18

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Leave me as I leave you, for the people who were before you were ruined because of their questions and their differences over their prophets. So, if I forbid you to do something, then keep away from it. And if I order you to do something, then do of it as much as you can."

Sahih al-Bukhari 7288 - Book 96, Hadith 19

Narrated Sa`d bin Abi Waqqas:

The Prophet (ﷺ) said, "The most sinful person among the Muslims is the one who asked about something which had not been prohibited, but was prohibited because of his asking."

Sahih al-Bukhari 7289 - Book 96, Hadith 20

Narrated Zaid bin Thabit:

The Prophet (ﷺ) took a room made of date palm leaves mats in the mosque. Allah's Messenger (ﷺ) prayed in it for a few nights till the people gathered (to pray the night prayer (Tarawih) (behind him.) Then on the 4th night the people did not hear his voice and they thought he had slept, so some of them started humming in order that he might come out. The Prophet (ﷺ) then said, "You continued doing what I saw you doing till I was afraid that this (Tarawih prayer) might be enjoined on you, and if it were enjoined on you, you would not continue performing it. Therefore, O people! Perform your prayers at your homes, for the best prayer of a person is what is performed at his home except the compulsory congregational) prayer." (See Hadith No. 229,Vol. 3) (See Hadith No. 134, Vol. 8)

Sahih al-Bukhari 7290 - Book 96, Hadith 21

Narrated Abu Musa Al-Ash`ari:

Allah's Messenger (ﷺ) was asked about things which he disliked, and when the people asked too many questions, he became angry and said, "Ask me (any question)." A man got up and said, "O Allah's Apostle! Who is my father?" The Prophet (ﷺ) replied, "Your father is Hudhaifa." Then another man got up and said, "O Allah's Messenger (ﷺ)! Who is my father?" The Prophet (ﷺ) said, "Your father is Salim, Maula Shaiba." When `Umar saw the signs of anger on the face of Allah's Messenger (ﷺ), he said, "We repent to Allah."

Sahih al-Bukhari 7291 - Book 96, Hadith 22

Narrated Warrad:

(The clerk of Al-Mughira) Muawiya wrote to Al-Mughira 'Write to me what you have heard from Allah's Messenger (ﷺ).' So he (Al-Mughira) wrote to him: Allah's Prophet used to say at the end of each prayer: "La ilaha illalla-h wahdahu la sharika lahu, lahul Mulku, wa lahul Hamdu wa hula ala kulli shai'in qadir. 'Allahumma la mani' a lima a'taita, wala mu'tiya lima mana'ta, wala yanfa'u dhuljadd minkal-jadd." He also wrote to him that the Prophet (ﷺ) used to forbid (1) Qil and Qal (idle useless talk or that you talk too much about others), (2) Asking too many questions (in disputed Religious matters); (3) And wasting one's wealth by extravagance; (4) and to be undutiful to one's mother (5) and to bury the daughters alive (6) and to prevent your favors (benevolence to others (i.e. not to pay the rights of others (7) And asking others for something (except when it is unavoidable).

Sahih al-Bukhari 7292 - Book 96, Hadith 23

Narrated Anas:

We were with `Umar and he said, "We have been forbidden to undertake a difficult task beyond our capability (i.e. to exceed the religious limits e.g., to clean the inside of the eyes while doing ablution).

Sahih al-Bukhari 7293 - Book 96, Hadith 24

Narrated Anas bin Malik:

The Prophet (ﷺ) came out after the sun had declined and offered the Zuhr prayer (in congregation). After finishing it with Taslim, he stood on the pulpit and mentioned the Hour and mentioned there would happen great events before it. Then he said, "Whoever wants to ask me any question, may do so, for by Allah, you will not ask me about anything but I will inform you of its answer as long as I am at this place of mine." On this, the Ansar wept violently, and Allah's Messenger (ﷺ) kept on saying, "Ask Me! " Then a man got up and asked, "Where will my entrance be, O Allah's Messenger (ﷺ)?" The Prophet (ﷺ) said, "(You will go to) the Fire." Then `Abdullah bin Hudhaifa got up and asked, "Who is my father, O Allah's Messenger (ﷺ)?" The Prophet (ﷺ) replied, "Your father is Hudhaifa." The Prophet (ﷺ) then kept on saying (angrily), "Ask me! Ask me!" `Umar then knelt on his knees and said, "We have accepted Allah as our Lord and Islam as our religion and Muhammad as an Apostle." Allah's Messenger (ﷺ) became quiet when `Umar said that. Then Allah's Messenger (ﷺ) said, "By Him in Whose Hand my life is, Paradise and Hell were displayed before me across this wall while I was praying, and I never saw such good and evil as I have seen today."

Sahih al-Bukhari 7294 - Book 96, Hadith 25

Narrated Anas bin Malik:

A man said, "O Allah's Prophet! Who is my father?" The Prophet (ﷺ) said, "Your father is so-and-so." And then the Divine Verse:-- 'O you who believe! Ask not questions about things..(5.101)

Sahih al-Bukhari 7295 - Book 96, Hadith 26

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said, "People will not stop asking questions till they say, 'This is Allah, the Creator of everything, then who created Allah?' "

Sahih al-Bukhari 7296 - Book 96, Hadith 27

Narrated Ibn Masud:

I was with the Prophet (ﷺ) at one of the farms of Medina while he was leaning on a date palm leaf-stalk. He passed by a group of Jews and some of them said to the other, Ask him (the Prophet) about the spirit. Some others said, "Do not ask him, lest he should tell you what you dislike" But they went up to him and said, "O Abal Qasim! Inform us bout the spirit." The Prophet (ﷺ) stood up for a while, waiting. I realized that he was being Divinely Inspired, so I kept away from him till the inspiration was over. Then the Prophet (ﷺ) said, "(O Muhammad) they ask you regarding the spirit, Say: The spirit its knowledge is with my Lord (i.e., nobody has its knowledge except Allah)" (17.85) (This is a miracle of the Qur'an that all the scientists up till now do not know about the spirit, i.e, how life comes to a body and how it goes away at its death) (See Hadith No. 245, Vol. 6)

Sahih al-Bukhari 7297 - Book 96, Hadith 28

Narrated Ibn `Umar:

The Prophet (ﷺ) wore a gold ring and then the people followed him and wore gold rings too. Then the Prophet said, "I had this golden ring made for myself. He then threw it away and said, "I shall never put it on." Thereupon the people also threw their rings away.

Sahih al-Bukhari 7298 - Book 96, Hadith 29

Narrated Abu Huraira:

The Prophet (ﷺ) said (to his companions), "Do not fast Al-Wisal." They said, "But you fast Al-Wisail." He said, "I am not like you, for at night my Lord feeds me and makes me drink." But the people did not give up Al-Wisal, so the Prophet (ﷺ) fasted Al-Wisal with them for two days or two nights, and then they saw the crescent whereupon the Prophet (ﷺ) said, "If the crescent had delayed, I would have continued fasting (because of you)," as if he wanted to vanquish them completely (because they had refused to give up Al Wisal).

Sahih al-Bukhari 7299 - Book 96, Hadith 30

Narrated Ibrahim At Taimi's father:

`Ali addressed us while he was standing on a brick pulpit and carrying a sword from which was hanging a scroll He said "By Allah, we have no book to read except Allah's Book and whatever is on this scroll," And then he unrolled it, and behold, in it was written what sort of camels were to be given as blood money, and there was also written in it: 'Medina is a sanctuary form 'Air (mountain) to such and such place so whoever innovates in it an heresy or commits a sin therein, he will incur the curse of Allah, the angels, and all the people and Allah will not accept his compulsory or optional good deeds.' There was also written in it: 'The asylum (pledge of protection) granted by any Muslims is one and the same, (even a Muslim of the lowest status is to be secured and respected by all the other Muslims, and whoever betrays a Muslim in this respect (by violating the pledge) will incur the curse of Allah, the angels, and all the people, and Allah will not accept his compulsory or optional good deeds.' There was also written in it: 'Whoever (freed slave) befriends (takes as masters) other than his real masters (manumitters) without their permission will incur the curse of Allah, the angels, and all the people, and Allah will not accept his compulsory or optional good deeds. ' (See Hadith No. 94, Vol. 3)

Sahih al-Bukhari 7300 - Book 96, Hadith 31

Narrated `Aisha:

The Prophet (ﷺ) did something as it was allowed from the religious point of view but some people refrained from it. When the Prophet (ﷺ) heard of that, he, after glorifying and praising Allah, said, "Why do some people refrain from doing something which I do? By Allah, I know Allah more than they."

Sahih al-Bukhari 7301 - Book 96, Hadith 32

Narrated Ibn Abi Mulaika:

Once the two righteous men, i.e., Abu Bakr and `Umar were on the verge of destruction (and that was because): When the delegate of Bani Tamim came to the Prophet, one of them (either Abu Bakr or `Umar) recommended Al-Aqra' bin H`Abis at-Tamimi Al-Hanzali, the brother of Bani Majashi (to be appointed as their chief), while the other recommended somebody else. Abu Bakr said to `Umar, "You intended only to oppose me." `Umar said, "I did not intend to oppose you!" Then their voices grew louder in front of the Prophet (ﷺ) whereupon there was revealed: 'O you who believe! Do not raise your voices above the voice of the Prophet..a great reward.' (49.2-3) Ibn Az-Zubair said, 'Thence forward when `Umar talked to the Prophet, he would talk like one who whispered a secret and would even fail to make the Prophet (ﷺ) hear him, in which case the Prophet (ﷺ) would ask him (to repeat his words).

Sahih al-Bukhari 7302 - Book 96, Hadith 33

Narrated `Aisha:

(the mother of believers) Allah's Messenger (ﷺ) during his fatal ailment said, "Order Abu Bakr to lead the people in prayer." I said, "If Abu Bakr stood at your place (in prayers, the people will not be able to hear him because of his weeping, so order `Umar to lead the people in prayer." He again said, "Order Abu Bakr to lead the people in prayer " Then I said to Hafsa, "Will you say (to the Prophet), 'If Abu Bakr stood at your place, the people will not be able to hear him be cause of his weeping, so order `Umar to lead the people in prayer?" Hafsa did so, whereupon Allah's Messenger (ﷺ) said, "You are like the companions of Joseph (See Qur'an, 12:30-32). Order Abu Bakr to lead the people in prayer." Hafsa then said to me, "I have never received any good from you!"

Sahih al-Bukhari 7303 - Book 96, Hadith 34

Narrated Sahl bin Sa`d As-Sa`idi:

'Uwaimir Al-`Ajlani came to `Asim bin `Adi and said, "If a man found another man with his wife and killed him, would you sentence the husband to death (in Qisas,) i.e., equality in punishment)? O `Asim! Please ask Allah's Messenger (ﷺ) about this matter on my behalf." `Asim asked the Prophet (ﷺ) but the Prophet disliked the question and disapproved of it. `Asim returned and informed 'Uwaimir that the Prophet disliked that type of question. 'Uwaimir said, "By Allah, I will go (personally) to the Prophet." 'Uwaimir came to the Prophet (ﷺ) when Allah had already revealed Qur'anic Verses (in that respect), after `Asim had left (the Prophet (ﷺ)). So the Prophet (ﷺ) said to 'Uwaimir, "Allah has revealed Qur'anic Verses regarding you and your wife." The Prophet (ﷺ) then called for them, and they came and carried out the order of Lian. Then 'Uwaimir said, "O Allah's Messenger (ﷺ)! Now if I kept her with me, I would be accused of telling a lie." So 'Uwaimir divorced her although the Prophet (ﷺ) did not order him to do so. Later on this practice of divorcing became the tradition of couples involved in a case of Li'an. The Prophet (ﷺ) said (to the people). "Wait for her! If she delivers a red short (small) child like a Wahra (a short red animal). then I will be of the opinion that he ('Uwaimir) has told a lie but if she delivered a black big-eyed one with big buttocks, then I will be of the opinion that he has told the truth about her." 'Ultimately she gave birth to a child that proved the accusation. (See Hadith No. 269, Vol. 6)

Sahih al-Bukhari 7304 - Book 96, Hadith 35

Narrated Malik bin Aus An-Nasri:

I proceeded till I entered upon `Umar (and while I was sitting there), his gate-keeper Yarfa came to him and said, " `Uthman, `Abdur-Rahman, Az-Zubair and Sa`d ask your permission to come in." `Umar allowed them. So they entered, greeted, and sat down. (After a while the gatekeeper came) and said, "Shall I admit `Ali and `Abbas?" `Umar allowed them to enter. Al-`Abbas said "O Chief of the believers! Judge between me and the oppressor (`Ali)." Then there was a dispute (regarding the property of Bani Nadir) between them (`Abbas and `Ali). `Uthman and his companions said, "O Chief of the Believers! Judge between them and relieve one from the other." `Umar said, "Be patient! beseech you by Allah, with Whose permission the Heaven and the Earth Exist! Do you know that Allah's Messenger (ﷺ) said, 'Our property is not to be inherited, and whatever we leave is to be given in charity,' and by this Allah's Messenger (ﷺ) meant himself?" On that the group said, "He verily said so." `Umar then faced `Ali and `Abbas and said, "I beseech you both by Allah, do you both know that Allah's Messenger (ﷺ) said so?" They both replied, "Yes". `Umar then said, "Now I am talking to you about this matter (in detail) . Allah favored Allah's Messenger (ﷺ) with some of this wealth which He did not give to anybody else, as Allah said: 'What Allah bestowed as Fai (Booty on His Apostle for which you made no expedition... ' (59.6) So that property was totally meant for Allah's Messenger (ﷺ), yet he did not collect it and ignore you, nor did he withhold it with your exclusion, but he gave it to you and distributed it among you till this much of it was left behind, and the Prophet, used to spend of this as the yearly expenditures of his family and then take what remained of it and spent it as he did with (other) Allah's wealth. The Prophet (ﷺ) did so during all his lifetime, and I beseech you by Allah, do you know that?" They replied, "Yes." `Umar then addressed `Ali and `Abbas, saying, "I beseech you both by Allah, do you know that?" Both of them replied, "Yes." `Umar added, "Then Allah took His Apostle unto Him. Abu Bakr then said 'I am the successor of Allah's Messenger (ﷺ)' and took over all the Prophet's property and disposed of it in the same way as Allah's Messenger (ﷺ) used to do, and you were present then." Then he turned to `Ali and `Abbas and said, "You both claim that Abu Bakr did so-and-so in managing the property, but Allah knows that Abu Bakr was honest, righteous, intelligent, and a follower of what is right in managing it. Then Allah took Abu Bakr unto Him, 'I said: I am the successor of Allah's Messenger (ﷺ) and Abu Bakr.' So I took over the property for two years and managed it in the same way as Allah's Messenger (ﷺ), and Abu Bakr used to do. Then you both (`Ali and `Abbas) came to me and asked

for the same thing! (O `Abbas! You came to me to ask me for your share from nephew's property; and this (`Ali) came to me asking for his wives share from her father's property, and I said to you both, 'If you wish, I will place it in your custody on condition that you both will manage it in the same way as Allah's Messenger (ﷺ) and Abu Bakr did and as I have been doing since I took charge of managing it; otherwise, do not speak to me anymore about it.' Then you both said, 'Give it to us on that (condition).' So I gave it to you on that condition. Now I beseech you by Allah, did I not give it to them on that condition?" The group (whom he had been addressing) replied, "Yes." `Umar then addressed `Abbas and `Ali saying, "I beseech you both by Allah, didn't I give you all that property on that condition?" They said, "Yes." `Umar then said, "Are you now seeking a verdict from me other than that? By Him with Whose Permission the Heaven and the Earth exists I will not give any verdict other than that till the Hour is established; and if you both are unable to manage this property, then you can hand it back to me, and I will be sufficient for it on your behalf." (See, Hadith No. 326, Vol. 4)

Sahih al-Bukhari 7305 - Book 96, Hadith 36

Narrated `Asim:

I said to Anas, "Did Allah's Messenger (ﷺ) make Medina a sanctuary?" He replied, "Yes, (Medina is a sanctuary from such-and-such place to such-and-such place. It is forbidden to cut its trees, and whoever innovates an heresy in it or commits a sin therein, will incur the curse of Allah, the angels, and all the people." Then Musa bin Anas told me that Anas added, "..... or gives refuge to such an heretic or a sinner..."

Sahih al-Bukhari 7306 - Book 96, Hadith 37

Narrated `Abdullah bin `Amr:

I heard the Prophet (ﷺ) saying, "Allah will not deprive you of knowledge after he has given it to you, but it will be taken away through the death of the religious learned men with their knowledge. Then there will remain ignorant people who, when consulted, will give verdicts according to their opinions whereby they will mislead others and go astray."

Sahih al-Bukhari 7307 - Book 96, Hadith 38

Narrated Al-A`mash:

I asked Abu Wail, "Did you witness the battle of Siffin between `Ali and Muawiya?" He said, "Yes," and added, "Then I heard Sahl bin Hunaif saying, 'O people! Blame your personal opinions in your religion. No doubt, I remember myself on the day of Abi Jandal; if I had the power to refuse the order of Allah's Messenger (ﷺ), I would have refused it. We have never put our swords on our shoulders to get involved in a situation that might have been horrible for us, but those swords brought us to victory and peace, except this present situation.' " Abu Wail said, "I witnessed the battle of Siffin, and how nasty Siffin was!"

Sahih al-Bukhari 7308 - Book 96, Hadith 39

Narrated Jabir bin `Abdullah:

I fell ill, Allah's Messenger (ﷺ) and Abu Bakr came to visit me on foot. The Prophet (ﷺ) came to me while I was unconscious. Allah's Messenger (ﷺ) performed ablution and poured the Remaining water of his ablution over me whereupon I became conscious and said, 'O Allah's Messenger (ﷺ)! How should I spend my wealth? Or how should I deal with my wealth?" But the Prophet (ﷺ) did not give me any reply till the Verse of the laws of inheritance was revealed.

Sahih al-Bukhari 7309 - Book 96, Hadith 40

Narrated Abu Sa`id:

A woman came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! Men (only) benefit by your teachings, so please devote to us from (some of) your time, a day on which we may come to you so that you may teach us of what Allah has taught you." Allah's Messenger (ﷺ) said, "Gather on such-and-such a day at suchand- such a place." They gathered and Allah's Messenger (ﷺ) came to them and taught them of what Allah had taught him. He then said, "No woman among you who has lost her three children (died) but that they will screen her from the Fire." A woman among them said, "O Allah's Messenger (ﷺ)! If she lost two children?" She repeated her question twice, whereupon the Prophet (ﷺ) said, "Even two, even two, even two!" (See Hadith No. 341, Vol. 2)

Sahih al-Bukhari 7310 - Book 96, Hadith 41

Narrated Al-Mughira bin Shu`ba:

The Prophet (ﷺ) said, "A group of my follower swill remain predominant (victorious) till Allah's Order (the Hour) comes upon them while they are still predominant (victorious).

Sahih al-Bukhari 7311 - Book 96, Hadith 42

Narrated Humaid:

I heard Muawiya bin Abi Sufyan delivering a sermon. He said, "I heard the Prophet (ﷺ) saying, "If Allah wants to do a favor to somebody, He bestows on him, the gift of understanding the Qur'an and Sunna. I am but a distributor, and Allah is the Giver. The state of this nation will remain good till the Hour is established, or till Allah's Order comes."

Sahih al-Bukhari 7312 - Book 96, Hadith 43

Narrated Jabir bin `Abdullah:

When the (following) Verse was revealed to Allah's Messenger (ﷺ): 'Say: He has power to send torment on you from above,'..(6.65) he said, "O Allah! I seek refuge with Your Face (from that punishment)." And when this was revealed: '..or from beneath your feet.' (6.65) he said, "O Allah! I seek refuge with Your Face (from that)." And when this Verse was revealed: '..or to cover you with confusion in partystrife, and make you to taste the violence of one another,'...(6.65) he said: "These two warnings are easier (than the previous ones).

Sahih al-Bukhari 7313 - Book 96, Hadith 44

Narrated Abu Huraira:

A bedouin came to Allah's Messenger (ﷺ) and said, "My wife has delivered a black boy, and I suspect that he is not my child." Allah's Messenger (ﷺ) said to him, "Have you got camels?" The bedouin said, "Yes." The Prophet said, "What color are they?" The bedouin said, "They are red." The Prophet (ﷺ) said, "Are any of them Grey?" He said, "There are Grey ones among them." The Prophet (ﷺ) said, "Whence do you think this color came to them?" The bedouin said, "O Allah's Messenger (ﷺ)! It resulted from hereditary disposition." The Prophet (ﷺ) said, "And this (i.e., your child) has inherited his color from his ancestors." The Prophet (ﷺ) did not allow him to deny his paternity of the child.

Sahih al-Bukhari 7314 - Book 96, Hadith 45

Narrated Ibn `Abbas:

A woman came to the Prophet (ﷺ) and said, "My mother vowed to perform the Hajj but she died before performing it. Should I perform the Hajj on her behalf?" He said, "Yes! Perform the Hajj on her behalf. See, if your mother had been in debt, would you have paid her debt?" She said, "Yes." He said, "So you should pay what is for Him as Allah has more right that one should fulfill one's obligations to Him. "

Sahih al-Bukhari 7315 - Book 96, Hadith 46

Narrated `Abdullah:

Allah's Messenger (ﷺ) said, "Do not wish to be like anybody except in two cases: The case of a man whom Allah has given wealth and he spends it in the right way, and that of a man whom Allah has given religious wisdom (i.e., Qur'an and Sunna) and he gives his verdicts according to it and teaches it." (to others i.e., religious knowledge of Qur'an and Sunna (Prophet's Traditions)). "

Sahih al-Bukhari 7316 - Book 96, Hadith 47

Narrated Al-Mughira bin Shu`ba:

`Umar bin Al-Khattab asked (the people) about the Imlas of a woman, i.e., a woman who has an abortion because of having been beaten on her `Abdomen, saying, "Who among you has heard anything about it from the Prophet?" I said, "I did." He said, "What is that?" I said, "I heard the Prophet saying, "Its Diya (blood money) is either a male or a female slave.' " `Umar said, "Do not leave till you present witness in support of your statement." So I went out, and found Muhammad bin Maslama. I brought him, and he bore witness with me that he had heard the Prophet (ﷺ) saying, "Its Diya (blood money) is either a male slave or a female slave."

Sahih al-Bukhari 7317, 7318 - Book 96, Hadith 48

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The Hour will not be established till my followers copy the deeds of the previous nations and follow them very closely, span by span, and cubit by cubit (i.e., inch by inch)." It was said, "O Allah's Messenger (ﷺ)! Do you mean by those (nations) the Persians and the Byzantines?" The Prophet said, "Who can it be other than they?"

Sahih al-Bukhari 7319 - Book 96, Hadith 49

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said, "You will follow the ways of those nations who were before you, span by span and cubit by cubit (i.e., inch by inch) so much so that even if they entered a hole of a mastigure, you would follow them." We said, "O Allah's Messenger (ﷺ)! (Do you mean) the Jews and the Christians?" He said, "Whom else?"

Sahih al-Bukhari 7320 - Book 96, Hadith 50

Narrated `Abdullah:

The Prophet (ﷺ) said, "None is killed unjustly, but the first son of Adam will have a part of its burden." Sufyan said, "..a part of its blood because he was the first to establish the tradition of murdering"

Sahih al-Bukhari 7321 - Book 96, Hadith 51

Narrated Jabir bin 'Abdullah As-Salami:

A bedouin gave the Pledge of allegiance for embracing Islam to Allah's Messenger (ﷺ), and then he got an attack of fever in Medina and came to Allah's Messenger (ﷺ): and said, "O Allah's Messenger (ﷺ)! Cancel my pledge." Allah's Messenger (ﷺ) refused to do so. The bedouin came to him again and said, "Cancel my pledge," but he refused again, and then again, the bedouin came to him and said, "Cancel my pledge," and Allah's Messenger (ﷺ) refused. The bedouin finally went away, and Allah's Messenger (ﷺ) said, "Medina is like a pair of bellows (furnace), it expels its impurities while it brightens and clears its good.'

Sahih al-Bukhari 7322 - Book 96, Hadith 52

Narrated Ibn 'Abbas:

I used to teach Qur'an to 'Abdur-Rahman bin Auf. When Umar performed his last Hajj, 'Abdur-Rahman said (to me) at Mina, "Would that you had seen Chief of the believers today! A man came to him and said, "So-and-so has said, "If Chief of the Believers died, we will give the oath of allegiance to such-and-such person,' 'Umar said, 'I will get up tonight and warn those who want to usurp the people's rights.' I said, 'Do not do so, for the season (of Hajj) gathers the riffraff mob who will form the majority of your audience, and I am afraid that they will not understand (the meaning of) your saying properly and may spread (an incorrect statement) everywhere. You should wait till we reach Medina, the place of migration and the place of the Sunna (the Prophet's Traditions). There you will meet the companions of Allah's Messenger (ﷺ) from the Muhajirin and the Ansar who will understand your statement and place it in its proper position' 'Umar said, 'By Allah, I shall do so the first time I stand (to address the people) in Medina.' When we reached Medina, 'Umar (in a Friday Khutba-sermon) said, "No doubt, Allah sent Muhammad with the Truth and revealed to him the Book (Quran), and among what was revealed, was the Verse of Ar-Rajm (stoning adulterers to death).'" (See Hadith No. 817,Vol. 8)

Sahih al-Bukhari 7323 - Book 96, Hadith 53

Narrated Muhammad:

We were with Abu Huraira while he was wearing two linen garments dyed with red clay. He cleaned his nose with his garment, saying, "Bravo! Bravo! Abu Huraira is cleaning his nose with linen! There came a time when I would fall senseless between the pulpit of Allah's Messenger (ﷺ) and `Aisha's dwelling whereupon a passerby would come and put his foot on my neck, considering me a mad man, but in fact, I had no madness, I suffered nothing but hunger."

Sahih al-Bukhari 7324 - Book 96, Hadith 54

Narrated `Abdur-Rahman bin `Abis:

Ibn `Abbas was asked, "Did you offer the Id prayer with the Prophet?" He said, "Yes, had it not been for my close relation to the Prophet, I would not have performed it (with him) because of my being too young The Prophet (ﷺ) came to the mark which is near the home of Kathir bin As-Salt and offered the Id prayer and then delivered the sermon. I do not remember if any Adhan or Iqama were pronounced for the prayer. Then the Prophet (ﷺ) ordered (the women) to give alms, and they started stretching out their hands towards their ears and throats (giving their ornaments in charity), and the Prophet (ﷺ) ordered Bilal to go to them (to collect the alms), and then Bilal returned to the Prophet.

Sahih al-Bukhari 7325 - Book 96, Hadith 55

Narrated Ibn `Umar:

The Prophet (ﷺ) used to go to the Quba' mosque, sometimes walking, sometimes riding.

Sahih al-Bukhari 7326 - Book 96, Hadith 56

Narrated Hisham's father:

`Aisha said to `Abdullah bin Az-Zubair, "Bury me with my female companions (i.e. the wives of the Prophet) and do not bury me with the Prophet (ﷺ) in the house, for I do not like to be regarded as sanctified (just for being buried there)." Narrated Hisham's father: `Umar sent a message to `Aisha, saying, "Will you allow me to be buried with my two companions (the Prophet (ﷺ) and Abu Bakr) ?" She said, "Yes, by Allah." though it was her habit that if a man from among the companions (of the Prophet (ﷺ)) sent her a message asking her to allow him to be buried there, she would say, "No, by Allah, I will never give permission to anyone to be buried with them."

Sahih al-Bukhari 7327, 7328 - Book 96, Hadith 57

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) used to perform the `Asr prayer and then one could reach the `Awali (a place in the outskirts of Medina) while the sun was still quite high. Narrated Yunus: The distance of the `Awali (from Medina) was four or three miles.

Sahih al-Bukhari 7329 - Book 96, Hadith 58

Narrated As-Sa'ib bin Yazid:

The Sa' (a kind of measure) during the lifetime of the Prophet (ﷺ) used to be equal to the one Mudd (another kind of measure) and one third of a Mudd which we use today, but the Sa' of today has become large.

Sahih al-Bukhari 7330 - Book 96, Hadith 59

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said, "O Allah! Bestow Your Blessings on their measures, and bestow Your Blessings on their Sa' and Mudd." He meant those of the people of Medina.

Sahih al-Bukhari 7331 - Book 96, Hadith 60

Narrated Ibn `Umar:

The Jews brought a man and a woman who had committed illegal sexual intercourse, to the Prophet (ﷺ) and the Prophet (ﷺ) ordered them to be stoned to death, and they were stoned to death near the mosque where the biers used to be placed.

Sahih al-Bukhari 7332 - Book 96, Hadith 61

Narrated Anas bin Malik:

The Mountain of Uhud came in sight of Allah's Messenger (ﷺ) who then said, "This is a mountain that loves us and is loved by us. O Allah! Abraham made Mecca a sanctuary and I make the area between its (Medina's) two mountains a sanctuary."

Sahih al-Bukhari 7333 - Book 96, Hadith 62

Narrated Sahl:

The distance between the pulpit and the wall of the mosque on the side of the Qibla was just sufficient for a sheep to pass through.

Sahih al-Bukhari 7334 - Book 96, Hadith 63

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Between my house and my pulpit there is a garden from one of the gardens of Paradise, and my pulpit is over my Lake-Tank. (Kauthar);

Sahih al-Bukhari 7335 - Book 96, Hadith 64

Narrated Nafi`:

`Abdullah said, "The Prophet (ﷺ) arranged for a horse race, and the prepared horses were given less food for a few days before the race to win the race, and were allowed to run from Al-Hafya to Thaniyat-al-Wada`, and the unprepared horses were allowed to run between Thaniyat-al-Wada` and the mosque of Bani Zuraiq," `Abdullah was one of those who participated in the race.

Sahih al-Bukhari 7336 - Book 96, Hadith 65

Narrated Ibn `Umar:

I heard `Umar (delivering a sermon) on the pulpit of the Prophet.

Sahih al-Bukhari 7337 - Book 96, Hadith 66

Narrated As-Sa'ib bin Yazid:

That he heard `Uthman bin `Affan delivering a sermon on the pulpit of the Prophet

Sahih al-Bukhari 7338 - Book 96, Hadith 67

Narrated `Aisha:

This big copper vessel used to be put for me and Allah's Messenger (ﷺ) and we would take water from it together (on taking a bath) .

Sahih al-Bukhari 7339 - Book 96, Hadith 68

Narrated Anas:

The Prophet (ﷺ) brought the Ansar and the Quarish people into alliance in my house at Medina, and he invoked Allah for one month against the tribe of Bani Sulaim in (the last rak`a of each compulsory) prayer.

Sahih al-Bukhari 7340, 7341 - Book 96, Hadith 69

Narrated Abu Burda:

When I arrived at Medina, `Abdullah bin Salam met me and said to me, "Accompany me to my house so that I may make you drink from a bowl from which Allah's Messenger (ﷺ) used to drink, and that you may offer prayer in the mosque in which the Prophet (ﷺ) used to pray." I accompanied him, and he made me drink Sawiq and gave me dates to eat, and then I prayed in his mosque.

Sahih al-Bukhari 7342 - Book 96, Hadith 70

Narrated `Umar:

The Prophet (ﷺ) said to me, "Someone came to me tonight from my Lord while I was in the 'Aqiq (valley), and said to me, "Offer prayer in this blessed valley and say: 'Labbaik' for the (performance of) `Umra and Hajj."

Sahih al-Bukhari 7343 - Book 96, Hadith 71

Narrated `Abdullah bin Dinar:

Ibn `Umar said, "The Prophet (ﷺ) fixed Qarn as the Miqat (for assuming the Ihram) for the people of Najd, and Al-Juhfa for the people of Sham, and Dhul-Hulaifa for the people of Medina." Ibn `Umar added, "I heard this from the Prophet, and I have been informed that the Prophet (ﷺ) said, 'The Miqat for the Yemenites is Yalamlam.' "When Iraq was mentioned, he said, "At that time it was not a Muslim country."

Sahih al-Bukhari 7344 - Book 96, Hadith 72

Narrated `Abdullah bin `Umar:

The Prophet (ﷺ) had a dream in the last portion of the night when he was sleeping at Dhul-Hulaifa. (I n the dream) it was said to him, "You are in a blessed Batha' (i.e., valley).

Sahih al-Bukhari 7345 - Book 96, Hadith 73

Narrated Ibn `Umar:

That he heard the Prophet, after raising his head from the bowing in morning prayer, saying, "O Allah, our Lord! All the praises are for you." And in the last (rak`a) he said, "O Allah! Curse so-and-so and so--and-so." And then Allah revealed:-- 'Not for you (O Muhammad) is the decision, (but for Allah), whether He turns in mercy to them or punish them, for they are indeed wrongdoers.' (3.128)

Sahih al-Bukhari 7346 - Book 96, Hadith 74

Narrated `Ali bin Abi Talib:

That Allah's Messenger (ﷺ) came to him and Fatima the daughter of Allah's Messenger (ﷺ) at their house at night and said, "Won't you pray?" `Ali replied, "O Allah's Messenger (ﷺ)! Our souls are in the Hands of Allah and when he wants us to get up, He makes us get up." When `Ali said that to him, Allah's Messenger (ﷺ) left without saying anything to him. While the Prophet (ﷺ) was leaving, `Ali heard him striking his thigh (with his hand) and saying, "But man is quarrelsome more than anything else." (18.54)

Sahih al-Bukhari 7347 - Book 96, Hadith 75

Narrated Abu Huraira:

While we were in the mosque, Allah's Messenger (ﷺ) came out and said, "Let us proceed to the Jews." So we went out with him till we came to Bait-al-Midras. The Prophet (ﷺ) stood up there and called them, saying, "O assembly of Jews! Surrender to Allah (embrace Islam) and you will be safe!" They said, "You have conveyed Allah's message, O Aba-al-Qasim" Allah's Messenger (ﷺ) then said to them, "That is what I want; embrace Islam and you will be safe." They said, "You have conveyed the message, O Aba-al- Qasim." Allah's Messenger (ﷺ) then said to them, "That is what I want," and repeated his words for the third time and added, "Know that the earth is for Allah and I want to exile you from this land, so whoever among you has property he should sell it, otherwise, know that the land is for Allah and His Apostle."

Sahih al-Bukhari 7348 - Book 96, Hadith 76

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) said, "Noah will be brought (before Allah) on the Day of Resurrection, and will be asked, 'Did you convey the message of Allah?" He will reply, 'Yes, O Lord.' And then Noah's nation will be asked, 'Did he (Noah) convey Allah's message to you?' They will reply, 'No warner came to us.' Then Noah will be asked, 'Who are your witnesses?' He will reply. '(My witnesses are) Muhammad and his followers.' Thereupon you (Muslims) will be brought and you will bear witness." Then the Prophet (ﷺ) recited: 'And thus We have made of you (Muslims) a just and the best nation, that you might be witness over the nations, and the Apostle a witness over you.' (2.143)

Sahih al-Bukhari 7349 - Book 96, Hadith 77

Narrated Abu Sa`id Al-Khudri and Abu Huraira:

Allah's Messenger (ﷺ) sent the brother of the tribe of Bani Adi Al-Ansari as governor of Khaibar. Then the man returned, bringing Janib (a good kind of date). Allah's Messenger (ﷺ) asked him, "Are all the dates of Khaibar like that?" He replied, "No, by Allah, O Allah's Messenger (ﷺ)! We take one Sa' of these (good) dates for two Sas of mixed dates." Allah's Messenger (ﷺ) then said, "Do not do so. You should either take one Sa of this (kind) for one Sa' of the other; or sell one kind and then buy with its price the other kind (of dates), and you should do the same in weighing."

Sahih al-Bukhari 7350, 7351 - Book 96, Hadith 78

Narrated `Amr bin Al-`As:

That he heard Allah's Messenger (ﷺ) saying, "If a judge gives a verdict according to the best of his knowledge and his verdict is correct (i.e. agrees with Allah and His Apostle's verdict) he will receive a double reward, and if he gives a verdict according to the best of his knowledge and his verdict is wrong, (i.e. against that of Allah and His Apostle) even then he will get a reward ."

Sahih al-Bukhari 7352 - Book 96, Hadith 79

Narrated 'Ubai bin `Umar:

Abu Musa asked permission to enter upon `Umar, but seeing that he was busy, he went away. `Umar then said, "Didn't I hear the voice of `Abdullah bin Qais? Allow him to come in." He was called in and `Umar said to him, "What made you do what you did." He replied, "We have been instructed thus by the Prophet" `Umar said, "Bring proof (witness) for this, other wise I will do so-and-so to you." Then `Abdullah bin Qais went to a gathering of the Ansar who then said, "None but the youngest of us will give the witness for it." So Abu Sa`id Al-Khudri got up and said, "We used to be instructed thus (by the Prophet)." `Umar said, "This tradition of the Prophet (ﷺ) remained hidden from me. Business in the market kept me busy."

Sahih al-Bukhari 7353 - Book 96, Hadith 80

Narrated Al-A'raj:

Abu Huraira said, "You people claim that Abu Huraira narrates many narrations of Allah's Messenger (ﷺ). (Anyhow) with Allah will be our appointment. I was a poor man, and used to stick to Allah's Messenger (ﷺ) contented with what will fill my stomach, and the Muhajirin (emigrants) used to be busy trading in the markets, and the Ansar used to be busy looking after their properties. One-day I heard Allah's Messenger (ﷺ) saying, 'Who will spread his Rida' (a garment covering the upper part of the body) till I finished my speech and then fold it, (i.e. wrap it over your body), in which case he will never forget anything he had heard from me." So I spread my garment which I was wearing; and by Him Who sent Muhammad with the Truth, ever since, I have never forgotten whatever I heard from him (the Prophet)" (See, Hadith No. 119, Vol. 1)

Sahih al-Bukhari 7354 - Book 96, Hadith 81

Narrated Muhammad bin Al-Munkadir:

I saw Jabir bin `Abdullah swearing by Allah that Ibn Sayyad was the Dajjal. I said to Jabir, "How can you swear by Allah?" Jabir said, "I have heard `Umar swearing by Allah regarding this matter in the presence of the Prophet (ﷺ) and the Prophet (ﷺ) did not disapprove of it."

Sahih al-Bukhari 7355 - Book 96, Hadith 82

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Horses may be used for three purposes: For a man they may be a source of reward (in the Hereafter); for another, a means of protection; and for another, a source of sin. The man for whom they are a source of reward, is the one who keeps them for Allah's Cause and ties them with long ropes and lets them graze in a pasture or garden. Whatever those long ropes allow them to eat of that pasture or garden, will be written as good deeds for him and if they break their ropes and run one or two rounds, then all their footsteps and dung will be written as good deeds for him, and if they pass a river and drink from it though he has had no intention of watering them, even then, that will be written as good deeds for him. So such horses are a source of reward for that man. For the man who keeps horses for his livelihood in order not to ask others for help or beg his bread, and at the same time he does not forget Allah's right of what he earns through them and of their backs (that he presents it to be used in Allah's Cause), such horses are a shelter for him (from poverty). For the man who keeps them just out of pride and for showing off, they are a source of sin." Then Allah's Messenger (ﷺ) was asked about donkeys. He said, "Allah has not revealed anything to me regarding them except this comprehensive Verse: "Then anyone who has done good, equal to the weight of an atom (or a small ant) shall see it, and any one who has done evil, equal to the weight of an atom (or a small ant) shall see it." (99.7-8)

Sahih al-Bukhari 7356 - Book 96, Hadith 83

Narrated `Aisha:

A woman asked the Prophet (Hadith 456). Narrated `Aisha: A woman asked the Prophet (ﷺ) about the periods: How to take a bath after the periods. He said, "Take a perfumed piece of cloth and clean yourself with it." She said,' "How shall I clean myself with it, O Allah's Messenger (ﷺ)?" The Prophet (ﷺ) said, "Clean yourself" She said again, "How shall I clean myself, O Allah's Messenger (ﷺ)?" The Prophet (ﷺ) said, "Clean yourself with it." Then I knew what Allah's Messenger (ﷺ) meant. So I pulled her aside and explained it to her.

Sahih al-Bukhari 7357 - Book 96, Hadith 84

Narrated Ibn `Abbas:

Um Hufaid bint Al-Harith bin Hazn presented the Prophet (ﷺ) with some butter, dried yoghurt (curd milk) and mastigures as a gift. The Prophet (ﷺ) then asked for a meal (mastigures etc. to be put) and it was eaten over his table cloth, but the Prophet (ﷺ) did not eat of it, as he had aversion to it. But if it had been illegal to eat, it would not have been eaten over his table cloth nor would he have ordered that (mastigures meat) to be eaten.

Sahih al-Bukhari 7358 - Book 96, Hadith 85

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) said, "Whoever has eaten garlic or onion, should keep away from us, or should keep away from our mosque and should stay at home." Ibn Wahb said, "Once a plate full of cooked vegetables was brought to the Prophet (ﷺ) at Badr. Detecting a bad smell from it, he asked about the dish and was informed of the kinds of vegetables in contained. He then said, "Bring it near," and so it was brought near to one of his companions who was with him. When the Prophet (ﷺ) saw it, he disliked eating it and said (to his companion), "Eat, for I talk in secret to ones whom you do not talk to."

Sahih al-Bukhari 7359 - Book 96, Hadith 86

Narrated Jubair bin Mut`im:

A lady came to Allah's Messenger (ﷺ) and she talked to him about something, and he gave her some order. She said, "O Allah's Messenger (ﷺ)! If I should not find you?" He said, "If you should not find me, then go to Abu Bakr." Ibrahim bin Sa`d said, "As if she meant the death (of the Prophet).

Sahih al-Bukhari 7360 - Book 96, Hadith 87

Narrated Humaid bin 'Abdur-Rahman that he heard Mu'awiya talking to a group of people from Quraish at Al-Madina, and on mentioning Ka'b Al-Ashbar, he said, "He was one of the most truthful of those who used to talk about the people of the Scripture, yet we used to detect certain faults in his information."

Sahih al-Bukhari 7361 - Book 96, Hadith 88

Narrated Abu Huraira:

The people of the Book used to read the Torah in Hebrew and then explain it in Arabic to the Muslims. Allah's Messenger (ﷺ) said (to the Muslims). "Do not believe the people of the Book, nor disbelieve them, but say, 'We believe in Allah and whatever is revealed to us, and whatever is revealed to you.' "

Sahih al-Bukhari 7362 - Book 96, Hadith 89

Narrated Ubaidullah:

Ibn `Abbas said, "Why do you ask the people of the scripture about anything while your Book (Qur'an) which has been revealed to Allah's Messenger (ﷺ) is newer and the latest? You read it pure, undistorted and unchanged, and Allah has told you that the people of the scripture (Jews and Christians) changed their scripture and distorted it, and wrote the scripture with their own hands and said, 'It is from Allah,' to sell it for a little gain. Does not the knowledge which has come to you prevent you from asking them about anything? No, by Allah, we have never seen any man from them asking you regarding what has been revealed to you!"

Sahih al-Bukhari 7363 - Book 96, Hadith 90

Narrated Jundab bin `Abdullah:

Allah's Messenger (ﷺ) said, "Recite (and study) the Qur'an as long as you are in agreement as to its interpretation and meanings, but when you have differences regarding its interpretation and meanings, then you should stop reciting it (for the time being.) (See Hadith No 581, Vol. 6)

Sahih al-Bukhari 7364 - Book 96, Hadith 91

Narrated Jundab bin `Abdullah:

Allah's Messenger (ﷺ) said, "Recite (and study) the Qur'an as long as your hearts are in agreement as to its meanings, but if you have differences as regards its meaning, stop reading it then."

Sahih al-Bukhari 7365 - Book 96, Hadith 92

Narrated Ibn `Abbas:

When the time of the death of the Prophet (ﷺ) approached while there were some men in the house, and among them was `Umar bin Al-Khatttab, the Prophet (ﷺ) said, "Come near let me write for you a writing after which you will never go astray." `Umar said, "The Prophet (ﷺ) is seriously ill, and you have the Qur'an, so Allah's Book is sufficient for us." The people in the house differed and disputed. Some of them said, "Come near so that Allah's Messenger (ﷺ) may write for you a writing after which you will not go astray," while some of them said what `Umar said. When they made much noise and differed greatly before the Prophet, he said to them, "Go away and leave me." Ibn `Abbas used to say, "It was a great disaster that their difference and noise prevented Allah's Messenger (ﷺ) from writing that writing for them.

Sahih al-Bukhari 7366 - Book 96, Hadith 93

Narrated Ata:

I heard Jabir bin `Abdullah in a gathering saying, "We, the companions of Allah's Messenger (ﷺ) assumed the state of Ihram to perform only Hajj without `Umra." Jabir added, "The Prophet (ﷺ) arrived (at Mecca) on the fourth of Dhul-Hijja. And when we arrived (in Mecca) the Prophet (ﷺ) ordered us to finish the state of Ihram, saying, "Finish your lhram and go to your wives (for sexual relation)." Jabir added, "The Prophet did not oblige us (to go to our wives) but he only made that legal for us. Then he heard that we were saying, "When there remains only five days between us and the Day of `Arafat he orders us to finish our Ihram by sleeping with our wives in which case we will proceed to `Arafat with our male organs dribbling with semen?' (Jabir pointed out with his hand illustrating what he was saying). Allah's Messenger (ﷺ) stood up and said, 'You (People) know that I am the most Allah-fearing, the most truthful and the best doer of good deeds (pious) from among you. If I had not brought the Hadi with me, I would have finished my Ihram as you will do, so finish your Ihram. If I had formerly known what I came to know lately, I would not have brought the Hadi with me.' So we finished our Ihram and listened to the Prophet (ﷺ) and obeyed him." (See Hadith No. 713, Vol. 2)

Sahih al-Bukhari 7367 - Book 96, Hadith 94

Narrated `Abdullah Al Muzam:

The Prophet (ﷺ) said, "Perform (an optional) prayer before Maghrib prayer." (He repeated it thrice) and the third time he said, "Whoever wants to offer it can do so," lest the people should take it as a Sunna (tradition). (See Hadith No. 277, Vol. 2)

Sahih al-Bukhari 7368 - Book 96, Hadith 95

Narrated `Aisha:

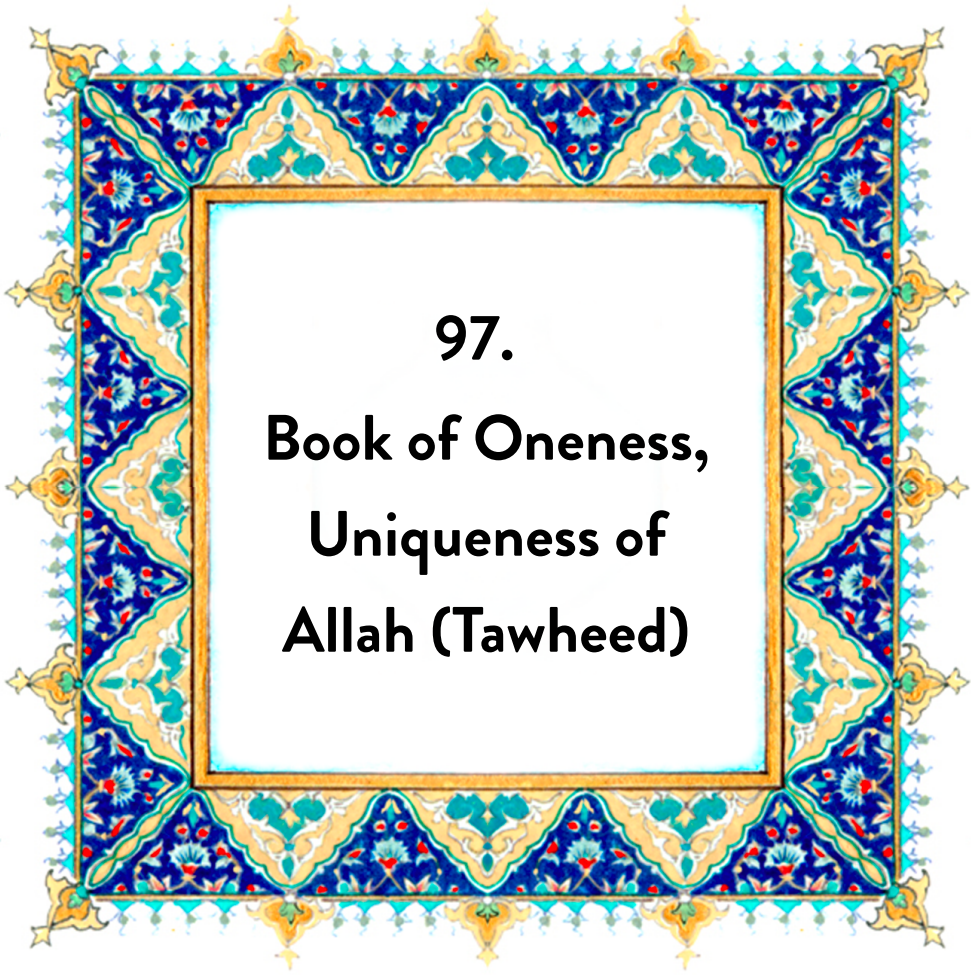
After the slanderers had given a forged statement against her, Allah's Messenger (ﷺ) called `Ali bin Abi Talib and Usama bin Zaid when the Divine Inspiration was delayed. He wanted to ask them and consult them about the question of divorcing me. Usama gave his evidence that was based on what he knew about my innocence, but `Ali said, "Allah has not put restrictions on you and there are many women other than her. Furthermore you may ask the slave girl who will tell you the truth." So the Prophet (ﷺ) asked Barira (my salve girl), "Have you seen anything that may arouse your suspicion?" She replied, "I have not seen anything more than that she is a little girl who sleeps, leaving the dough of her family (unguarded) that the domestic goats come and eat it." Then the Prophet (ﷺ) stood on the pulpit and said, "O Muslims! Who will help me against the man who has harmed me by slandering my wife? By Allah, I know nothing about my family except good." The narrator added: Then the Prophet (ﷺ) mentioned the innocence of `Aisha. (See Hadith No. 274, Vol. 6)

Sahih al-Bukhari 7369 - Book 96, Hadith 96

Narrated Aisha:

Allah's Messenger (ﷺ) addressed the people, and after praising and glorifying Allah, he said, "What do you suggest me regarding those people who are abusing my wife? I have never known anything bad about her." The sub-narrator, `Urwa, said: When `Aisha was told of the slander, she said, "O Allah's Apostle! Will you allow me to go to my parents' home?" He allowed her and sent a slave along with her. An Ansari man said, "Subhanaka! It is not right for us to speak about this. Subhanaka! This is a great lie!"

Sahih al-Bukhari 7370 - Book 96, Hadith 97



97.
Book of Oneness, Uniqueness of Allah (Tawheed)

Narrated Ibn 'Abbas (ra):

The Prophet (ﷺ) sent Mu'adh to Yemen.

Sahih al-Bukhari 7371 - Book 97, Hadith 1

Narrated Ibn `Abbas:

When the Prophet (ﷺ) sent Mu`adh to Yemen, he said to him, "You are going to a nation from the people of the Scripture, so let the first thing to which you will invite them, be the Tauhid of Allah. If they learn that, tell them that Allah has enjoined on them, five prayers to be offered in one day and one night. And if they pray, tell them that Allah has enjoined on them Zakat of their properties and it is to be taken from the rich among them and given to the poor. And if they agree to that, then take from them Zakat but avoid the best property of the people."

Sahih al-Bukhari 7372 - Book 97, Hadith 2

Narrated Mu`adh bin Jabal:

The Prophet (ﷺ) said, "O Mu`adh! Do you know what Allah's Right upon His slaves is?" I said, "Allah and His Apostle know best." The Prophet (ﷺ) said, "To worship Him (Allah) Alone and to join none in worship with Him (Allah). Do you know what their right upon Him is?" I replied, "Allah and His Apostle know best." The Prophet (ﷺ) said, "Not to punish them (if they do so).

Sahih al-Bukhari 7373 - Book 97, Hadith 3

Narrated Abu Sa`id Al-Khudri:

A man heard another man reciting (in the prayers): 'Say (O Muhammad): "He is Allah, the One." (112.1) And he recited it repeatedly. When it was morning, he went to the Prophet (ﷺ) and informed him about that as if he considered that the recitation of that Sura by itself was not enough. Allah's Messenger (ﷺ) said, "By Him in Whose Hand my life is, it is equal to one-third of the Qur'an."

Sahih al-Bukhari 7374 - Book 97, Hadith 4

Narrated `Aisha:

The Prophet (ﷺ) sent (an army unit) under the command of a man who used to lead his companions in the prayers and would finish his recitation with (the Sura 112): 'Say (O Muhammad): "He is Allah, the One." ' (112.1) When they returned (from the battle), they mentioned that to the Prophet. He said (to them), "Ask him why he does so." They asked him and he said, "I do so because it mentions the qualities of the Beneficent and I love to recite it (in my prayer)." The Prophet; said (to them), "Tell him that Allah loves him."

Sahih al-Bukhari 7375 - Book 97, Hadith 5

Narrated Jarir bin `Abdullah:

Allah's Messenger (ﷺ) said, "Allah will not be merciful to those who are not merciful to mankind."

Sahih al-Bukhari 7376 - Book 97, Hadith 6

Narrated Usama bin Zaid:

We were with the Prophet (ﷺ) when suddenly there came to him a messenger from one of his daughters who was asking him to come and see her son who was dying. The Prophet (ﷺ) said (to the messenger), "Go back and tell her that whatever Allah takes is His, and whatever He gives is His, and everything with Him has a limited fixed term (in this world). So order her to be patient and hope for Allah's reward." But she sent the messenger to the Prophet (ﷺ) again, swearing that he should come to her. So the Prophet got up, and so did Sa`d bin 'Ubada and Mu`adh bin Jabal (and went to her). When the child was brought to the Prophet (ﷺ) his breath was disturbed in his chest as if it were in a water skin. On that the eyes of the Prophet (ﷺ) became flooded with tears, whereupon Sa`d said to him, "O Allah's Messenger (ﷺ)! What is this?" The Prophet (ﷺ) said, "This is mercy which Allah has put in the heart of His slaves, and Allah bestows His mercy only on those of His slaves who are merciful (to others)."

Sahih al-Bukhari 7377 - Book 97, Hadith 7

Narrated Abu Musa Al-Ash`ari:

The Prophet (ﷺ) said, "None is more patient than Allah against the harmful and annoying words He hears (from the people): They ascribe children to Him, yet He bestows upon them health and provision .

Sahih al-Bukhari 7378 - Book 97, Hadith 8

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "The keys of the unseen are five and none knows them but Allah: (1) None knows (the sex) what is in the womb, but Allah: (2) None knows what will happen tomorrow, but Allah; (3) None knows when it will rain, but Allah; (4) None knows where he will die, but Allah (knows that); (5) and none knows when the Hour will be established, but Allah."

Sahih al-Bukhari 7379 - Book 97, Hadith 9

Narrated Masruq:

`Aisha said, "If anyone tells you that Muhammad has seen his Lord, he is a liar, for Allah says: 'No vision can grasp Him.' (6.103) And if anyone tells you that Muhammad has seen the Unseen, he is a liar, for Allah says: "None has the knowledge of the Unseen but Allah."

Sahih al-Bukhari 7380 - Book 97, Hadith 10

Narrated `Abdullah:

We used to pray behind the Prophet (ﷺ) and used to say: "As-Salamu 'Al-Allah. The Prophet (ﷺ) said, "Allah himself is As-Salam (Name of Allah), so you should say: 'at-Tahiyatu lil-lahi was-sala-watu wattaiyibatu, as-salamu `alaika aiyyuha-n-nabiyyu wa rahmatu-l-lahi wa barakatuhu, as-salamu `alaina wa `ala `ibadi-l-lahi as-salihin. Ashhadu an la ilaha il-lallah, wa ash-hadu anna Muhammadan `abduhu wa rasuluhu.'"

Sahih al-Bukhari 7381 - Book 97, Hadith 11

Narrated Abu Huraira:

The Prophet (ﷺ) said, "On the Day of Resurrection Allah will hold the whole earth and fold the heaven with His right hand and say, 'I am the King: where are the kings of the earth?" '

Sahih al-Bukhari 7382 - Book 97, Hadith 12

Narrated Ibn `Abbas:

The Prophet (ﷺ) used to say, "I seek refuge (with YOU) by Your 'Izzat, None has the right to be worshipped but You Who does not die while the Jinns and the human beings die."

Sahih al-Bukhari 7383 - Book 97, Hadith 13

Narrated Anas:

The Prophet (ﷺ) said, "(The people will be thrown into Hell (Fire) and it will keep on saying, 'Is there any more?' till the Lord of the worlds puts His Foot over it, whereupon its different sides will come close to each other, and it will say, 'Qad! Qad! (enough! enough!) By Your 'Izzat (Honor and Power) and YOUR KARAM (Generosity)!' Paradise will remain spacious enough to accommodate more people until Allah will create some more people and let them dwell in the superfluous space of Paradise. "

Sahih al-Bukhari 7384 - Book 97, Hadith 14

Narrated Ibn 'Abbas:

The Prophet (ﷺ) used to invoke Allah at night, saying, "O Allah: All the Praises are for You: You are the Lord of the Heavens and the Earth. All the Praises are for You; You are the Maintainer of the Heaven and the Earth and whatever is in them. All the Praises are for You; You are the Light of the Heavens and the Earth. Your Word is the Truth, and Your Promise is the Truth, and the Meeting with You is the Truth, and Paradise is the Truth, and the (Hell) Fire is the Truth, and the Hour is the Truth. O Allah! I surrender myself to You, and I believe in You and I depend upon You, and I repent to You and with You (Your evidences) I stand against my opponents, and to you I leave the judgment (for those who refuse my message). O Allah! Forgive me my sins that I did in the past or will do in the future, and also the sins I did in secret or in public. You are my only God (Whom I worship) and there is no other God for me (i.e. I worship none but You)." Narrated Sufyan: (regarding the above narration) that the Prophet (ﷺ) added, "You are the Truth, and Your Word is the Truth."

Sahih al-Bukhari 7385 - Book 97, Hadith 15

Narrated Abu Musa:

We were with the Prophet (ﷺ) on a journey, and whenever we ascended a high place, we used to say, "Allahu Akbar." The Prophet (ﷺ) said, "Don't trouble yourselves too much! You are not calling a deaf or an absent person, but you are calling One Who Hears, Sees, and is very near." Then he came to me while I was saying in my heart, "La hawla wala quwwatta illa billah (There is neither might nor power but with Allah)." He said, to me, "O `Abdullah bin Qais! Say, 'La hawla wala quwwata illa billah (There is neither might nor power but with Allah), for it is one of the treasures of Paradise." Or said, "Shall I tell you of it?"

Sahih al-Bukhari 7386 - Book 97, Hadith 16

Narrated `Abdullah bin `Amr:

Abu Bakr As-Siddiq said to the Prophet (ﷺ) "O Allah's Messenger (ﷺ)! Teach me an invocation with which I may invoke Allah in my prayers." The Prophet (ﷺ) said, "Say: O Allah! I have wronged my soul very much (oppressed myself), and none forgives the sins but You; so please bestow Your Forgiveness upon me. No doubt, You are the Oft-Forgiving, Most Merciful."

Sahih al-Bukhari 7387, 7388 - Book 97, Hadith 17

Narrated `Aisha:

The Prophet (ﷺ) said, "Gabriel called me and said, 'Allah has heard the statement of your people and what they replied to you.'"

Sahih al-Bukhari 7389 - Book 97, Hadith 18

Narrated Jabir bin `Abdullah:

As-Salami: Allah's Messenger (ﷺ) used to teach his companions to perform the prayer of Istikhara for each and every matter just as he used to teach them the Suras from the Qur'an He used to say, "If anyone of you intends to do some thing, he should offer a two rak`at prayer other than the compulsory prayers, and after finishing it, he should say: O Allah! I consult You, for You have all knowledge, and appeal to You to support me with Your Power and ask for Your Bounty, for You are able to do things while I am not, and You know while I do not; and You are the Knower of the Unseen. O Allah If You know It this matter (name your matter) is good for me both at present and in the future, (or in my religion), in my this life and in the Hereafter, then fulfill it for me and make it easy for me, and then bestow Your Blessings on me in that matter. O Allah! If You know that this matter is not good for me in my religion, in my this life and in my coming Hereafter (or at present or in the future), then divert me from it and choose for me what is good wherever it may be, and make me be pleased with it." (See Hadith No. 391, Vol. 8)

Sahih al-Bukhari 7390 - Book 97, Hadith 19

Narrated `Abdullah:

The Prophet (ﷺ) frequently used to swear, "No, by the One Who turns the hearts."

Sahih al-Bukhari 7391 - Book 97, Hadith 20

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Allah has ninety-nine Names, one-hundred less one; and he who memorized them all by heart will enter Paradise." To count something means to know it by heart.

Sahih al-Bukhari 7392 - Book 97, Hadith 21

Narrated Abu Huraira:

The Prophet (ﷺ) said, "When anyone of you goes to bed, he should dust it off thrice with the edge of his garment, and say: Bismika Rabbi Wada`tu janbi, wa bika arfa'hu. In amsakta nafsi faghfir laha, wa in arsaltaha fahfazha bima tahfaz bihi 'ibadaka-s-salihin."

Sahih al-Bukhari 7393 - Book 97, Hadith 22

Narrated Hudhaifah:

When the Prophet (ﷺ) went to bed, he used to say, "Allahumma bismika ahya wa amut." And when he woke up in the mornings he used to say, "Al-hamdu li l-lahi al-ladhi ahyana ba'da ma amatana wa ilaihi-nnushur."

Sahih al-Bukhari 7394 - Book 97, Hadith 23

Narrated Abu Dharr:

When the Prophet (ﷺ) went to bed at night, he used to say: "Bismika namutu wa nahya." And when he got up in the morning, he used to say, "Al hamdu li l-lahi al-ladhi ahyana ba'da ma amatana, wa ilaihi-nnushur."

Sahih al-Bukhari 7395 - Book 97, Hadith 24

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) said, "If anyone of you, when intending to have a sexual relation (sleep) with his wife, says: Bismillah, Allahumma jannibna ashShaitan, wa Jannib ash-Shaitana ma razaqtana, Satan would never harm that child, should it be ordained that they will have one. (Because of that sleep).

Sahih al-Bukhari 7396 - Book 97, Hadith 25

Narrated `Adi bin Hatim:

I asked the Prophet, "I send off (for a game) my trained hunting dogs; (what is your verdict concerning the game they hunt?" He said, "If you send off your trained hunting dogs and mention the Name of Allah, then, if they catch some game, eat (thereof). And if you hit the game with a mi'rad (a hunting tool) and it wounds it, you can eat (it).

Sahih al-Bukhari 7397 - Book 97, Hadith 26

Narrated `Aisha:

The people said to the Prophet (ﷺ) , "O Allah's Messenger (ﷺ)! Here are people who have recently embraced Islam and they bring meat, and we do not know whether they had mentioned Allah's Name while slaughtering the animals or not." The Prophet (ﷺ) said, "You should mention Allah's Name and eat."

Sahih al-Bukhari 7398 - Book 97, Hadith 27

Narrated Anas:

The Prophet (ﷺ) slaughtered two rams as sacrifice and mentioned Allah's Name and said, "Allahu-Akbar" while slaughtering).

Sahih al-Bukhari 7399 - Book 97, Hadith 28

Narrated Jundab:

That he witnessed the Prophet (ﷺ) on the Day of Nahr. The Prophet (ﷺ) offered prayer and then delivered a sermon saying, "Whoever slaughtered his sacrifice before offering prayer, should slaughter another animal in place of the first; and whoever has not yet slaughtered any, should slaughter a sacrifice and mention Allah's Name while doing so."

Sahih al-Bukhari 7400 - Book 97, Hadith 29

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "Do not swear by your fathers; and whoever wants to swear should swear by Allah."

Sahih al-Bukhari 7401 - Book 97, Hadith 30

Narrated Abu Huraira:

Allah's Messenger (ﷺ) sent ten persons to bring the enemy's secrets and Khubaib Al-Ansari was one of them. 'Ubaidullah bin 'Iyad told me that the daughter of Al-Harith told him that when they gathered (to kill Khubaib Al Ansari) he asked for a razor to clean his pubic region, and when they had taken him outside the sanctuary of Mecca in order to kill him, he said in verse, "I don't care if I am killed as a Muslim, on any side (of my body) I may be killed in Allah's Cause; for that is for the sake of Allah's very Self; and if He will, He will bestow His Blessings upon the torn pieces of my body." Then Ibn Al-Harith killed him, and the Prophet (ﷺ) informed his companions of the death of those (ten men) on the very day they were killed.

Sahih al-Bukhari 7402 - Book 97, Hadith 31

Narrated `Abdullah:

The Prophet (ﷺ) said, "There is none having a greater sense of Ghira than Allah, and for that reason He has forbidden shameful deeds and sins (illegal sexual intercourse etc.) And there is none who likes to be praised more than Allah does." (See Hadith No. 147, Vol. 7)

Sahih al-Bukhari 7403 - Book 97, Hadith 32

Narrated Abu Huraira:

The Prophet (ﷺ) said, "When Allah created the Creation, He wrote in His Book--and He wrote (that) about Himself, and it is placed with Him on the Throne--'Verily My Mercy overcomes My Anger.'"

Sahih al-Bukhari 7404 - Book 97, Hadith 33

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah says: 'I am just as My slave thinks I am, (i.e. I am able to do for him what he thinks I can do for him) and I am with him if He remembers Me. If he remembers Me in himself, I too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than they; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running.' "

Sahih al-Bukhari 7405 - Book 97, Hadith 34

Narrated Jabir bin `Abdullah:

when this Verse:--'Say (O Muhammad!): He has Power to send torments on you from above,' (6.65) was revealed; The Prophet (ﷺ) said, "I take refuge with Your Face." Allah revealed:-- '..or from underneath your feet.' (6.65) The Prophet (ﷺ) then said, "I seek refuge with Your Face!" Then Allah revealed:--'...or confuse you in party-strife.' (6.65) Oh that, the Prophet (ﷺ) said, "This is easier."

Sahih al-Bukhari 7406 - Book 97, Hadith 35

Narrated `Abdullah:

Ad-Dajjal was mentioned in the presence of the Prophet. The Prophet (ﷺ) said, "Allah is not hidden from you; He is not one-eyed," and pointed with his hand towards his eye, adding, "While Al-Masih Ad- Dajjal is blind in the right eye and his eye looks like a protruding grape."

Sahih al-Bukhari 7407 - Book 97, Hadith 36

Narrated Anas:

The Prophet (ﷺ) said, "Allah did not send any prophet but that he warned his nation of the one-eyed liar (Ad-Dajjal). He is one-eyed while your Lord is not one-eyed, The word 'Kafir' (unbeliever) is written between his two eyes."

Sahih al-Bukhari 7408 - Book 97, Hadith 37

Narrated Abu Sa`id Al-Khudri:

That during the battle with Bani Al-Mustaliq they (Muslims) captured some females and intended to have sexual relation with them without impregnating them. So they asked the Prophet (ﷺ) about coitus interrupt us. The Prophet (ﷺ) said, "It is better that you should not do it, for Allah has written whom He is going to create till the Day of Resurrection." Qaza'a said, "I heard Abu Sa`id saying that the Prophet (ﷺ) said, 'No soul is ordained to be created but Allah will create it."

Sahih al-Bukhari 7409 - Book 97, Hadith 38

Narrated Anas:

The Prophet (ﷺ) said, "Allah will gather the believers on the Day of Resurrection in the same way (as they are gathered in this life), and they will say, 'Let us ask someone to intercede for us with our Lord that He may relieve us from this place of ours.' Then they will go to Adam and say, 'O Adam! Don't you see the people (people's condition)? Allah created you with His Own Hands and ordered His angels to prostrate before you, and taught you the names of all the things. Please intercede for us with our Lord so that He may relieve us from this place of ours.' Adam will say, 'I am not fit for this undertaking' and mention to them the mistakes he had committed, and add, "But you d better go to Noah as he was the first Apostle sent by Allah to the people of the Earth.' They will go to Noah who will reply, 'I am not fit for this undertaking,' and mention the mistake which he made, and add, 'But you'd better go to Abraham, Khalil Ar-Rahman.' They will go to Abraham who will reply, 'I am not fit for this undertaking,' and mention to them the mistakes he made, and add, 'But you'd better go to Moses, a slave whom Allah gave the Torah and to whom He spoke directly' They will go to Moses who will reply, 'I am not fit for this undertaking,' and mention to them the mistakes he made, and add, 'You'd better go to Jesus, Allah's slave and His Apostle and His Word (Be: And it was) and a soul created by Him.' They will go to Jesus who will say, 'I am not fit for this undertaking, but you'd better go to Muhammad whose sins of the past and the future had been forgiven (by Allah).' So they will come to me and I will ask the permission of my Lord, and I will be permitted (to present myself) before Him. When I see my Lord, I will fall down in (prostration) before Him and He will leave me (in prostration) as long as He wishes, and then it will be said to me, 'O Muhammad! Raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will then raise my head and praise my Lord with certain praises which He has taught me, and then I will intercede. Allah will allow me to intercede (for a certain kind of people) and will fix a limit whom I will admit into Paradise. I will come back again, and when I see my Lord (again), I will fall down in prostration before Him, and He will leave me (in prostration) as long as He wishes, and then He will say, 'O Muhammad! Raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will then praise my Lord with certain praises which He has taught me, and then I will intercede. Allah will allow me to intercede (for a certain kind of people) and will fix a limit to whom I will admit into Paradise, I will return again,

and when I see my Lord, I will fall down (in prostration) and He will leave me (in prostration) as long as He wishes, and then He will say, 'O Muhammad! Raise your head and speak, for you will be listened to, and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will then praise my Lord with certain praises which He has taught me, and then I will intercede. Allah will allow me to intercede (for a certain kind of people) and will fix a limit to whom I will admit into Paradise. I will come back and say, 'O my Lord! None remains in Hell (Fire) but those whom Qur'an has imprisoned therein and for whom eternity in Hell (Fire) has become inevitable.' " The Prophet (ﷺ) added, "There will come out of Hell (Fire) everyone who says: 'La ilaha illal-lah,' and has in his heart good equal to the weight of a barley grain. Then there will come out of Hell (Fire) everyone who says: ' La ilaha illal-lah,' and has in his heart good equal to the weight of a wheat grain. Then there will come out of Hell (Fire) everyone who says: 'La ilaha illal-lah,' and has in his heart good equal to the weight of an atom (or a smallest ant).

Sahih al-Bukhari 7410 - Book 97, Hadith 39

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Allah's Hand is full, and (its fullness) is not affected by the continuous spending, day and night." He also said, "Do you see what He has spent since He created the Heavens and the Earth? Yet all that has not decreased what is in His Hand." He also said, "His Throne is over the water and in His other Hand is the balance (of Justice) and He raises and lowers (whomever He will)." (See Hadith No. 206, Vol. 6)

Sahih al-Bukhari 7411 - Book 97, Hadith 40

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "On the Day of Resurrection, Allah will grasp the whole Earth by His Hand, and all the Heavens in His right, and then He will say, 'I am the King." Abu Huraira said, "Allah's Messenger (ﷺ) said," Allah will grasp the Earth...' "

Sahih al-Bukhari 7412, 7413 - Book 97, Hadith 41

Narrated `Abdullah:

A Jew came to the Prophet (ﷺ) and said, "O Muhammad! Allah will hold the heavens on a Finger, and the mountains on a Finger, and the trees on a Finger, and all the creation on a Finger, and then He will say, 'I am the King.' " On that Allah's Messenger (ﷺ) smiled till his premolar teeth became visible, and then recited:-- 'No just estimate have they made of Allah such as due to him....(39.67) `Abdullah added: Allah's Apostle smiled (at the Jew's statement) expressing his wonder and belief in what was said.

Sahih al-Bukhari 7414 - Book 97, Hadith 42

Narrated `Abdullah:

A man from the people of the scripture came to the Prophet (ﷺ) and said, "O Abal-Qasim! Allah will hold the Heavens upon a Finger, and the Earth on a Finger and the land on a Finger, and all the creation on a Finger, and will say, 'I am the King! I am the King!' " I saw the Prophet (after hearing that), smiling till his premolar teeth became visible, and he then recited: -- 'No just estimate have they made of Allah such as due to him... (39.67)

Sahih al-Bukhari 7415 - Book 97, Hadith 43

Narrated Al-Mughira:

Sa`d bin 'Ubada said, "If I saw a man with my wife, I would strike him (behead him) with the blade of my sword." This news reached Allah's Messenger (ﷺ) who then said, "You people are astonished at Sa`d's Ghira. By Allah, I have more Ghira than he, and Allah has more Ghira than I, and because of Allah's Ghira, He has made unlawful Shameful deeds and sins (illegal sexual intercourse etc.) done in open and in secret. And there is none who likes that the people should repent to Him and beg His pardon than Allah, and for this reason He sent the warners and the givers of good news. And there is none who likes to be praised more than Allah does, and for this reason, Allah promised to grant Paradise (to the doers of good)." `Abdul Malik said, "No person has more Ghira than Allah."

Sahih al-Bukhari 7416 - Book 97, Hadith 44

Narrated Sahl bin Sa`d:

The Prophet (ﷺ) said to a man, "Have you got anything of the Qur'an?" The man said, "Yes, such-andsuch Sura, and such-and-such Sura," naming the Suras.

Sahih al-Bukhari 7417 - Book 97, Hadith 45

Narrated `Imran bin Hussain:

While I was with the Prophet (ﷺ) , some people from Bani Tamim came to him. The Prophet (ﷺ) said, "O Bani Tamim! Accept the good news!" They said, "You have given us the good news; now give us (something)." (After a while) some Yemenites entered, and he said to them, "O the people of Yemen! Accept the good news, as Bani Tamim have refused it. " They said, "We accept it, for we have come to you to learn the Religion. So we ask you what the beginning of this universe was." The Prophet (ﷺ) said "There was Allah and nothing else before Him and His Throne was over the water, and He then created the Heavens and the Earth and wrote everything in the Book." Then a man came to me and said, 'O `Imran! Follow your she-camel for it has run away!" So I set out seeking it, and behold, it was beyond the mirage! By Allah, I wished that it (my she-camel) had gone but that I had not left (the gathering). "

Sahih al-Bukhari 7418 - Book 97, Hadith 46

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The Right (Hand) of Allah Is full, and (Its fullness) is not affected by the continuous spending night and day. Do you see what He has spent since He created the Heavens and the Earth? Yet all that has not decreased what is in His Right Hand. His Throne is over the water and in His other Hand is the Bounty or the Power to bring about death, and He raises some people and brings others down." (See Hadith No. 508)

Sahih al-Bukhari 7419 - Book 97, Hadith 47

Narrated Anas:

Zaid bin Haritha came to the Prophet (ﷺ) complaining about his wife. The Prophet (ﷺ) kept on saying (to him), "Be afraid of Allah and keep your wife." Aisha said, "If Allah's Messenger (ﷺ) were to conceal anything (of the Qur'an he would have concealed this Verse." Zainab used to boast before the wives of the Prophet (ﷺ) and used to say, "You were given in marriage by your families, while I was married (to the Prophet) by Allah from over seven Heavens." And Thabit recited, "The Verse:-- 'But (O Muhammad) you did hide in your heart that which Allah was about to make manifest, you did fear the people,' (33.37) was revealed in connection with Zainab and Zaid bin Haritha."

Sahih al-Bukhari 7420 - Book 97, Hadith 48

Narrated Anas bin Malik:

The Verse of Al-Hijab (veiling of women) was revealed in connection with Zainab bint Jahsh. (On the day of her marriage with him) the Prophet (ﷺ) gave a wedding banquet with bread and meat; and she used to boast before other wives of the Prophet (ﷺ) and used to say, "Allah married me (to the Prophet (ﷺ) in the Heavens."

Sahih al-Bukhari 7421 - Book 97, Hadith 49

Narrated Abu Huraira:

The Prophet (ﷺ) said, "When Allah had finished His creation, He wrote over his Throne: 'My Mercy preceded My Anger.'

Sahih al-Bukhari 7422 - Book 97, Hadith 50

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Whoever believes in Allah and His Apostle offers prayers perfectly and fasts (the month of) Ramadan then it is incumbent upon Allah to admit him into Paradise, whether he emigrates for Allah's cause or stays in the land where he was born." They (the companions of the Prophet) said, "O Allah's Messenger (ﷺ)! Should we not inform the people of that?" He said, "There are one-hundred degrees in Paradise which Allah has prepared for those who carry on Jihad in His Cause. The distance between every two degrees is like the distance between the sky and the Earth, so if you ask Allah for anything, ask Him for the Firdaus, for it is the last part of Paradise and the highest part of Paradise, and at its top there is the Throne of Beneficent, and from it gush forth the rivers of Paradise."

Sahih al-Bukhari 7423 - Book 97, Hadith 51

Narrated Abu Dharr:

I entered the mosque while Allah's Messenger (ﷺ) was sitting there. When the sun had set, the Prophet (ﷺ) said, "O Abu Dharr! Do you know where this (sun) goes?" I said, "Allah and His Apostle know best." He said, "It goes and asks permission to prostrate, and it is allowed, and (one day) it, as if being ordered to return whence it came, then it will rise from the west." Then the Prophet (ﷺ) recited, "That: "And the sun runs on its fixed course (for a term decreed)," (36.38) as it is recited by `Abdullah.

Sahih al-Bukhari 7424 - Book 97, Hadith 52

Narrated Zaid bin Thabit:

Abu Bakr sent for me, so I collected the Qur'an till I found the last part of Surat-at-Tauba with Abi Khuza`ima Al-Ansari and did not find it with anybody else. (The Verses are): -- 'Verily, there has come to you an Apostle (Muhammad) from amongst yourselves..(till the end of Surat Bara'a) (i.e., at- Tauba).' (9.128-129) Yunus also narrated as above.

Sahih al-Bukhari 7425 - Book 97, Hadith 53

Narrated Ibn `Abbas:

The Prophet (ﷺ) used to say at the time of difficulty, 'La ilaha il-lallah Al-`Alimul-Halim. La-ilaha illallah Rabul- Arsh-al-Azim, La ilaha-il-lallah Rabus-Samawati Rab-ul-Ard; wa Rab-ul-Arsh Al- Karim.' (See Hadith No. 356 and 357, Vol. 8)

Sahih al-Bukhari 7426 - Book 97, Hadith 54

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said, "The people will fall unconscious on the Day of Resurrection, then suddenly I will see Moses holding one of the pillars of the Throne." Abu Huraira said: The Prophet (ﷺ) said, "I will be the first person to be resurrected and will see Moses holding the Throne."

Sahih al-Bukhari 7427, 7428 - Book 97, Hadith 55

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "(A group of) angels stay with you at night and (another group of) angels by daytime, and both groups gather at the time of the 'Asr and Fajr prayers. Then those angels who have stayed with you overnight, ascend (to Heaven) and Allah asks them (about you) ---- and He knows everything about you. "In what state did you leave My slaves?' The angels reply, 'When we left them, they were praying, and when we reached them they were praying.' "

Sahih al-Bukhari 7429 - Book 97, Hadith 56

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If somebody gives in charity something equal to a date from his honestly earned money ----for nothing ascends to Allah except good---- then Allah will take it in His Right (Hand) and bring it up for its owner as anyone of you brings up a baby horse, till it becomes like a mountain." Abu Huraira said: The Prophet. said, "Nothing ascends to Allah except good."

Sahih al-Bukhari 7430 - Book 97, Hadith 57

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) used to say at the time of difficulty, "None has the right to be worshipped but Allah, the Majestic, the Most Forbearing. None has the right to be worshipped but Allah, the Lord of the Tremendous Throne. None has the right to be worshipped but Allah, the Lord of the Heavens and the Lord of the Honourable Throne. (See Hadith No. 357, Vol. 8)

Sahih al-Bukhari 7431 - Book 97, Hadith 58

Narrated Abu Sa`id Al-Khudri:

When `Ali was in Yemen, he sent some gold in its ore to the Prophet. The Prophet (ﷺ) distributed it among Al-Aqra' bin H`Abis Al-Hanzali who belonged to Bani Mujashi, 'Uyaina bin Badr Al-Fazari, 'Alqama bin 'Ulatha Al-`Amiri, who belonged to the Bani Kilab tribe and Zaid AI-Khail at-Ta'i who belonged to Bani Nabhan. So the Quraish and the Ansar became angry and said, "He gives to the chiefs of Najd and leaves us!" The Prophet (ﷺ) said, "I just wanted to attract and unite their hearts (make them firm in Islam)." Then there came a man with sunken eyes, bulging forehead, thick beard, fat raised cheeks, and clean-shaven head, and said, "O Muhammad! Be afraid of Allah! " The Prophet (ﷺ) said, "Who would obey Allah if I disobeyed Him? (Allah). He trusts me over the people of the earth, but you do not trust me?" A man from the people (present then), who, I think, was Khalid bin Al- Walid, asked for permission to kill him, but the Prophet (ﷺ) prevented him. When the man went away, the Prophet said, "Out of the offspring of this man, there will be people who will recite the Qur'an but it will not go beyond their throats, and they will go out of Islam as an arrow goes out through the game, and they will kill the Muslims and leave the idolators. Should I live till they appear, I would kill them as the Killing of the nation of 'Ad."

Sahih al-Bukhari 7432 - Book 97, Hadith 59

Narrated Abu Dharr:

I asked the Prophet (ﷺ) regarding the Verse:--'And the sun runs on its fixed course for a term decreed for it.' (36.28) He said, "Its fixed course is underneath Allah's Throne."

Sahih al-Bukhari 7433 - Book 97, Hadith 60

Narrated Jarir:

We were sitting with the Prophet (ﷺ) and he looked at the moon on the night of the full-moon and said, "You people will see your Lord as you see this full moon, and you will have no trouble in seeing Him, so if you can avoid missing (through sleep or business, etc.) a prayer before sunrise (Fajr) and a prayer before sunset (`Asr) you must do so." (See Hadith No. 529, Vol. 1)

Sahih al-Bukhari 7434 - Book 97, Hadith 61

Narrated Jarir bin `Abdullah:

The Prophet (ﷺ) said, "You will definitely see your Lord with your own eyes."

Sahih al-Bukhari 7435 - Book 97, Hadith 62

Narrated Jarir:

Allah's Messenger (ﷺ) came out to us on the night of the full moon and said, "You will see your Lord on the Day of Resurrection as you see this (full moon) and you will have no difficulty in seeing Him."

Sahih al-Bukhari 7436 - Book 97, Hadith 63

Narrated 'Ata' bin Yazid Al-Laithi:

On the authority of Abu Huraira: The people said, "O Allah's Messenger (ﷺ)! Shall we see our Lord on the Day of Resurrection?" The Prophet (ﷺ) said, "Do you have any difficulty in seeing the moon on a full moon night?" They said, "No, O Allah's Messenger (ﷺ)." He said, "Do you have any difficulty in seeing the sun when there are no clouds?" They said, "No, O Allah's Messenger (ﷺ)." He said, "So you will see Him, like that. Allah will gather all the people on the Day of Resurrection, and say, 'Whoever worshipped something (in the world) should follow (that thing),' so, whoever worshipped the sun will follow the sun, and whoever worshiped the moon will follow the moon, and whoever used to worship certain (other false) deities, he will follow those deities. And there will remain only this nation with its good people (or its hypocrites). (The sub-narrator, Ibrahim is in doubt.) Allah will come to them and say, 'I am your Lord.' They will (deny Him and) say, 'We will stay here till our Lord comes, for when our Lord comes, we will recognize Him.' So Allah will come to them in His appearance which they know, and will say, 'I am your Lord.' They will say, 'You are our Lord,' so they will follow Him. Then a bridge will be laid across Hell (Fire)' I and my followers will be the first ones to go across it and none will speak on that Day except the Apostles. And the invocation of the Apostles on that Day will be, 'O Allah, save! Save!' In Hell (or over The Bridge) there will be hooks like the thorns of As-Sa'dan (thorny plant). Have you seen As-Sa'dan? " They replied, "Yes, O Allah's Messenger (ﷺ)!" He said, "So those hooks look like the thorns of As-Sa'dan, but none knows how big they are except Allah. Those hooks will snap the people away according to their deeds. Some of the people will stay in Hell (be destroyed) because of their (evil) deeds, and some will be cut or torn by the hooks (and fall into Hell) and some will be punished and then relieved. When Allah has finished His Judgments among the people, He will take whomever He will out of Hell through His Mercy. He will then order the angels to take out of the Fire all those who used to worship none but Allah from among those whom Allah wanted to be merciful to and those who testified (in the world) that none has the right to be worshipped but Allah. The angels will recognize them in the Fire by the marks of prostration (on their foreheads), for the Fire will eat up all the human body except the mark caused by prostration as Allah has forbidden the Fire to eat the mark of prostration. They will come out of the (Hell) Fire, completely burnt and then the water of life will be poured over them and they will grow under it as does a seed that comes in the mud of the torrent. Then Allah will finish the judgments among the people, and there will remain one man facing the (Hell) Fire and he will

be the last person among the people of Hell to enter Paradise. He will say, 'O my Lord! Please turn my face away from the fire because its air has hurt me and its severe heat has burnt me.' So he will invoke Allah in the way Allah will wish him to invoke, and then Allah will say to him, 'If I grant you that, will you then ask for anything else?' He will reply, 'No, by Your Power, (Honor) I will not ask You for anything else.' He will give his Lord whatever promises and covenants Allah will demand. So Allah will turn his face away from Hell (Fire). When he will face Paradise and will see it, he will remain quiet for as long as Allah will wish him to remain quiet, then he will say, 'O my Lord! Bring me near to the gate of Paradise.' Allah will say to him, 'Didn't you give your promises and covenants that you would never ask for anything more than what you had been given? Woe on you, O Adam's son! How treacherous you are!' He will say, 'O my lord,' and will keep on invoking Allah till He says to him, 'If I give what you are asking, will you then ask for anything else?' He will reply, 'No, by Your (Honor) Power, I will not ask for anything else.' Then he will give covenants and promises to Allah and then Allah will bring him near to the gate of Paradise. When he stands at the gate of Paradise, Paradise will be opened and spread before him, and he will see its splendor and pleasures whereupon he will remain quiet as long as Allah will wish him to remain quiet, and then he will say, O my Lord! Admit me into Paradise.' Allah will say, 'Didn't you give your covenants and promises that you would not ask for anything more than what you had been given?' Allah will say, 'Woe on you, O Adam's son! How treacherous you are! ' The man will say, 'O my Lord! Do not make me the most miserable of Your creation,' and he will keep on invoking Allah till Allah will laugh because of his sayings, and when Allah will laugh because of him, He will say to him, 'Enter Paradise,' and when he will enter it, Allah will say to him, 'Wish for anything.' So he will ask his Lord, and he will wish for a great number of things, for Allah Himself will remind him to wish for certain things by saying, '(Wish for) so-and-so.' When there is nothing more to wish for, Allah will say, 'This is for you, and its equal (is for you) as well." 'Ata' bin Yazid added: Abu Sa'id Al-Khudri who was present with Abu Huraira, did not deny whatever the latter said, but when Abu Huraira said that Allah had said, "That is for you and its equal as well," Abu Sa'id Al-Khudri said, "And ten times as much, O Abu Huraira!" Abu Huraira said, "I do not remember, except his saying, 'That is for you and its equal as well.'" Abu Sa'id Al-Khudri then said, "I testify that I remember the Prophet (ﷺ) saying, 'That is for you, and ten times as much.' " Abu Huraira then added, "That man will be the last person of the people of Paradise to enter Paradise."

Sahih al-Bukhari 7437, 7438 - Book 97, Hadith 64

Narrated Abu Sa'id Al-Khudri:

We said, "O Allah's Messenger (ﷺ)! Shall we see our Lord on the Day of Resurrection?" He said, "Do you have any difficulty in seeing the sun and the moon when the sky is clear?" We said, "No." He said, "So you will have no difficulty in seeing your Lord on that Day as you have no difficulty in seeing the sun and the moon (in a clear sky)." The Prophet then said, "Somebody will then announce, 'Let every nation follow what they used to worship.' So the companions of the cross will go with their cross, and the idolators (will go) with their idols, and the companions of every god (false deities) (will go) with their god, till there remain those who used to worship Allah, both the obedient ones and the mischievous ones, and some of the people of the Scripture. Then Hell will be presented to them as if it were a mirage. Then it will be said to the Jews, "What did you use to worship?' They will reply, 'We used to worship Ezra, the son of Allah.' It will be said to them, 'You are liars, for Allah has neither a wife nor a son. What do you want (now)?' They will reply, 'We want You to provide us with water.' Then it will be said to them 'Drink,' and they will fall down in Hell (instead). Then it will be said to the Christians, 'What did you use to worship?' They will reply, 'We used to worship Messiah, the son of Allah.' It will be said, 'You are liars, for Allah has neither a wife nor a son. What: do you want (now)?' They will say, 'We want You to provide us with water.' It will be said to them, 'Drink,' and they will fall down in Hell (instead). When there remain only those who used to worship Allah (Alone), both the obedient ones and the mischievous ones, it will be said to them, 'What keeps you here when all the people have gone?' They will say, 'We parted with them (in the world) when we were in greater need of them than we are today, we heard the call of one proclaiming, 'Let every nation follow what they used to worship,' and now we are waiting for our Lord.' Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say, 'I am your Lord,' and they will say, 'You are not our Lord.' And none will speak: to Him then but the Prophets, and then it will be said to them, 'Do you know any sign by which you can recognize Him?' They will say. 'The Shin,' and so Allah will then uncover His Shin whereupon every believer will prostrate before Him and there will remain those who used to prostrate before Him just for showing off and for gaining good reputation. These people will try to prostrate but their backs will be rigid like one piece of a wood (and they will not be able to prostrate). Then the bridge will be laid across Hell." We, the companions of the Prophet (ﷺ) said, "O Allah's Messenger (ﷺ)! What is the bridge?' He said, "It is a slippery (bridge) on which there are clamps and (Hooks like) a thorny seed that is wide at one side and narrow at the

other and has thorns with bent ends. Such a thorny seed is found in Najd and is called As-Sa'dan. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, a strong wind, fast horses or she-camels. So some will be safe without any harm; some will be safe after receiving some scratches, and some will fall down into Hell (Fire). The last person will cross by being dragged (over the bridge)." The Prophet (ﷺ) said, "You (Muslims) cannot be more pressing in claiming from me a right that has been clearly proved to be yours than the believers in interceding with Almighty for their (Muslim) brothers on that Day, when they see themselves safe. They will say, 'O Allah! (Save) our brothers (for they) used to pray with us, fast with us and also do good deeds with us.' Allah will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one (gold) Dinar.' Allah will forbid the Fire to burn the faces of those sinners. They will go to them and find some of them in Hell (Fire) up to their feet, and some up to the middle of their legs. So they will take out those whom they will recognize and then they will return, and Allah will say (to them), 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one half Dinar.' They will take out whomever they will recognize and return, and then Allah will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of an atom (or a smallest ant), and so they will take out all those whom they will recognize." Abu Sa'id said: If you do not believe me then read the Holy Verse:-- 'Surely! Allah wrongs not even of the weight of an atom (or a smallest ant) but if there is any good (done) He doubles it.' (4.40) The Prophet added, "Then the prophets and Angels and the believers will intercede, and (last of all) the Almighty (Allah) will say, 'Now remains My Intercession. He will then hold a handful of the Fire from which He will take out some people whose bodies have been burnt, and they will be thrown into a river at the entrance of Paradise, called the water of life. They will grow on its banks, as a seed carried by the torrent grows. You have noticed how it grows beside a rock or beside a tree, and how the side facing the sun is usually green while the side facing the shade is white. Those people will come out (of the River of Life) like pearls, and they will have (golden) necklaces, and then they will enter Paradise whereupon the people of Paradise will say, 'These are the people emancipated by the Beneficent. He has admitted them into Paradise without them having done any good deeds and without sending forth any good (for themselves).' Then it will be said to them, 'For you is what you have seen and its equivalent as well.'"

Sahih al-Bukhari 7439 - Book 97, Hadith 65

Narrated Anas:

The Prophet (ﷺ) said, "The believers will be kept (waiting) on the Day of Resurrection so long that they will become worried and say, "Let us ask somebody to intercede far us with our Lord so that He may relieve us from our place. Then they will go to Adam and say, 'You are Adam, the father of the people. Allah created you with His Own Hand and made you reside in His Paradise and ordered His angels to prostrate before you, and taught you the names of all things will you intercede for us with your Lord so that He may relieve us from this place of ours? Adam will say, 'I am not fit for this undertaking.' He will mention his mistakes he had committed, i.e., his eating off the tree though he had been forbidden to do so. He will add, 'Go to Noah, the first prophet sent by Allah to the people of the Earth.' The people will go to Noah who will say, 'I am not fit for this undertaking' He will mention his mistake which he had done, i.e., his asking his Lord without knowledge.' He will say (to them), 'Go to Abraham, Khalil Ar-Rahman.' They will go to Abraham who will say, 'I am not fit for this undertaking. He would mention three words by which he told a lie, and say (to them). 'Go to Moses, a slave whom Allah gave the Torah and spoke to, directly and brought near Him, for conversation.' They will go to Moses who will say, 'I am not fit for this undertaking. He will mention his mistake he made, i.e., killing a person, and will say (to them), 'Go to Jesus, Allah's slave and His Apostle, and a soul created by Him and His Word.' (Be: And it was.) They will go to Jesus who will say, 'I am not fit for this undertaking but you'd better go to Muhammad the slave whose past and future sins have been forgiven by Allah.' So they will come to me, and I will ask my Lord's permission to enter His House and then I will be permitted. When I see Him I will fall down in prostration before Him, and He will leave me (in prostration) as long as He will, and then He will say, 'O Muhammad, lift up your head and speak, for you will be listened to, and intercede, for your intercession will be accepted, and ask (for anything) for it will be granted:' Then I will raise my head and glorify my Lord with certain praises which He has taught me. Allah will put a limit for me (to intercede for a certain type of people) I will take them out and make them enter Paradise." (Qatada said: I heard Anas saying that), the Prophet (ﷺ) said, "I will go out and take them out of Hell (Fire) and let them enter Paradise, and then I will return and ask my Lord for permission to enter His House and I will be permitted. When I will see Him I will fall down in prostration before Him and He will leave me in prostration as long as He will let me (in that state), and then He will say, 'O Muhammad, raise your head and speak, for you will be listened to, and intercede, for your intercession will be accepted, and ask, your

request will be granted.' " The Prophet (ﷺ) added, "So I will raise my head and glorify and praise Him as He has taught me. Then I will intercede and He will put a limit for me (to intercede for a certain type of people). I will take them out and let them enter Paradise." (Qatada added: I heard Anas saying that) the Prophet said, 'I will go out and take them out of Hell (Fire) and let them enter Paradise, and I will return for the third time and will ask my Lord for permission to enter His house, and I will be allowed to enter. When I see Him, I will fall down in prostration before Him, and will remain in prostration as long as He will, and then He will say, 'Raise your head, O Muhammad, and speak, for you will be listened to, and intercede, for your intercession will be accepted, and ask, for your request will be granted.' So I will raise my head and praise Allah as He has taught me and then I will intercede and He will put a limit for me (to intercede for a certain type of people). I will take them out and let them enter Paradise." (Qatada said: I heard Anas saying that) the Prophet (ﷺ) said, "So I will go out and take them out of Hell (Fire) and let them enter Paradise, till none will remain in the Fire except those whom Quran will imprison (i.e., those who are destined for eternal life in the fire)." The narrator then recited the Verse:-- "It may be that your Lord will raise you to a Station of Praise and Glory.' (17.79) The narrator added: This is the Station of Praise and Glory which Allah has promised to your Prophet.

Sahih al-Bukhari 7440 - Book 97, Hadith 66

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) sent for the Ansar and gathered them in a tent and said to them, "Be patient till you meet Allah and His Apostle, and I will be on the lake-Tank (Al-Kauthar).

Sahih al-Bukhari 7441 - Book 97, Hadith 67

Narrated Ibn `Abbas:

Whenever the Prophet (ﷺ) offered his Tahajjud prayer, he would say, "O Allah, our Lord! All the praises are for You; You are the Keeper (Establisher or the One Who looks after) of the Heavens and the Earth. All the Praises are for You; You are the Light of the Heavens and the Earth and whatever is therein. You are the Truth, and Your saying is the Truth, and Your promise is the Truth, and the meeting with You is the Truth, and Paradise is the Truth, and the (Hell) Fire is the Truth. O Allah! I surrender myself to You, and believe in You, and I put my trust in You (solely depend upon). And to You I complain of my opponents and with Your Evidence I argue. So please forgive the sins which I have done in the past or I will do in the future, and also those (sins) which I did in secret or in public, and that which You know better than I. None has the right to be worshipped but You."

Sahih al-Bukhari 7442 - Book 97, Hadith 68

Narrated `Adi bin Hatim:

Allah's Messenger (ﷺ) said, "There will be none among you but his Lord will speak to him, and there will be no interpreter between them nor a screen to screen Him."

Sahih al-Bukhari 7443 - Book 97, Hadith 69

Narrated `Abdullah bin Qais:

The Prophet (ﷺ) said, "(There will be) two Paradises of silver and all the utensils and whatever is therein (will be of silver); and two Paradises of gold, and its utensils and whatever therein (will be of gold), and there will be nothing to prevent the people from seeing their Lord except the Cover of Majesty over His Face in the Paradise of Eden (eternal bliss).

Sahih al-Bukhari 7444 - Book 97, Hadith 70

Narrated `Abdullah:

The Prophet (ﷺ) said, "Whoever takes the property of a Muslim by taking a false oath, will meet Allah Who will be angry with him." Then the Prophet (ﷺ) recited the Verse:-- 'Verily those who purchase a small gain at the cost of Allah's Covenant and their oaths, they shall have no portion in the Hereafter, neither will Allah speak to them, nor look at them.' (3.77)

Sahih al-Bukhari 7445 - Book 97, Hadith 71

Narrated Abu Huraira:

The Prophet (ﷺ) said, "(There are) three (types of persons to whom) Allah will neither speak to them on the Day of Resurrections, nor look at them (They are):--(1) a man who takes a false oath that he has been offered for a commodity a price greater than what he has actually been offered; (2) and a man who takes a false oath after the `Asr (prayer) in order to grab the property of a Muslim through it; (3) and a man who forbids others to use the remaining superfluous water. To such a man Allah will say on the Day of Resurrection, 'Today I withhold My Blessings from you as you withheld the superfluous part of that (water) which your hands did not create.' "

Sahih al-Bukhari 7446 - Book 97, Hadith 72

Narrated Abu Bakra:

The Prophet (ﷺ) said, "Time has come back to its original state which it had when Allah created the Heavens and the Earth, the year is twelve months, of which four are sacred; (and out of these four) three are in succession, namely, Dhul-Qa'da, Dhul-Hijja and Muharram, and (the fourth one) Rajab Mudar which is between Jumad (Ath-Tham) and Sha'ban." The Prophet (ﷺ) then asked us, "Which month is this?" We said, "Allah and His Apostle know (it) better." He kept quiet so long that we thought he might call it by another name. Then he said, "Isn't it Dhul-Hijja?" We said, "Yes." He asked "What town is this?" We said, "Allah and His Apostle know (it) better.' Then he kept quiet so long that we thought he might call it by another name. He then said, "Isn't it the (forbidden) town (Mecca)?" We said, "Yes." He asked, "What is the day today?" We said, "Allah and His Apostle know (it) better. Then he kept quiet so long that we thought that he might call it by another name. Then he said, "Isn't it the Day of An-Nahr (slaughtering of sacrifices)?" We said, "Yes." Then he said, "Your blood (lives), your properties," (the sub narrator Muhammad, said: I think he also said): "..and your honor) are as sacred to one another like the sanctity of this Day of yours, in this town of yours, in this month of yours. You shall meet your Lord and He will ask you about your deeds. Beware! Don't go astray after me by striking the necks of one another. Lo! It is incumbent upon those who are present to inform it to those who are absent for perhaps the informed one might comprehend it (understand it) better than some of the present audience." Whenever the sub-narrator Muhammad mentioned that statement, he would say, "The Prophet (ﷺ) said the truth.") And then the Prophet (ﷺ) added, "No doubt! Haven't I conveyed Allah's Message to you! No doubt! Haven't I conveyed Allah's Message to you?"

Sahih al-Bukhari 7447 - Book 97, Hadith 73

Narrated Usama:

A son of one of the daughters of the Prophet (ﷺ) was dying, so she sent a person to call the Prophet. He sent (her a message), "What ever Allah takes is for Him, and whatever He gives is for Him, and everything has a limited fixed term (in this world) so she should be patient and hope for Allah's reward." She then sent for him again, swearing that he should come. Allah's Messenger (ﷺ) got up, and so did Mu`adh bin Jabal, Ubai bin Ka`b and 'Ubada bin As-Samit. When he entered (the house), they gave the child to Allah's Messenger (ﷺ) while its breath was disturbed in his chest. (The sub-narrator said: I think he said, "...as if it was a water skin.") Allah's Messenger (ﷺ) started weeping whereupon Sa`d bin 'Ubada said, "Do you weep?" The Prophet (ﷺ) said, "Allah is merciful only to those of His slaves who are merciful (to others).

Sahih al-Bukhari 7448 - Book 97, Hadith 74

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Paradise and Hell (Fire) quarrelled in the presence of their Lord. Paradise said, 'O Lord! What is wrong with me that only the poor and humble people enter me ?' Hell (Fire) said, I have been favored with the arrogant people.' So Allah said to Paradise, 'You are My Mercy,' and said to Hell, 'You are My Punishment which I inflict upon whom I wish, and I shall fill both of you.'" The Prophet added, "As for Paradise, (it will be filled with good people) because Allah does not wrong any of His created things, and He creates for Hell (Fire) whomever He will, and they will be thrown into it, and it will say thrice, 'Is there any more, till Allah (will put) His Foot over it and it will become full and its sides will come close to each other and it will say, 'Qat! Qat! Qat! (Enough! Enough! Enough!) .

Sahih al-Bukhari 7449 - Book 97, Hadith 75

Narrated Anas:

The Prophet (ﷺ) said, "Some people who will be scorched by Hell (Fire) as a punishment for sins they have committed, and then Allah will admit them into Paradise by the grant of His Mercy. These people will be called, 'Al-JahannamiyyLin' (the people of Hell).

Sahih al-Bukhari 7450 - Book 97, Hadith 76

Narrated `Abdullah:

A Jewish Rabbi came to Allah's Messenger (ﷺ) and said, "O Muhammad! Allah will put the Heavens on one finger and the earth on one finger, and the trees and the rivers on one finger, and the rest of the creation on one finger, and then will say, pointing out with His Hand, 'I am the King.' "On that Allah's Apostle smiled and said, "No just estimate have they made of Allah such as due to Him. (39.67)

Sahih al-Bukhari 7451 - Book 97, Hadith 77

Narrated Ibn `Abbas:

Once I stayed overnight at the house of (my aunt) Maimuna while the Prophet (ﷺ) was with her, to see how was the night prayer of Allah s Apostle Allah's Messenger (ﷺ) talked to his wife for a while and then slept. When it was the last third of the night (or part of it), the Prophet (ﷺ) got up and looked towards the sky and recited the Verse:-- 'Verily! In the creation of the Heavens and the Earth....there are indeed signs for the men of understanding.' (3.190) Then He got up and performed the ablution, brushed his teeth and offered eleven rak`at. Then Bilal pronounced the Adhan whereupon the Prophet (ﷺ) offered a two-rak`at (Sunna) prayer and went out to lead the people in Fajr (morning compulsory congregational prayer.

Sahih al-Bukhari 7452 - Book 97, Hadith 78

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "When Allah created the creations, He wrote with Him on His Throne: 'My Mercy has preceded My Anger."

Sahih al-Bukhari 7453 - Book 97, Hadith 79

Narrated `Abdullah bin Mas`ud:

Allah's Messenger (ﷺ) the true and truly inspired, narrated to us, "The creation of everyone of you starts with the process of collecting the material for his body within forty days and forty nights in the womb of his mother. Then he becomes a clot of thick blood for a similar period (40 days) and then he becomes like a piece of flesh for a similar period. Then an angel is sent to him (by Allah) and the angel is allowed (ordered) to write four things; his livelihood, his (date of) death, his deeds, and whether he will be a wretched one or a blessed one (in the Hereafter) and then the soul is breathed into him. So one of you may do (good) deeds characteristic of the people of Paradise so much that there is nothing except a cubit between him and Paradise but then what has been written for him decides his behavior and he starts doing (evil) deeds characteristic of the people of Hell (Fire) and (ultimately) enters Hell (Fire); and one of you may do (evil) deeds characteristic of the people of Hell (Fire) so much so that there is nothing except a cubit between him and Hell (Fire), then what has been written for him decides his behavior and he starts doing (good) deeds characteristic of the people of Paradise and ultimately) enters Paradise." (See Hadith No. 430, Vol. 4)

Sahih al-Bukhari 7454 - Book 97, Hadith 80

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "O Gabriel, what prevents you. from visiting us more often than you do?" Then this Verse was revealed:--'And we angels descend not but by Command of your Lord. To Him belongs what is before us and what is behind us..' (19.64) So this was the answer to Muhammad.

Sahih al-Bukhari 7455 - Book 97, Hadith 81

Narrated `Abdullah:

While I was walking with Allah's Messenger (ﷺ) in one of the fields of Medina and he was walking leaning on a stick, he passed a group of Jews. Some of them said to the others, "Ask him (the Prophet) about the spirit." Others said, "Do not ask him." But they asked him and he stood leaning on the stick and I was standing behind him and I thought that he was being divinely inspired. Then he said, "They ask you concerning the spirit say: The spirit, its knowledge is with My Lord. And of knowledge you (O men!) have been given only a little." ...(17.85) On that some of the Jews said to the others, "Didn't we tell you not to ask?"

Sahih al-Bukhari 7456 - Book 97, Hadith 82

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Allah guarantees to the person who carries out Jihad for His Cause and nothing compelled him to go out but the Jihad in His Cause, and belief in His Words, that He will either admit him into Paradise or return him with his reward or the booty he has earned to his residence from where he went out." (See Hadith No. 555).

Sahih al-Bukhari 7457 - Book 97, Hadith 83

Narrated Abu Musa:

A man came to the Prophet (ﷺ) and said, "A man fights for pride and haughtiness another fights for bravery, and another fights for showing off; which of these (cases) is in Allah's Cause?" The Prophet (ﷺ) said, "The one who fights that Allah's Word (Islam) should be superior, fights in Allah's Cause." (See Hadith No. 65, Vol. 4)

Sahih al-Bukhari 7458 - Book 97, Hadith 84

Narrated Al-Mughira bin Shu`ba:

I heard the Prophet (ﷺ) saying, "Some people from my followers will continue to be victorious over others till Allah's Order (The Hour) is established." (See Hadith No. 414)

Sahih al-Bukhari 7459 - Book 97, Hadith 85

Narrated Muawiya:

I heard the Prophet (ﷺ) saying, "A group of my followers will keep on following Allah's Laws strictly and they will not be harmed by those who will disbelieve them or stand against them till Allah's Order (The Hour) will come while they will be in that state."

Sahih al-Bukhari 7460 - Book 97, Hadith 86

Narrated Ibn `Abbas:

The Prophet (ﷺ) stood before Musailama (the liar) who was sitting with his companions then, and said to him, "If you ask me for this piece (of palm-leaf stalk), even then I would not give it to you. You cannot avoid what Allah has ordained for you, and if you turn away from Islam, Allah will surely ruin you! "

Sahih al-Bukhari 7461 - Book 97, Hadith 87

Narrated Ibn Mas`ud:

While I was walking in company with the Prophet (ﷺ) in one of the fields of Medina, the Prophet (ﷺ) was reclining on a palm leave stalk which he carried with him. We passed by a group of Jews. Some of them said to the others, "Ask him about the spirit." The others said, "Do not ask him, lest he would say something that you hate." Some of them said, "We will ask him." So a man from among them stood up and said, 'O Abal-Qasim! What is the spirit?" The Prophet (ﷺ) kept quiet and I knew that he was being divinely inspired. Then he said: "They ask you concerning the Spirit, Say: The Spirit; its knowledge is with my Lord. And of knowledge you (mankind) have been given only a little." (17.85)

Sahih al-Bukhari 7462 - Book 97, Hadith 88

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Allah guarantees (the person who carries out Jihad in His Cause and nothing compelled him to go out but Jihad in His Cause and the belief in His Word) that He will either admit him into Paradise (Martyrdom) or return him with reward or booty he has earned to his residence from where he went out."

Sahih al-Bukhari 7463 - Book 97, Hadith 89

Narrated Anas:

Allah's Messenger (ﷺ) said, "Whenever anyone of you invoke Allah for something, he should be firm in his asking, and he should not say: 'If You wish, give me...' for none can compel Allah to do something against His Will."

Sahih al-Bukhari 7464 - Book 97, Hadith 90

Narrated `Ali bin Abi Talib:

That one night Allah's Messenger (ﷺ) visited him and Fatima, the daughter of Allah's Messenger (ﷺ) and said to them, "Won 't you offer (night) prayer?.. `Ali added: I said, "O Allah's Messenger (ﷺ)! Our souls are in the Hand of Allah and when He Wishes to bring us to life, He does." Then Allah's Messenger (ﷺ) went away when I said so and he did not give any reply. Then I heard him on leaving while he was striking his thighs, saying, 'But man is, more quarrelsome than anything.' (18.54)

Sahih al-Bukhari 7465 - Book 97, Hadith 91

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The example of a believer is that of a fresh green plant the leaves of which move in whatever direction the wind forces them to move and when the wind becomes still, it stand straight. Such is the similitude of the believer: He is disturbed by calamities (but is like the fresh plant he regains his normal state soon). And the example of a disbeliever is that of a pine tree (which remains) hard and straight till Allah cuts it down when He will." (See Hadith No. 546 and 547, Vol. 7).

Sahih al-Bukhari 7466 - Book 97, Hadith 92

Narrated `Abdullah bin `Umar:

I heard Allah's Messenger (ﷺ) while he was standing on the pulpit, saying, "The remaining period of your stay (on the earth) in comparison to the nations before you, is like the period between the `Asr prayer and sunset. The people of the Torah were given the Torah and they acted upon it till midday, and then they were worn out and were given for their labor, one Qirat each. Then the people of the Gospel were given the Gospel and they acted upon it till the time of the `Asr prayer, and then they were worn out and were given (for their labor), one Qirat each. Then you people were given the Qur'an and you acted upon it till sunset and so you were given two Qirats each (double the reward of the previous nations)." Then the people of the Torah said, 'O our Lord! These people have done a little labor (much less than we) but have taken a greater reward.' Allah said, 'Have I withheld anything from your reward?' They said, 'No.' Then Allah said, 'That is My Favor which I bestow on whom I wish.' "

Sahih al-Bukhari 7467 - Book 97, Hadith 93

Narrated 'Ubada bin As-Samit:

I, along with a group of people, gave the pledge of allegiance to Allah's Messenger (ﷺ). He said, "I take your Pledge on the condition that you (1) will not join partners in worship with Allah, (2) will not steal, (3) will not commit illegal sexual intercourse, (4) will not kill your offspring, (5) will not slander, (6) and will not disobey me when I order you to do good. Whoever among you will abide by his pledge, his reward will be with Allah, and whoever commits any of those sins and receives the punishment in this world, that punishment will be an expiation for his sins and purification; but if Allah screens him, then it will be up to Allah to punish him if He will or excuse Him, if He will."

Sahih al-Bukhari 7468 - Book 97, Hadith 94

Narrated Abu Huraira:

Allah's Prophet Solomon who had sixty wives, once said, "Tonight I will have sexual relation (sleep) with all my wives so that each of them will become pregnant and bring forth (a boy who will grow into) a cavalier and will fight in Allah's Cause." So he slept with his wives and none of them (conceived and) delivered (a child) except one who brought a half (body) boy (deformed). Allah's Prophet said, "If Solomon had said; 'If Allah Will,' then each of those women would have delivered a (would-be) cavalier to fight in Allah's Cause." (See Hadith No. 74 A, Vol. 4).

Sahih al-Bukhari 7469 - Book 97, Hadith 95

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) entered upon a sick bedouin in whom he went to visit and said to him, "Don't worry, Tahur (i.e., your illness will be a means of cleansing of your sins), if Allah Will." The bedouin said, "Tahur! No, but it is a fever that is burning in the body of an old man and it will make him visit his grave." The Prophet (ﷺ) said, "Then it is so."

Sahih al-Bukhari 7470 - Book 97, Hadith 96

Narrated Abu Qatada:

When the people slept till so late that they did not offer the (morning) prayer, the Prophet (ﷺ) said, "Allah captured your souls (made you sleep) when He willed, and returned them (to your bodies) when He willed." So the people got up and went to answer the call of nature, performed ablution, till the sun had risen and it had become white, then the Prophet (ﷺ) got up and offered the prayer.

Sahih al-Bukhari 7471 - Book 97, Hadith 97

Narrated Abu Huraira:

"A man from the Muslims and a man from the Jews quarrelled, and the Muslim said, "By Him Who gave superiority to Muhammad over all the people!" The Jew said, "By Him Who gave superiority to Moses over all the people!' On that the Muslim lifted his hand and slapped the Jew. The Jew went to Allah's Messenger (ﷺ) and informed him of all that had happened between him and the Muslim. The Prophet (ﷺ) said, "Do not give me superiority over Moses, for the people will fall unconscious on the Day of Resurrection, I will be the first to regain consciousness and behold, Moses will be standing there, holding the side of the Throne. I will not know whether he has been one of those who have fallen unconscious and then regained consciousness before me, or if he has been one of those exempted by Allah (from falling unconscious)." (See Hadith No. 524, Vol. 8)

Sahih al-Bukhari 7472 - Book 97, Hadith 98

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said, "Ad-Dajjal will come to Medina and find the angels guarding it. If Allah will, neither Ad-Dajjal nor plague will be able to come near it."

Sahih al-Bukhari 7473 - Book 97, Hadith 99

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "For every Prophet there is one invocation which is definitely fulfilled by Allah, and I wish, if Allah will, to keep my that (special) invocation as to be the intercession for my followers on the Day of Resurrection."

Sahih al-Bukhari 7474 - Book 97, Hadith 100

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "While I was sleeping, I saw myself (in a dream) standing by a well. I drew from it as much water as Allah wished me to draw, and then Ibn Quhafa (Abu Bakr) took the bucket from me and drew one or two buckets, and there was weakness in his drawing----may Allah forgive him! Then `Umar took the bucket which turned into something like a big drum. I had never seen a powerful man among the people working as perfectly and vigorously as he did. (He drew so much water that) the people drank to their satisfaction and watered their camels that knelt down there. (See Hadith No. 16, Vol. 5)

Sahih al-Bukhari 7475 - Book 97, Hadith 101

Narrated Abu Musa:

Whenever a beggar or a person in need of something came to the Prophet (ﷺ) , he used to say (to his companions), "Intercede (for him) and you will be rewarded for that, and Allah will fulfill what He will through His Apostle's tongue."

Sahih al-Bukhari 7476 - Book 97, Hadith 102

Narrated Abu Huraira:

The Prophet (ﷺ) said, "None of you should say: 'O Allah! Forgive me if You wish,' or 'Bestow Your Mercy on me if You wish,' or 'Provide me with means of subsistence if You wish,' but he should be firm in his request, for Allah does what He will and nobody can force Him (to do anything).

Sahih al-Bukhari 7477 - Book 97, Hadith 103

Narrated Ibn `Abbas:

That he differed with Al-Hurr bin Qais bin Hisn Al-Fazari about the companion of Moses, (i.e., whether he was Kha,dir or not). Ubai bin Ka`b Al-Ansari passed by them and Ibn `Abbas called him saying, 'My friend (Hur) and I have differed about Moses' Companion whom Moses asked the way to meet. Did you hear Allah's Messenger (ﷺ) mentioning anything about him?" Ubai said, "Yes, I heard Allah's Apostle saying, "While Moses was sitting in the company of some Israelites a man came to him and asked, 'Do you know Someone who is more learned than you (Moses)?' Moses said, 'No.' So Allah sent the Divine inspiration to Moses:-- 'Yes, Our Slave Khadir is more learned than you' Moses asked Allah how to meet him (Khadir) So Allah made the fish as a sign for him and it was said to him, 'When you lose the fish, go back (to the place where you lose it) and you will meet him.' So Moses went on looking for the sign of the fish in the sea. The boy servant of Moses (who was accompanying him) said to him, 'Do you remember (what happened) when we betook ourselves to the rock? I did indeed forget to tell you (about) the fish. None but Satan made me forget to tell you about it' (18.63) Moses said: 'That is what we have been seeking." Sa they went back retracing their footsteps. (18.64). So they both found Kadir (there) and then happened what Allah mentioned about them (in the Qur'an)!' (See 18.60- 82)

Sahih al-Bukhari 7478 - Book 97, Hadith 104

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If Allah will, tomorrow we will encamp in Khaif Bani Kinana, the place where the pagans took the oath of Kufr (disbelief) against the Prophet. He meant Al-Muhassab. (See Hadith No. 659, Vol. 2)

Sahih al-Bukhari 7479 - Book 97, Hadith 105

Narrated `Abdullah bin `Umar:

The Prophet (ﷺ) besieged the people of Ta'if, but he did not conquer it. He said, "Tomorrow, if Allah will, we will return home. On this the Muslims said, "Then we return without conquering it?" He said, 'Then carry on fighting tomorrow." The next day many of them were injured. The Prophet (ﷺ) said, "If Allah will, we will return home tomorrow." It seemed that statement pleased them whereupon Allah's Apostle smiled.

Sahih al-Bukhari 7480 - Book 97, Hadith 106

Narrated Abu Huraira:

The Prophet (ﷺ) said, "When Allah ordains something on the Heaven the angels beat with their wings in obedience to His Statement which sounds like that of a chain dragged over a rock. His Statement: "Until when the fear is banished from their hearts, the Angels say, 'What was it that your Lord said?' 'They reply, '(He has said) the Truth. And He is the Most High, The Great. " (34.23)

Sahih al-Bukhari 7481 - Book 97, Hadith 107

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Allah never listens to anything as He listens to the Prophet (ﷺ) reciting Qur'an in a pleasant sweet sounding voice." A companion of Abu Huraira said, "He means, reciting the Qur'an aloud."

Sahih al-Bukhari 7482 - Book 97, Hadith 108

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said, "Allah will say (on the Day of Resurrection), 'O Adam!' Adam will reply, 'Labbaik wa Sa`daik! ' Then a loud Voice will be heard (Saying) 'Allah Commands you to take out the mission of the Hell Fire from your offspring.' "

Sahih al-Bukhari 7483 - Book 97, Hadith 109

Narrated `Aisha:

I never felt so jealous of any woman as I felt of Khadija, for Allah ordered him (the Prophet (ﷺ)) to give Khadija the glad tidings of a palace in Paradise (for her).

Sahih al-Bukhari 7484 - Book 97, Hadith 110

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If Allah loves a person, He calls Gabriel, saying, 'Allah loves so and so, O Gabriel love him' So Gabriel would love him and then would make an announcement in the Heavens: 'Allah has loved so and-so therefore you should love him also.' So all the dwellers of the Heavens would love him, and then he is granted the pleasure of the people on the earth." (See Hadith No. 66, Vol. 8)

Sahih al-Bukhari 7485 - Book 97, Hadith 111

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "There are angels coming to you in succession at night, and others during the day, and they all gather at the time of `Asr and Fajr prayers. Then the angels who have stayed with you overnight ascend (to the heaven) and He (Allah) asks them though He perfectly knows their affairs. 'In what state have you left my slaves?' They say, 'When we left them, they were praying and when we came to them they were praying.' "

Sahih al-Bukhari 7486 - Book 97, Hadith 112

Narrated Abu Dharr:

The Prophet (ﷺ) said, Gabriel came to me and gave me the glad tidings that anyone who died without worshipping anything besides Allah, would enter Paradise. I asked (Gabriel), 'Even if he committed theft, and even if he committed illegal sexual intercourse?' He said, '(Yes), even if he committed theft, and even if he Committed illegal sexual intercourse."

Sahih al-Bukhari 7487 - Book 97, Hadith 113

Narrated Al-Bara' bin `Azib:

Allah's Messenger (ﷺ) said, "O so-and-so, whenever you go to your bed (for sleeping) say, 'O Allah! I have surrendered myself over to you and have turned my face towards You, and leave all my affairs to You and depend on You and put my trust in You expecting Your reward and fearing Your punishment. There is neither fleeing from You nor refuge but with You. I believe in the Book (Qur'an) which You have revealed and in Your Prophet (Muhammad) whom You have sent.' If you then die on that night, then you will die as a Muslim, and if you wake alive in the morning then you will receive the reward." (See Hadith No. 323, Vol. 8)

Sahih al-Bukhari 7488 - Book 97, Hadith 114

Narrated `Abdullah bin Abi `Aufa:

Allah's Messenger (ﷺ) said on the Day of (the battle of) the Clans, "O Allah! The Revealer of the Holy Book, The Quick Taker of Accounts! Defeat the clans and shake them."

Sahih al-Bukhari 7489 - Book 97, Hadith 115

Narrated Ibn `Abbas:

(regarding the Verse):-- 'Neither say your prayer aloud, nor say it in a low tone.' (17.110) This Verse was revealed while Allah's Messenger (ﷺ) was hiding himself in Mecca, and when he raised his voice while reciting the Qur'an, the pagans would hear him and abuse the Qur'an and its Revealer and to the one who brought it. So Allah said:-- 'Neither say your prayer aloud, nor say it in a low tone.' (17.110) That is, 'Do not say your prayer so loudly that the pagans can hear you, nor say it in such a low tone that your companions do not hear you.' But seek a middle course between those (extremes), i.e., let your companions hear, but do not relate the Qur'an loudly, so that they may learn it from you.

Sahih al-Bukhari 7490 - Book 97, Hadith 116

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah said: "The son of Adam hurts Me by abusing Time, for I am Time; in My Hands are all things and I cause the revolution of night and day.' " (See Hadith No. 351, Vol. 6)

Sahih al-Bukhari 7491 - Book 97, Hadith 117

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah said: The Fast is for Me and I will give the reward for it, as he (the one who observes the fast) leaves his sexual desire, food and drink for My Sake. Fasting is a screen (from Hell) and there are two pleasures for a fasting person, one at the time of breaking his fast, and the other at the time when he will meet his Lord. And the smell of the mouth of a fasting person is better in Allah's Sight than the smell of musk." (See Hadith No. 128, Vol. 3).

Sahih al-Bukhari 7492 - Book 97, Hadith 118

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Once while Job (Aiyub) was taking a bath in a naked state. Suddenly a great number of gold locusts started falling upon him and he started collecting them in his clothes. His Lord called him, 'O Job! Didn't I make you rich enough to dispense with what you see now?' Job said, 'Yes, O Lord! But I cannot dispense with Your Blessings.'

Sahih al-Bukhari 7493 - Book 97, Hadith 119

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Every night when it is the last third of the night, our Lord, the Superior, the Blessed, descends to the nearest heaven and says: Is there anyone to invoke Me that I may respond to his invocation? Is there anyone to ask Me so that I may grant him his request? Is there anyone asking My forgiveness so that I may forgive him?. " (See Hadith No. 246,Vol. 2)

Sahih al-Bukhari 7494 - Book 97, Hadith 120

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "We (Muslims) are the last (to come) but will be the foremost on the Day of Resurrection." The narrators of this Hadith said: Allah said (to man), 'Spend (in charity), for then I will compensate you (generously).' "

Sahih al-Bukhari 7495, 7496 - Book 97, Hadith 121

Narrated Abu Huraira:

The Prophet (ﷺ) said that Gabriel said, "Here is Khadija coming to you with a dish of food or a tumbler containing something to drink. Convey to her a greeting from her Lord (Allah) and give her the glad tidings that she will have a palace in Paradise built of Qasab wherein there will be neither any noise nor any fatigue (trouble)." (See Hadith No. 168, Vol. 5)

Sahih al-Bukhari 7497 - Book 97, Hadith 122

Narrated Abu Huraira:

the Prophet (ﷺ) said, "Allah said, "I have prepared for My righteous slaves (such excellent things) as no eye has ever seen, nor an ear has ever heard nor a human heart can ever think of.' "

Sahih al-Bukhari 7498 - Book 97, Hadith 123

Narrated Ibn `Abbas:

Whenever the Prophet (ﷺ) offered the night (Tahajjud) prayer, he used to say, "O Allah! All the Praises are for You; You are the Light of the Heavens and the Earth. And all the Praises are for You; You are the Keeper of the Heavens and the Earth. All the Praises are for You; You are the Lord of the Heavens and the Earth and whatever is therein. You are the Truth, and Your Promise is the Truth, and Your Speech is the Truth, and meeting You is the Truth, and Paradise is the Truth and Hell (Fire) is the Truth and all the prophets are the Truth and the Hour is the Truth. O Allah! I surrender to You, and believe in You, and depend upon You, and repent to You, and in Your cause I fight and with Your orders I rule. So please forgive my past and future sins and those sins which I did in secret or in public. It is You Whom I worship, None has the right to be worshipped except You ." (See Hadith No. 329,Vol. 8)

Sahih al-Bukhari 7499 - Book 97, Hadith 124

Narrated `Urwa bin Az-Zubair:

Sa`id bin Al-Musaiyab, 'Alqama bin Waqqas and 'Ubaidullah bin `Abdullah regarding the narrating of the forged statement against `Aisha, the wife of the Prophet, when the slanderers said what they said and Allah revealed her innocence. `Aisha said, "But by Allah, I did not think that Allah, (to confirm my innocence), would reveal Divine Inspiration which would be recited, for I consider myself too unimportant to be talked about by Allah through Divine Inspiration revealed for recitation, but I hoped that Allah's Messenger (ﷺ) might have a dream in which Allah would reveal my innocence. So Allah revealed:-- 'Verily! Those who spread the slander are a gang among you...' (The ten Verses in Suratan- Nur) (24.11-20)

Sahih al-Bukhari 7500 - Book 97, Hadith 125

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Allah says, 'If My slave intends to do a bad deed then (O Angels) do not write it unless he does it; if he does it, then write it as it is, but if he refrains from doing it for My Sake, then write it as a good deed (in his account). (On the other hand) if he intends to do a good deed, but does not do it, then write a good deed (in his account), and if he does it, then write it for him (in his account) as ten good deeds up to seven-hundred times.' "

Sahih al-Bukhari 7501 - Book 97, Hadith 126

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Allah created the creation, and when He finished from His creation the Rahm (womb) got up, and Allah said (to it). "Stop! What do you want? It said; "At this place I seek refuge with You from all those who sever me (i.e. sever the ties of Kinship.)" Allah said: "Would you be pleased that I will keep good relation with the one who will keep good relation with you, and I will sever the relation with the one who will sever the relation with you. It said: 'Yes, 'O my Lord.' Allah said (to it), 'That is for you.'' And then Abu Huraira recited the Verse:-- "Would you then if you were given the authority, do mischief in the land, and sever your ties of kinship." (47.22)

Sahih al-Bukhari 7502 - Book 97, Hadith 127

Narrated Zaid bin Khalid:

It rained (because of the Prophet's invocation for rain) and the Prophet (ﷺ) said, "Allah said, 'Some of My slaves have become disbelievers in Me, and some others, believers in Me.'"

Sahih al-Bukhari 7503 - Book 97, Hadith 128

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Allah said, 'If My slaves loves the meeting with Me, I too love the meeting with him; and if he dislikes the meeting with Me, I too dislike the meeting with him.' " (See Hadith No. 514, Vol. 8)

Sahih al-Bukhari 7504 - Book 97, Hadith 129

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Allah said, 'I am to my slave as he thinks of Me, (i.e. I am able to do for him what he thinks I can do for him). (See Hadith No. 502)

Sahih al-Bukhari 7505 - Book 97, Hadith 130

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "A man who never did any good deed, said that if he died, his family should burn him and throw half the ashes of his burnt body in the earth and the other half in the sea, for by Allah, if Allah should get hold of him, He would inflict such punishment on him as He would not inflict on anybody among the people. But Allah ordered the sea to collect what was in it (of his ashes) and similarly ordered the earth to collect what was in it (of his ashes). Then Allah said (to the recreated man), 'Why did you do so?' The man replied, 'For being afraid of You, and You know it (very well).' So Allah forgave him."

Sahih al-Bukhari 7506 - Book 97, Hadith 131

Narrated Abu Huraira:

I heard the Prophet (ﷺ) saying, "If somebody commits a sin and then says, 'O my Lord! I have sinned, please forgive me!' and his Lord says, 'My slave has known that he has a Lord who forgives sins and punishes for it, I therefore have forgiven my slave (his sins).' Then he remains without committing any sin for a while and then again commits another sin and says, 'O my Lord, I have committed another sin, please forgive me,' and Allah says, 'My slave has known that he has a Lord who forgives sins and punishes for it, I therefore have forgiven my slave (his sin). Then he remains without Committing any another sin for a while and then commits another sin (for the third time) and says, 'O my Lord, I have committed another sin, please forgive me,' and Allah says, 'My slave has known that he has a Lord Who forgives sins and punishes for it I therefore have forgiven My slave (his sin), he can do whatever he likes."

Sahih al-Bukhari 7507 - Book 97, Hadith 132

Narrated Abu Sa`id:

The Prophet (ﷺ) mentioned a man from the people of the past or those who preceded you. The Prophet (ﷺ) said a sentence meaning: Allah had given him wealth and children. When his death approached, he said to his sons, "What kind of father have I been to you?" They replied, "You have been a good father." He told them that he had not presented any good deed before Allah, and if Allah should get hold of him He would punish him.' "So look!" he added, "When I die, burn me, and when I turn into coal, crush me, and when there comes a windy day, scatter my ashes in the wind." The Prophet (ﷺ) added, "Then by Allah, he took a firm promise from his children to do so, and they did so. (They burnt him after his death) and threw his ashes on a windy day. Then Allah commanded to his ashes. "Be," and behold! He became a man standing! Allah said, "O My slave! What made you do what you did?" He replied, "For fear of You." Nothing saved him then but Allah's Mercy (So Allah forgave him).

Sahih al-Bukhari 7508 - Book 97, Hadith 133

Narrated Anas:

I heard the Prophet (ﷺ) saying, "On the Day of Resurrection I will intercede and say, "O my Lord! Admit into Paradise (even) those who have faith equal to a mustard seed in their hearts." Such people will enter Paradise, and then I will say, 'O (Allah) admit into Paradise (even) those who have the least amount of faith in their hearts." Anas then said: As if I were just now looking at the fingers of Allah's Apostle.

Sahih al-Bukhari 7509 - Book 97, Hadith 134

Narrated Ma`bad bin Hilal Al-`Anzi:

We, i.e., some people from Basra gathered and went to Anas bin Malik, and we went in company with Thabit Al-Bunnani so that he might ask him about the Hadith of Intercession on our behalf. Behold, Anas was in his palace, and our arrival coincided with his Duha prayer. We asked permission to enter and he admitted us while he was sitting on his bed. We said to Thabit, "Do not ask him about anything else first but the Hadith of Intercession." He said, "O Abu Hamza! There are your brethren from Basra coming to ask you about the Hadith of Intercession." Anas then said, "Muhammad talked to us saying, 'On the Day of Resurrection the people will surge with each other like waves, and then they will come to Adam and say, 'Please intercede for us with your Lord.' He will say, 'I am not fit for that but you'd better go to Abraham as he is the Khalil of the Beneficent.' They will go to Abraham and he will say, 'I am not fit for that, but you'd better go to Moses as he is the one to whom Allah spoke directly.' So they will go to Moses and he will say, 'I am not fit for that, but you'd better go to Jesus as he is a soul created by Allah and His Word.' (Be: And it was) they will go to Jesus and he will say, 'I am not fit for that, but you'd better go to Muhammad.' They would come to me and I would say, 'I am for that.' Then I will ask for my Lord's permission, and it will be given, and then He will inspire me to praise Him with such praises as I do not know now. So I will praise Him with those praises and will fall down, prostrate before Him. Then it will be said, 'O Muhammad, raise your head and speak, for you will be listened to; and ask, for your will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord, my followers! My followers!' And then it will be said, 'Go and take out of Hell (Fire) all those who have faith in their hearts, equal to the weight of a barley grain.' I will go and do so and return to praise Him with the same praises, and fall down (prostrate) before Him. Then it will be said, 'O Muhammad, raise your head and speak, for you will be listened to, and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord, my followers! My followers!' It will be said, 'Go and take out of it all those who have faith in their hearts equal to the weight of a small ant or a mustard seed.' I will go and do so and return to praise Him with the same praises, and fall down in prostration before Him. It will be said, 'O, Muhammad, raise your head and speak, for you will be listened to, and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord, my followers!' Then He will say, 'Go and take out (all those) in whose hearts there is faith even to the lightest, lightest mustard seed. (Take them) out of the Fire.' I will go and do so.'" When we

left Anas, I said to some of my companions, "Let's pass by Al-Hasan who is hiding himself in the house of Abi Khalifa and request him to tell us what Anas bin Malik has told us." So we went to him and we greeted him and he admitted us. We said to him, "O Abu Sa`id! We came to you from your brother Anas Bin Malik and he related to us a Hadith about the intercession the like of which I have never heard." He said, "What is that?" Then we told him of the Hadith and said, "He stopped at this point (of the Hadith)." He said, "What then?" We said, "He did not add anything to that." He said, Anas related the Hadith to me twenty years ago when he was a young fellow. I don't know whether he forgot or if he did not like to let you depend on what he might have said." We said, "O Abu Sa`id ! Let us know that." He smiled and said, "Man was created hasty. I did not mention that, but that I wanted to inform you of it. Anas told me the same as he told you and said that the Prophet (ﷺ) added, 'I then return for a fourth time and praise Him similarly and prostrate before Him me the same as he 'O Muhammad, raise your head and speak, for you will be listened to; and ask, for you will be granted (your request): and intercede, for your intercession will be accepted .' I will say, 'O Lord, allow me to intercede for whoever said, 'None has the right to be worshiped except Allah.' Then Allah will say, 'By my Power, and my Majesty, and by My Supremacy, and by My Greatness, I will take out of Hell (Fire) whoever said: 'None has the right to be worshipped except Allah.' "

Sahih al-Bukhari 7510 - Book 97, Hadith 135

Narrated `Abdullah:

Allah's Messenger (ﷺ) said, "The person who will be the last one to enter Paradise and the last to come out of Hell (Fire) will be a man who will come out crawling, and his Lord will say to him, 'Enter Paradise.' He will reply, 'O Lord, Paradise is full.' Allah will give him the same order thrice, and each time the man will give Him the same reply, i.e., 'Paradise is full.' Thereupon Allah will say (to him), 'Ten times of the world is for you.' "

Sahih al-Bukhari 7511 - Book 97, Hadith 136

Narrated `Adi bin Hatim:

Allah's Messenger (ﷺ) said, "There will be none among you but his Lord will talk to him, and there will be no interpreter between him and Allah. He will look to his right and see nothing but his deeds which he has sent forward, and will look to his left and see nothing but his deeds which he has sent forward, and will look in front of him and see nothing but the (Hell) Fire facing him. So save yourself from the (Hell) Fire even with half a date (given in charity)." Al-A`mash said: `Amr bin Murra said, Khaithama narrated the same and added, '..even with a good word.' "

Sahih al-Bukhari 7512 - Book 97, Hadith 137

Narrated `Abdullah:

A priest from the Jews came (to the Prophet) and said, "On the Day of Resurrection, Allah will place all the heavens on one finger, and the Earth on one finger, and the waters and the land on one finger, and all the creation on one finger, and then He will shake them and say. 'I am the King! I am the King!'" I saw the Prophet (ﷺ) smiling till his premolar teeth became visible expressing his amazement and his belief in what he had said. Then the Prophet (ﷺ) recited: 'No just estimate have they made of Allah such as due to Him (up to)...; High is He above the partners they attribute to Him.' (39.67)

Sahih al-Bukhari 7513 - Book 97, Hadith 138

Narrated Safwan bin Muhriz:

A man asked Ibn `Umar, "What have you heard from Allah's Messenger (ﷺ) regarding An-Najwa?" He said, "Everyone of you will come close to His Lord Who will screen him from the people and say to him, 'Did you do so-and-so?' He will reply, 'Yes.' Then Allah will say, 'Did you do so-and-so?' He will reply, 'Yes.' So Allah will question him and make him confess, and then Allah will say, 'I screened your sins in the world and forgive them for you today.' "

Sahih al-Bukhari 7514 - Book 97, Hadith 139

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Adam and Moses debated with each other and Moses said, 'You are Adam who turned out your offspring from Paradise.' Adam said, "You are Moses whom Allah chose for His Message and for His direct talk, yet you blame me for a matter which had been ordained for me even before my creation?' Thus Adam overcame Moses."

Sahih al-Bukhari 7515 - Book 97, Hadith 140

Narrated Anas:

Allah's Messenger (ﷺ) said, "The believers will be assembled on the Day of Resurrection and they will say, 'Let us look for someone to intercede for us with our Lord so that He may relieve us from this place of ours.' So they will go to Adam and say, 'You are Adam, the father of mankind, and Allah created you with His Own Hands and ordered the Angels to prostrate before you, and He taught you the names of all things; so please intercede for us with our Lord so that He may relieve us.' Adam will say, to them, 'I am not fit for that,' and then he will mention to them his mistake which he has committed.' "

Sahih al-Bukhari 7516 - Book 97, Hadith 141

Narrated Anas bin Malik:

The night Allah's Messenger (ﷺ) was taken for a journey from the sacred mosque (of Mecca) Al-Ka`ba: Three persons came to him (in a dreamy while he was sleeping in the Sacred Mosque before the Divine Inspiration was revealed to Him. One of them said, "Which of them is he?" The middle (second) angel said, "He is the best of them." The last (third) angle said, "Take the best of them." Only that much happened on that night and he did not see them till they came on another night, i.e. after The Divine Inspiration was revealed to him. (Fath-ul-Bari Page 258, Vol. 17) and he saw them, his eyes were asleep but his heart was not----and so is the case with the prophets: their eyes sleep while their hearts do not sleep. So those angels did not talk to him till they carried him and placed him beside the well of Zamzam. From among them Gabriel took charge of him. Gabriel cut open (the part of his body) between his throat and the middle of his chest (heart) and took all the material out of his chest and `Abdomen and then washed it with Zamzam water with his own hands till he cleansed the inside of his body, and then a gold tray containing a gold bowl full of belief and wisdom was brought and then Gabriel stuffed his chest and throat blood vessels with it and then closed it (the chest). He then ascended with him to the heaven of the world and knocked on one of its doors. The dwellers of the Heaven asked, 'Who is it?' He said, "Gabriel." They said, "Who is accompanying you?" He said, "Muhammad." They said, "Has he been called?" He said, "Yes" They said, "He is welcomed." So the dwellers of the Heaven became pleased with his arrival, and they did not know what Allah would do to the Prophet (ﷺ) on earth unless Allah informed them. The Prophet (ﷺ) met Adam over the nearest Heaven. Gabriel said to the Prophet, "He is your father; greet him." The Prophet (ﷺ) greeted him and Adam returned his greeting and said, "Welcome, O my Son! O what a good son you are!" Behold, he saw two flowing rivers, while he was in the nearest sky. He asked, "What are these two rivers, O Gabriel?" Gabriel said, "These are the sources of the Nile and the Euphrates." Then Gabriel took him around that Heaven and behold, he saw another river at the bank of which there was a palace built of pearls and emerald. He put his hand into the river and found its mud like musk Adhfar. He asked, "What is this, O Gabriel?" Gabriel said, "This is the Kauthar which your Lord has kept for you." Then Gabriel ascended (with him) to the second Heaven and the angels asked the same questions as those on the first Heaven, i.e., "Who is it?" Gabriel replied, "Gabriel". They asked, "Who is accompanying you?" He said, "Muhammad." They asked, "Has he been sent for?" He said, "Yes." Then they said, "He is welcomed." Then he (Gabriel) ascended with the Prophet

(ﷺ) to the third Heaven, and the angels said the same as the angels of the first and the second Heavens had said. Then he ascended with him to the fourth Heaven and they said the same; and then he ascended with him to the fifth Heaven and they said the same; and then he ascended with him to the sixth Heaven and they said the same; then he ascended with him to the seventh Heaven and they said the same. On each Heaven there were prophets whose names he had mentioned and of whom I remember Idris on the second Heaven, Aaron on the fourth Heavens another prophet whose name I don't remember, on the fifth Heaven, Abraham on the sixth Heaven, and Moses on the seventh Heaven because of his privilege of talking to Allah directly. Moses said (to Allah), "O Lord! I thought that none would be raised up above me." But Gabriel ascended with him (the Prophet) for a distance above that, the distance of which only Allah knows, till he reached the Lote Tree (beyond which none may pass) and then the Irresistible, the Lord of Honor and Majesty approached and came closer till he (Gabriel) was about two bow lengths or (even) nearer. (It is said that it was Gabriel who approached and came closer to the Prophet. (Fate Al-Bari Page 263, 264, Vol. 17). Among the things which Allah revealed to him then, was: "Fifty prayers were enjoined on his followers in a day and a night." Then the Prophet (ﷺ) descended till he met Moses, and then Moses stopped him and asked, "O Muhammad ! What did your Lord en join upon you?" The Prophet (ﷺ) replied," He enjoined upon me to perform fifty prayers in a day and a night." Moses said, "Your followers cannot do that; Go back so that your Lord may reduce it for you and for them." So the Prophet (ﷺ) turned to Gabriel as if he wanted to consult him about that issue. Gabriel told him of his opinion, saying, "Yes, if you wish." So Gabriel ascended with him to the Irresistible and said while he was in his place, "O Lord, please lighten our burden as my followers cannot do that." So Allah deducted for him ten prayers where upon he returned to Moses who stopped him again and kept on sending him back to his Lord till the enjoined prayers were reduced to only five prayers. Then Moses stopped him when the prayers had been reduced to five and said, "O Muhammad! By Allah, I tried to persuade my nation, Bani Israel to do less than this, but they could not do it and gave it up. However, your followers are weaker in body, heart, sight and hearing, so return to your Lord so that He may lighten your burden." The Prophet (ﷺ) turned towards Gabriel for advice and Gabriel did not disapprove of that. So he ascended with him for the fifth time. The Prophet (ﷺ) said, "O Lord, my followers are weak in their bodies, hearts, hearing and constitution, so lighten our burden." On that the Irresistible said, "O Muhammad!" the Prophet replied, "Labbaik and Sa`daik." Allah said, "The Word that comes from Me does not change, so it will be as I enjoined

on you in the Mother of the Book." Allah added, "Every good deed will be rewarded as ten times so it is fifty (prayers) in the Mother of the Book (in reward) but you are to perform only five (in practice)." The Prophet (ﷺ) returned to Moses who asked, "What have you done?" He said, "He has lightened our burden: He has given us for every good deed a tenfold reward." Moses said, "By Allah! I tried to make Bani Israel observe less than that, but they gave it up. So go back to your Lord that He may lighten your burden further." Allah's Messenger (ﷺ) said, "O Moses! By Allah, I feel shy of returning too many times to my Lord." On that Gabriel said, "Descend in Allah's Name." The Prophet (ﷺ) then woke while he was in the Sacred Mosque (at Mecca).

Sahih al-Bukhari 7517 - Book 97, Hadith 142



Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said, "Allah will say to the people of Paradise, "O the people of Paradise!" They will say, 'Labbaik, O our Lord, and Sa`daik, and all the good is in Your Hands!' Allah will say, "Are you satisfied?' They will say, 'Why shouldn't we be satisfied, O our Lord as You have given us what You have not given to any of Your created beings?' He will say, 'Shall I not give you something better than that?' They will say, 'O our Lord! What else could be better than that?' He will say, 'I bestow My Pleasure on you and will never be angry with you after that.' "

Sahih al-Bukhari 7518 - Book 97, Hadith 143

Narrated Abu Huraira:

Once the Prophet (ﷺ) was preaching while a bedouin was sitting there. The Prophet (ﷺ) said, "A man from among the people of Paradise will request Allah to allow him to cultivate the land Allah will say to him, 'Haven't you got whatever you desire?' He will reply, 'yes, but I like to cultivate the land (Allah will permit him and) he will sow the seeds, and within seconds the plants will grow and ripen and (the yield) will be harvested and piled in heaps like mountains. On that Allah will say (to him), "Take, here you are, O son of Adam, for nothing satisfies you.' "On that the bedouin said, "O Allah's Messenger (ﷺ)! Such man must be either from Quraish or from Ansar, for they are farmers while we are not." On that Allah's Messenger (ﷺ) smiled .

Sahih al-Bukhari 7519 - Book 97, Hadith 144

Narrated `Abdullah:

I asked Allah's Messenger (ﷺ) "What is the biggest sin in the sight of Allah?" He said, "To set up rivals unto Allah though He alone created you." I said, "In fact, that is a tremendous sin," and added, "What next?" He said, "To kill your son being afraid that he may share your food with you." I further asked, "What next?" He said, "To commit illegal sexual intercourse with the wife of your neighbor."

Sahih al-Bukhari 7520 - Book 97, Hadith 145

Narrated `Abdullah:

Two person of Bani Thaqif and one from Quarish (or two persons from Quraish and one from Bani Thaqif) who had fat bellies but little wisdom, met near the Ka`ba. One of them said, "Did you see that Allah hears what we say? " The other said, "He hears us if we speak aloud, but He does not hear if we speak in stealthy quietness (softly)." The third fellow said, "If He hears when we speak aloud, then He surely hears us if we speak in stealthy quietness (softly)." So Allah revealed the Verse:-- 'And you have not been screening against yourselves, lest your ears, and your eyes and your skins should testify against you..." (41.22)

Sahih al-Bukhari 7521 - Book 97, Hadith 146

Narrated `Ikrima:

Ibn `Abbas said, "How can you ask the people of the Scriptures about their Books while you have Allah's Book (the Qur'an) which is the most recent of the Books revealed by Allah, and you read it in its pure undistorted form?"

Sahih al-Bukhari 7522 - Book 97, Hadith 147

Narrated 'Ubaidullah bin `Abdullah:

`Abdullah bin `Abbas said, "O the group of Muslims! How can you ask the people of the Scriptures about anything while your Book which Allah has revealed to your Prophet contains the most recent news from Allah and is pure and not distorted? Allah has told you that the people of the Scriptures have changed some of Allah's Books and distorted it and wrote something with their own hands and said, 'This is from Allah, so as to have a minor gain for it. Won't the knowledge that has come to you stop you from asking them? No, by Allah, we have never seen a man from them asking you about that (the Book Al-Qur'an) which has been revealed to you.

Sahih al-Bukhari 7523 - Book 97, Hadith 148

Narrated Musa bin Abi `Aisha:

Sa`id bin Jubair reported from Ibn `Abbas (regarding the explanation of the Verse: 'Do not move your tongue concerning (the Qur'an) to make haste therewith) . He said, "The Prophet (ﷺ) used to undergo great difficulty in receiving the Divine Inspiration and used to move his lips.' Ibn `Abbas said (to Sa`id), "I move them (my lips) as Allah's Messenger (ﷺ) used to move his lips." And Sa`id said (to me), "I move my lips as I saw Ibn `Abbas moving his lips," and then he moved his lips. So Allah revealed:-- '(O Muhammad!) Do not move your tongue concerning (the Qur'an) to make haste therewith. It is for Us to collect it and give you (O Muhammad) the ability to recite it. (i.e., to collect it in your chest and then you recite it).' (75.16-17) But when We have recited it, to you (O Muhammad through Gabriel) then follow you its recital.' (75.18) This means, "You should listen to it and keep quiet and then it is upon Us to make you recite it." The narrator added, "So Allah's Messenger (ﷺ) used to listen whenever Gabriel came to him, and when Gabriel left, the Prophet (ﷺ) would recite the Qur'an as Gabriel had recited it to him."

Sahih al-Bukhari 7524 - Book 97, Hadith 149

Narrated Ibn `Abbas:

regarding the explanation of the Verse:-- '(O Muhammad!) Neither say your prayer aloud, nor say it in a low tone.' (17.110) This Verse was revealed while Allah's Messenger (ﷺ) was hiding himself at Mecca. At that time, when he led his companions in prayer, he used to raise his voice while reciting the Qur'an; and if the pagans heard him, they would abuse the Qur'an, its Revealer, and the one who brought it. So Allah said to His Prophet: "Neither say your prayer aloud. i.e., your recitation (of Qur'an) lest the pagans should hear (it) and abuse the Qur'an" nor say it in a low tone, "lest your voice should fail to reach your companions, "but follow a way between." (17.110)

Sahih al-Bukhari 7525 - Book 97, Hadith 150

Narrated `Aisha:

The Verse:-- '(O Muhammad!) Neither say your prayer aloud nor say it in a low tone.' (17.110) was revealed in connection with the invocations.

Sahih al-Bukhari 7526 - Book 97, Hadith 151

Narrated Abu Salama:

Abu Huraira said, "Allah's Messenger (ﷺ) said, 'Whoever does not recite Qur'an in a nice voice is not from us,' and others said extra," (that means) to recite it aloud."

Sahih al-Bukhari 7527 - Book 97, Hadith 152

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Not to wish to be the like of except the like of two men: a man whom Allah has given the Qur'an and he recites it during the hours of the night and the hours of the day, in which case one may say, "If I were given the same as this man has been given, I would do the same as he is doing.' The other is a man whom Allah has given wealth and he spends it in the right way, in which case one may say, 'If I were given the same as he has been given, I would do the same as he is doing."

Sahih al-Bukhari 7528 - Book 97, Hadith 153

Narrated Salim's father:

The Prophet (ﷺ) said, "Not to wish to be the like of except the like of two (persons): a man whom Allah has given the knowledge of the Qur'an and he recites it during the hours of the night and the hours of the day; and a man whom Allah has given wealth and he spends it (in Allah's Cause) during the hours of the night and during the hours of the day."

Sahih al-Bukhari 7529 - Book 97, Hadith 154

Narrated Al-Mughira:

Our Prophet has informed us our Lord's Message that whoever of us is martyred, will go to Paradise.

Sahih al-Bukhari 7530 - Book 97, Hadith 155

Narrated `Aisha:

Whoever tells you that the Prophet (ﷺ) concealed something of the Divine Inspiration, do not believe him, for Allah said: 'O Apostle Muhammad! Proclaim (the Message) which has been sent down to you from your Lord, and if you do it not, then you have not conveyed His Message.' (5.67)

Sahih al-Bukhari 7531 - Book 97, Hadith 156

Narrated `Abdullah:

A man said, "O Allah's Messenger (ﷺ)! Which sin is the biggest in Allah's Sight?" The Prophet (ﷺ) said, "To set up rivals unto Allah though He Alone created you." That man said, "What is next?" The Prophet (ﷺ) said, "To kill your son lest he should share your food with you." The man said, "What is next?" The Prophet said, "To commit illegal sexual intercourse with the wife of your neighbor." Then Allah revealed in confirmation of that: "And those who invoke not with Allah any other god, nor kill such life as Allah has made sacred except for just cause, nor commit illegal sexual intercourse and whoever does this shall receive the punishment..... (25.68)

Sahih al-Bukhari 7532 - Book 97, Hadith 157

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "Your stay (in this world) in comparison to the stay of the nations preceding you, is like the period between `Asr prayer and the sun set (in comparison to a whole day). The people of the Torah were given the Torah and they acted on it till midday and then they were unable to carry on. And they were given (a reward equal to) one Qirat each. Then the people of the Gospel were given the Gospel and they acted on it till `Asr Prayer and then they were unable to carry on, so they were given la reward equal to) one Qirat each. Then you were given the Qur'an and you acted on it till sunset, therefore you were given (a reward equal to) two Qirats each. On that, the people of the Scriptures said, 'These people (Muslims) did less work than we but they took a bigger reward.' Allah said (to them). 'Have I done any oppression to you as regards your rights?' They said, "No." Then Allah said, 'That is My Blessing which I grant to whomsoever I will.' "

Sahih al-Bukhari 7533 - Book 97, Hadith 158

Narrated Ibn Mas`ud:

A man asked the Prophet (ﷺ) "What deeds are the best?" The Prophet (ﷺ) said: (1) To perform the (daily compulsory) prayers at their (early) stated fixed times, (2) To be good and dutiful to one's own parents. (3) and to participate in Jihad in Allah's Cause."

Sahih al-Bukhari 7534 - Book 97, Hadith 159

Narrated Al-Hasan:

`Amr bin Taghlib said, "Some property was given to the Prophet (ﷺ) and he gave it to some people and withheld it from some others. Then he came to know that they (the latter) were dissatisfied. So the Prophet said, 'I give to one man and leave (do not give) another, and the one to whom I do not give is dearer to me than the one to whom I give. I give to some people because of the impatience and discontent present in their hearts, and leave other people because of the content and goodness Allah has bestowed on them, and one of them is `Amr bin Taghlib." `Amr bin Taghlib said, "The sentence which Allah's Messenger (ﷺ) said in my favor is dearer to me than the possession of nice red camels."

Sahih al-Bukhari 7535 - Book 97, Hadith 160

Narrated Anas:

The Prophet (ﷺ) said, "My Lord says, 'If My slave comes nearer to me for a span, I go nearer to him for a cubit; and if he comes nearer to Me for a cubit, I go nearer to him for the span of outstretched arms; and if he comes to Me walking, I go to him running.' "

Sahih al-Bukhari 7536 - Book 97, Hadith 161

Narrated Abu Huraira:

Perhaps the Prophet (ﷺ) mentioned the following (as Allah's Saying): "If My slave comes nearer to Me for a span, I go nearer to him for a cubit; and if he comes nearer to Me for a cubit; I go nearer to him for the span of outstretched arms. (See Hadith No. 502)

Sahih al-Bukhari 7537 - Book 97, Hadith 162

Narrated Abu Huraira:

The Prophet (ﷺ) said that your Lord said, "Every (sinful) deed can be expiated; and the fast is for Me, so I will give the reward for it; and the smell which comes out of the mouth of a fasting person, is better in Allah's Sight than the smell of musk." (See Hadith No. 584)

Sahih al-Bukhari 7538 - Book 97, Hadith 163

Narrated Ibn `Abbas:

The Prophet (ﷺ) said that his Lord said: "It does not befit a slave that he should say that he is better than Jonah (Yunus) bin Matta.

Sahih al-Bukhari 7539 - Book 97, Hadith 164

Narrated Shu`ba:

Mu'awiya bin Qurra reported that `Abdullah bin Al-Maghaffal Al-Muzani said, "I saw Allah's Messenger (ﷺ) on the day of the Conquest of Mecca, riding his she-camel and reciting Surat-al-Fath (48) or part of Surat-al-Fath. He recited it in a vibrating and pleasant voice. Then Mu'awiya recited as `Abdullah bin Mughaffal had done and said, "Were I not afraid that the people would crowd around me, I would surely recite in a vibrating pleasant voice as Ibn Mughaffal did, imitating the Prophet." I asked Muawiya, "How did he recite in that tone?" He said thrice, "A, A , A."

Sahih al-Bukhari 7540 - Book 97, Hadith 165

And Ibn 'Abbas narrated:

Abu Sufyan bin Harb told me that Heraclius called for his translator and then asked for the letter of the Prophet (ﷺ), and the former read it (thus): "In the Name of Allah, the Most Gracious, the Merciful. (This letter is) from Muhammad bin 'Abdullah, to Heraclius. "...O people of the Scripture (Jews and Christians): Come to a word that is just between us and you that we worship none but Allah..." (V.3:64)

Sahih al-Bukhari 7541 - Book 97, Hadith 166

Narrated Abu Huraira:

The people of the Scripture used to read the Torah in Hebrew and explain it to the Muslims in Arabic. Then Allah's Messenger (ﷺ) said, "Do not believe the people of the Scripture, and do not disbelieve them, but say, 'We believe in Allah and whatever has been revealed...' (3.84)

Sahih al-Bukhari 7542 - Book 97, Hadith 167

Narrated Ibn `Umar:

A Jew and Jewess were brought to the Prophet (ﷺ) on a charge of committing an illegal sexual intercourse. The Prophet (ﷺ) asked the Jews, "What do you (usually) do with them?" They said, "We blacken their faces and disgrace them." He said, "Bring here the Torah and recite it, if you are truthful." They (fetched it and) came and asked a one-eyed man to recite. He went on reciting till he reached a portion on which he put his hand. The Prophet (ﷺ) said, "Lift up your hand!" He lifted his hand up and behold, there appeared the verse of Ar-Rajm (stoning of the adulterers to death). Then he said, "O Muhammad! They should be stoned to death but we conceal this Divine Law among ourselves." Then the Prophet (ﷺ) ordered that the two sinners be stoned to death and, and they were stoned to death, and I saw the man protecting the woman from the stones. (See Hadith No. 809, Vol. 8)

Sahih al-Bukhari 7543 - Book 97, Hadith 168

Narrated Abu Huraira:

that he heard the Prophet (ﷺ) saying, "Allah does not listen to anything as He listens to the recitation of the Qur'an by a Prophet who recites it in attractive audible sweet sounding voice."

Sahih al-Bukhari 7544 - Book 97, Hadith 169

Narrated `Aisha:

(when the slanderers said what they said about her): I went to my bed knowing at that time that I was innocent and that Allah would reveal my innocence, but by Allah, I never thought that Allah would reveal in my favor a revelation which would be recited, for I considered myself too unimportant to be talked about by Allah in the Divine Revelation that was to be recited. So Allah revealed the ten Verses (of Surat-an-Nur). 'Those who brought a false charge.....' (24.11-20)

Sahih al-Bukhari 7545 - Book 97, Hadith 170

Narrated Al-Bara':

I heard the Prophet (ﷺ) reciting Surat at-Tin waz Zaitun (By the Fig and the Olive) in the `Isha' prayer and I have never heard anybody with a better voice or recitation than his.

Sahih al-Bukhari 7546 - Book 97, Hadith 171

Narrated Ibn `Abbas:

The Prophet (ﷺ) was hiding himself in Mecca and used to recite the (Qur'an) in a loud voice. When the pagans heard him they would abuse the Qur'an and the one who brought it, so Allah said to His Prophet: 'Neither say your prayer aloud, nor say it in a low tone.' (17.110)

Sahih al-Bukhari 7547 - Book 97, Hadith 172

Narrated `Abdullah bin `Abdur-Rahman:

that Abu Sa`id Al-Khudri said to him, "I see that you like sheep and the desert, so when you are looking after your sheep or when you are in the desert and want to pronounce the Adhan, raise your voice, for no Jinn, human being or any other things hear the Mu`adh-dhin's voice but will be a witness for him on the Day of Resurrection." Abu Sa`id added, "I heard this from Allah's Messenger (ﷺ)."

Sahih al-Bukhari 7548 - Book 97, Hadith 173

Narrated `Aisha:

The Prophet (ﷺ) used to recite the Qur'an with his head in my lap while I used to be in my periods (having menses).

Sahih al-Bukhari 7549 - Book 97, Hadith 174

Narrated `Umar bin Al-Khattab:

I heard Hisham bin Hakim reciting Surat-al-Furqan during the lifetime of Allah's Messenger (ﷺ), I listened to his recitation and noticed that he was reciting in a way that Allah's Messenger (ﷺ) had not taught me. I was about to jump over him while He was still in prayer, but I waited patiently and when he finished his prayer, I put my sheet round his neck (and pulled him) and said, "Who has taught you this Sura which I have heard you reciting?" Hisham said, "Allah's Messenger (ﷺ) taught it to me." I said, "You are telling a lie, for he taught it to me in a way different from the way you have recited it!" Then I started leading (dragged) him to Allah's Messenger (ﷺ) and said (to the Prophet), " I have heard this man reciting Surat-al- Furqan in a way that you have not taught me." The Prophet (ﷺ) said: "(O `Umar) release him! Recite, O Hisham." Hisham recited in the way I heard him reciting. Allah's Messenger (ﷺ) said, "It was revealed like this." Then Allah's Messenger (ﷺ) said, "Recite, O `Umar!" I recited in the way he had taught me, whereupon he said, "It was revealed like this," and added, "The Qur'an has been revealed to be recited in seven different ways, so recite of it whichever is easy for you ." (See Hadith No. 514, Vol. 6)

Sahih al-Bukhari 7550 - Book 97, Hadith 175

Narrated `Imran:

I said, "O Allah's Messenger (ﷺ)! Why should a doer (people) try to do good deeds?' The Prophet (ﷺ) said, "Everybody will find easy to do such deeds as will lead him to his destined place for which he has been created.'

Sahih al-Bukhari 7551 - Book 97, Hadith 176

Narrated `Ali:

While the Prophet (ﷺ) was in a funeral procession, he took a stick and started scraping the earth with it and said, "There is none of you but has his place assigned either in Hell or in Paradise." They (the people) said, "Shall we not depend upon that (and give up doing any deeds)?' He said, " Carry on doing (good deeds) for everybody will find it easy to do such deeds as will lead him to his destined place for which he has been created ." (And then the Prophet (ﷺ) recited the Verse):-- 'As for him who gives (in charity) and keeps his duty to Allah...' (92.5)

Sahih al-Bukhari 7552 - Book 97, Hadith 177

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying, "Before Allah created the creations, He wrote a Book (wherein He has written): My Mercy has preceded my Anger." and that (Book) is written with Him over the Throne."

Sahih al-Bukhari 7553 - Book 97, Hadith 178

Narrated Abu Hurairah (ra):

I heard Allah's Messenger (ﷺ) saying: "Before Allah created the creations, He wrote a Book (wherein He has written): "My Mercy has preceded my Anger.' And that is written with Him over the Throne." (see Hadith 3194)

Sahih al-Bukhari 7554 - Book 97, Hadith 179

Narrated Zahdam:

There were good relations and brotherhood between this tribe of Jurm and the Ash`ariyyin. Once, while we were sitting with Abu Musa Al-Ash`ari, there was brought to him a meal which contained chicken meat, and there was sitting beside him, a man from the tribe of Bani Taimul-lah who looked like one of the Mawali. Abu Musa invited the man to eat but the man said, "I have seen chicken eating some dirty things, and I have taken an oath not to eat chicken." Abu Musa said to him, "Come along, let me tell you something in this regard. Once I went to the Prophet (ﷺ) with a few men from Ash`ariyyin and we asked him for mounts. The Prophet (ﷺ) said, By Allah, I will not mount you on anything; besides I do not have anything to mount you on.' Then a few camels from the war booty were brought to the Prophet, and he asked about us, saying, 'Where are the group of Ash`ariyyin?' So he ordered for five fat camels to be given to us and then we set out. We said, 'What have we done? Allah's Messenger (ﷺ) took an oath that he would not give us anything to ride and that he had nothing for us to ride, yet he provided us with mounts. We made Allah's Messenger (ﷺ) forget his oath! By Allah, we will never be successful.' So we returned to him and reminded him of his oath. He said, 'I have not provided you with the mount, but Allah has done so. By Allah, I may take an oath to do something, but on finding something else which is better, I do that which is better and make the expiation for my oath.' "

Sahih al-Bukhari 7555 - Book 97, Hadith 180

Narrated Ibn `Abbas:

The delegates of `Abdul Qais came to Allah's Messenger (ﷺ) and said, "The pagans of the tribe of Mudar intervene between you and us therefore we cannot come to you except in the Holy months. So please order us to do something good (Religious deeds) by which we may enter Paradise (by acting on them) and we may inform our people whom we have left behind to observe it." The Prophet (ﷺ) said, "I order you to do four things and forbid you from four things: I order you to believe in Allah. Do you know what is meant by belief in Allah? It is to testify that none has the right to be worshipped except Allah, to offer prayers perfectly, to give Zakat, and to give Al-Khumus (one-fifth of the war booty) (in Allah's Cause). And I forbid you four things, (i.e., Do not drink alcoholic drinks) Ad-Dubba, An- Naqir, (pitched water skins), Az-Zuruf, Al-Muzaffat and Al--Hantam (names of utensils used for the preparation of alcoholic drinks)." (See Hadith No. 50, Vol. 1)

Sahih al-Bukhari 7556 - Book 97, Hadith 181

Narrated Aisha:

Allah's Messenger (ﷺ) said, "The painter of these pictures will be punished on the Day of Resurrection, and it will be said to them, Make alive what you have created.' "

Sahih al-Bukhari 7557 - Book 97, Hadith 182

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "The painters of these pictures will be punished on the Day of Resurrection, and it will be said to them, 'Make alive what you have created."

Sahih al-Bukhari 7558 - Book 97, Hadith 183

Narrated Abu Huraira:

I heard the Prophet (ﷺ) saying, "Allah said, 'Who are most unjust than those who try to create something like My creation? I challenge them to create even a smallest ant, a wheat grain or a barley grain.' "

Sahih al-Bukhari 7559 - Book 97, Hadith 184

Narrated Abu Musa:

The Prophet (ﷺ) said, 'The example of a believer who recites the Qur'an is that of a citron (a citrus fruit) which is good in taste and good in smell. And the believer who does not recite the Qur'an is like a date which has a good taste but no smell. And the example of an impious person who recites the Qur'an is that of Ar-Rihana (an aromatic plant) which smells good but is bitter in taste. And the example of an impious person who does not recite the Qur'an is that of a colocynth which is bitter in taste and has no smell."

Sahih al-Bukhari 7560 - Book 97, Hadith 185

Narrated `Aisha:

Some people asked the Prophet (ﷺ) regarding the soothsayers. He said, "They are nothing." They said, "O Allah's Messenger (ﷺ)! Some of their talks come true." The Prophet (ﷺ) said, "That word which happens to be true is what a Jinn snatches away by stealth (from the Heaven) and pours it in the ears of his friend (the foreteller) with a sound like the cackling of a hen. The soothsayers then mix with that word, one hundred lies."

Sahih al-Bukhari 7561 - Book 97, Hadith 186

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said, "There will emerge from the East some people who will recite the Qur'an but it will not exceed their throats and who will go out of (renounce) the religion (Islam) as an arrow passes through the game, and they will never come back to it unless the arrow, comes back to the middle of the bow (by itself) (i.e., impossible). The people asked, "What will their signs be?" He said, "Their sign will be the habit of shaving (of their beards). (Fath-ul-Bari, Page 322, Vol. 17th)

Sahih al-Bukhari 7562 - Book 97, Hadith 187

Narrated Abu Huraira:

The Prophet (ﷺ) said, "(There are) two words which are dear to the Beneficent (Allah) and very light (easy) for the tongue (to say), but very heavy in weight in the balance. They are: "Subhan Allah wa-bi hamdihi" and "Subhan Allah Al-`Azim." (see Hadith 6682).

Sahih al-Bukhari 7563 - Book 97, Hadith 188
